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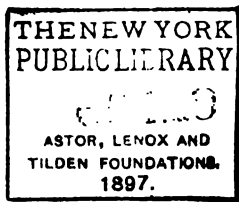
THE
MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

VOLUME XXXI

BOSTON:
MISSIONARY ROOMS, 33 SOMERSET STREET.
1851.



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there is reason to bless God and take courage. I need not tell you that at such times there is not a place in the wide world where I could be happier than I am here.

Instruction in the English language.

Respecting the propriety of having the pupils instructed in the English language, I do *know* that numbers, by learning English in this school, have had a rich fountain of knowledge opened to them. By means of it, the understanding has been enlightened, and the whole character elevated; and I do not wish to take it upon myself to shut that fountain against others. Still, I am not satisfied in regard to the extent to which I should engage in this department of work. Knowing the difference of opinion on this subject, I should have been much happier during the last three years if I could have been altogether freed from teaching in English; and it would have been much more in accordance with my original ideas of missionary work.

Importance of schools in the work of missions.

I never felt the importance of them so much as I do now. If the rising generation are to be instructed in the truths of religion, it appears reasonable that they should be with us day after day, that, when a good impression is made, it may be repeated again and again. Suppose we go from house to house, and from street to street, speaking to the ignorant children the most simple truths of God's word. They may listen attentively for the time, but without repetition our words are like water spilt upon the ground,—like seed sown by the wayside. Without "line upon line, and precept upon precept," we cannot hope to effect much improvement, either in the minds or the morals of the thoughtless, degraded children of idolaters. If we neglect schools, therefore, our efforts must be confined almost entirely to adults, or to a comparatively small number of children.

There has been more illness among

our pupils this year, than at any previous time since I have had connection with the school. But all are now in health, pursuing their studies with a good degree of diligence. The number in the girls' department is still about thirty-five. Though some have left, new ones have come in to fill their places.

The boys' department of the school, as a whole, is in a better state at present, than at any time previous, since my acquaintance with it. The assistant teachers employed are much more efficient than former ones, and, if Mr. Stillson's health be spared, there is reason to believe that the school will be what it should in all respects.

We have just commenced a new term, after a vacation of one week. My arrangements for Burmese classes are not yet fully completed. I intend to have one in reading the Scriptures, one in First Lessons in Philosophy, one in History, and one in Arithmetic.

During the vacation, I took my pupils to Newton to visit the Normal school, also the other Karen schools. They were much gratified by the visit, and excited, I hope, to greater diligence in their own studies.

The Normal school has been well taught, and is exceedingly interesting.

MAULMAIN KAREN MISSION.

LETTER OF MRS. BINNEY.

The following narrative of the occurrences which led to the establishing of a Karen Normal School, at Maulmain, and of its subsequent rise and character, is contained in a letter from Mrs. Binney to Mr. Brayton, of Mergui, written at his solicitation. The school being the first institution of the kind among the Karens, and its success very naturally suggesting inquiries as to the desirableness of establishing similar schools at other stations, the nature of the experiment, it was thought, called for a fuller explanation in its details than could readily be given in a few and brief personal interviews; and from the data thus furnished, a better estimate could be formed of the amount of labor, expense, and parental care

indispensable to the success of such an undertaking. It is for similar reasons that, the narrative having come under the eye of the editor, we have requested permission to lay it before our readers, to whom the history and character of this interesting school have been very imperfectly made known. No apology is needed for its minuteness of detail, or for its personal allusions, growing out of the design of the letter and the circumstances under which it was written.

The Normal School—Gathering of the first pupils.

After about six months' residence in the country, we took into our family a Karen boy of seven or eight years of age, partly for the purpose of employing him in trifling domestic services, but chiefly for the additional opportunity it would afford us of speaking the Karen language. Soon afterwards we went into the jungle, and spent the dry season at Chetthingsville. During our stay of several months, I had a school of the children of the village, under a native teacher, in which I spent several hours daily. One of the little boys in this school interested us much. He was not only very quick to learn his lessons, but obedient and affectionate towards us at all times. Though nearly of the same age with the boy we had taken, he was much more useful to us in many ways, being always ready to oblige us, by taking medicines to the sick, looking after absent scholars, or accompanying us in our walks in the jungle. When we were about to leave the village, he came to us, with a little bundle in his hand, (all he possessed,) and said, he "wished to accompany Mamma to town, and become her boy." When told, that we had not as yet any house of our own, that we should have no school for little boys, even when we had a house, and that we could not take him, he was sadly disappointed; and we left him standing upon the shore, looking after our boat, with his eyes filled with tears.

A few days afterwards he obtained a passage to town, in a Burman boat, and appeared before us one morning with his little bundle, saying, in a most decided

manner, "I am come down to Mamma, and shall stay with her till I am a man." As he had a cutaneous disease, which the Karens fear very much, deeming it contagious, we hardly knew what to do with him, but thought, under such circumstances, it would not be right to send him back to his brother-in-law. His parents, who were both disciples, had died a year or two before, of cholera. We therefore allowed him to remain, and kept him, as much as possible, by himself.

Whenever the other little boy was called, this one was always the first to respond; and, being very active and clever, he soon made himself useful. Perceiving, however, that he was seldom called into the house, he said one day to the servant, "The Mamma does not want me here, but I am resolved to make myself so useful to her, that she will wish me with her." On learning this from the servant, I dressed him up tidily, and brought him into the house, and well has his prediction been fulfilled. We have seen few circumstances, from that time to the present, when, if we consulted merely our own wishes, he would not have been with us.*

I immediately commenced giving these two boys, and a little girl, whom I had also taken, daily lessons. Mr. Binney's school commencing soon after, and many of the pupils bringing their wives with them, my time was so fully occupied, that the children were placed in the Vintons' school, as day scholars. At the close of the rains, however, their school was dismissed as usual, and the instruction of the children was again committed to me.

Want of books—Instruction in English—The school established.

I was exceedingly anxious to educate these promising children, thus placed,

* This lad is now in the civil hospital, at Maulmain, acquiring a knowledge of medicine and of attendance upon the sick, under Dr. Morton. When he shall have completed his preparations, we expect him to be useful among his countrymen as a physician, and we trust, eventually, as a preacher.

by the providence of God, under our influence; but felt the want of books for this purpose. We saw what stores of knowledge would be opened to them, if once put in possession of the key,—the knowledge of the English language. The interest felt for these children, awakened a similar interest in the numbers of other Karen children, who might be selected from the multitude of those whose parents were Christians; who were barely taught to read and write, and had only the New Testament, with a few elementary works, put into their hands. Even this was an unspeakably precious boon; but it was hoped, that, if a school were established, where only the *most promising* were admitted, a few might be found equal to the task of acquiring the English language, and thus in time be qualified to aid in preparing suitable books, and teaching them to their countrymen; while others might carry their studies still farther, and, after a suitable course of theological instruction, become able ministers of the gospel. We conversed with our only associates, the Vintons, on the subject, and their views corresponding with ours, it was decided to establish the school.

The great difficulty in commencing such a school was, the want of a person who had the requisite time and strength to devote to the work. Neither of the Vintons could do it, without sacrificing other important interests of the mission. The *superintendence* of such a school came legitimately under my husband's appointment of labor; but he had little leisure to devote to its actual instruction, and much was required. I therefore asked, and obtained his consent, to commence the school myself;—not, however, without many misgivings, whether I had either the leisure or the physical strength necessary to success.

Auxiliary to the theological school.

It was seen, from the first, that the contemplated school would be an important auxiliary to the theological school. This was composed of pious young men,

wishing to qualify themselves for the ministry, but who were too old to form new habits, or even to adopt improvements upon their old ones readily. An effort was to be made to keep this school in town during the dry season, but the pupils were like birds of passage, at the change of season, ready to fly away to their jungle homes. Even some of the older missionaries predicted with confidence, that any effort to retain the "jungle-loving Karens" in town, during the dry season, would be vain. It was thought, if a school were established of small children, whose habits were not fixed, and who would be happy any where with companions of their own age and under kind treatment, that the women would be more willing to remain with us, and consequently the young men would find their stay in town more cheerful and inviting. Indeed, in all our efforts for the improvement of the theological pupils, we anticipated important auxiliaries in the children who should be under our exclusive care and control, as examples of what Karens might and ought to do for themselves. In these anticipations we have not been disappointed.

Exclusive jurisdiction over the pupils—Admission of both sexes.

It was deemed important, that we should have the exclusive control of the children received under our care, that they should be given up to us as if we were their parents, for any number of years we should deem necessary; and great pains were taken to make these conditions perfectly understood, by both parents or guardians, and the children themselves. We were indebted to the Vintons for our first pupils, after those above named. Three of these (two brothers and a sister) were orphans, left to their care, a few years previous, by a pious mother, while dying of cholera. Another was the son of Ko Chet-thing, whose desire was very great, that his son should receive such an education as American children were accustomed to receive. Ever since his visit to

America, he and his wife were resolved that their son should be sent to that country, and they had given him to the Vintons for that purpose; but they were glad to put him with us as a substitute. Thus, with our own two boys, the son of Ko Chetthing, and the three orphans, was the school commenced.

With all these children the conditions were easily effected, but with others we at first found some difficulty. It was a new thing to ask a parent to give up his child to another for years. Especially did we find it difficult to obtain girls. The motives for educating them were not so obvious. At this, perhaps, we should not be surprised, when we reflect that so short a period has elapsed since the popular feeling, in parts even of our own country, was against giving females a more extensive education than to read and write, with a little knowledge, perhaps, of English grammar, and geography; lest they should be unfitted for the proper performance of their domestic duties. So said the Karens. "Girls are not to become preachers of the gospel, are not to be employed by government as interpreters, surveyors, or in any other capacity, and are not to learn trades. Of what use will the English language, or a general education, be to them?" Besides, Karen girls are so useful to their parents while young, we found difficulty in obtaining them, arising from that source. Soon, however, a little girl of six years was given to us, and Rebecca, (my little orphan,) had a companion. The school was formally organized April 27, 1846.

A promising pupil—Her conversion and early death.

Our next pupil was the girl mentioned as having been taken into our family before the school was contemplated. She was about eleven years of age, older than we would have wished, but a promising girl, and we were anxious to make a beginning. Soon afterwards, Miss Vinton placed in the school a little girl of nearly the same age, as a companion for her. This child was also

an orphan, who had been given to Miss Vinton a few years before. These girls proved to be of great benefit to the boys. Both were apt to learn, and fond of study; and being decidedly more ready to speak the language than the boys, they were a constant stimulus to them. We had strong hopes in regard to them, but it pleased our Heavenly Father to disappoint our expectations, with reference to the former, removing her from us by death. She was ill but a few days, and from the first of her illness was quite unconscious of her real danger, her fever having affected the brain; but her conduct, for more than a year, had been a better testimony to the sincerity of her faith, and love toward God, than any dying testimony could have been, and we were greatly comforted concerning her. Her loss to me was very great. She had already acquired a sufficient knowledge of English to read the bible and other books intelligibly, and her influence and example, in the schoolroom, and among the women with me, were doing what I could not do alone. She ever manifested the strongest gratitude and affection toward us, and her uniform cheerfulness and devotion to her studies, and other duties, had won the confidence and admiration of all. Thus, our tears of regret for what we had lost, were mingled with those of joy, in the belief, that, by the grace of God, she had been thus early ripened for, and received to, everlasting glory and blessedness. She died Jan. 1847.

Growing popularity of the school—Course of instruction for females.

By this time, more confidence began to be felt in the school. Parents saw that the children received more than parental care, both in sickness and in health; and the almost uniformly healthy appearance of those even who came to us diseased, did not fail to attract their attention. The older assistants, who were with Mr. Binney, began to understand more fully how advantageous such a school would be to the Karens, and were anxious it should succeed. In less

than two years after its commencement, we found it no longer necessary to apply for children; our only difficulty was to make a selection from the numerous applicants. These applicants, however, were confined to boys.

In the present state of education among the Karens, we did not deem it advisable to teach Karen girls mathematics, or the sciences (strictly so called); but that a few should be taught to read and write their own and the English languages, with some knowledge of their grammatical construction; that they should form some acquaintance with geography, simple arithmetic, etc., and know how to sew neatly, and keep their persons and houses clean and tidy; in fine, that they should be made suitable companions for the other sex, seemed to us exceedingly desirable. We thought the nineteenth century too late, for missionaries, boasting of having received their birth and education where, of all countries, female influence and education are receiving the greatest attention and patronage, to entail upon a nation, ready to receive any impression which may now be given them, the doctrine that females were only designed for the service of man, or that great advances could possibly be made in improving or elevating a people, while a due regard was not paid to the improvement of the females, to the education of their daughters, their wives, and their mothers. As we deemed the education of girls essential to the success of our plan, and as a separate school could not at present be well established for them, we have endeavored to obtain nearly an equal proportion of girls; and we are thankful to say that prejudices on this point are rapidly giving way.

Associate teachers.

During the first dry season, I taught the school unaided. The succeeding rains, Miss Craig, (now Mrs. Johnson,) of Maulmain, very kindly gave her gratuitous service for nearly four months. These services were very timely, and will ever be remembered with unfeigned

gratitude. The children, however, at that period knew but little of the English, and she nothing of the Karen language. I was obliged to devote several hours daily to their instruction. The entire care of them when out of school, and the translation of every lesson into Karen, as well as all religious instruction, devolved on me. A few months after she left us, br. and sr. Beecher arrived in Maulmain, and Mrs. B. at once gave to the school two or three hours of every afternoon. Her admirable tact in securing the interest of her pupils, and her untiring patience and perseverance, supplied, as far as was possible, the want of a knowledge of their language. Still, she saw, as we did, that a knowledge of Karen is an indispensable qualification for one who would take charge even of the book instruction of the school. After a few months, other duties took her from the school, and I was again alone until October, 1847, when Miss Vinton, in the absence of her brother, on his visit to America, came to us. The school now numbered thirty-six. Possessed of a good physical constitution, a competent knowledge of both dialects of the Karen language, and of aptness and experience in teaching, with an entire consecration of all to the good of the Karens, we felt that, with such an auxiliary, a fair experiment with the school might now be made. And after this period of time, it is but justice to say, if in any case expectation has not been fully met, the fault has not been in the kind or degree of labor bestowed by her.

More than four years have now elapsed since the commencement of the school; and although no pupils have been dismissed, as educated, yet several of the first pupils have laid a very respectable foundation for an education; which we trust will be carried on for a few years. Two have been dismissed, or rather been returned to their parents; yet under such circumstances that no injury has been done to the feelings of either parents or children. One lad, the little boy whom I first took to be

with me, was dismissed at his own request; we had found he could not speak English well, and was not promising in other respects. Four have died. Three of these were children of much promise, and had been, as we trust, converted to God, while with us. Concerning them, we had great hope that the labor bestowed upon them was not lost; but, if we may use the expression, that the capital invested in the immortal part had only been transferred to that blissful state where it would continue to increase to all eternity.

Method of instruction—Progress of the pupils.

All instruction has been given, so far as was possible, through the medium of the English language. The method of instruction has been, from the first, to require each pupil to teach others, as far as practicable, up to the point of their own acquisition; and the monitorial system, always under the closest supervision, has been continued to the present time. No paid native teacher has been employed.

As soon as a few of the pupils could read a little in English, one hour in the morning was devoted to the reading of the Scriptures. Some doubt was felt by myself as to the propriety of making the reading of the Scriptures by them a part of our devotional exercises, lest, as they read so imperfectly, and every word had to be translated into their own language, before they could understand its meaning, they should learn to regard the reading of the Word of God, and our mornings' exercises, as a task rather than a privilege. At this period, there had been no portion of the Old Testament history published in Karen; consequently, the translation was made at the time of reading, according to the teacher's ability. A very short time, however, served to remove all anxiety on this point. We commenced with the first chapter of Genesis. Each child was required to read and translate a verse in course, until the hour expired. Then a short hymn, previously committed to memory, was sung, and followed by a

short prayer, always in English, but with great pains to make use of such expressions as would be generally understood. So much did the children become interested in this exercise, that even those who had been accustomed to be tardy, would now be seated, with their bibles open, and my own chair and book arranged, some minutes before the bell should ring to call them together; and, when the clock announced that the hour had expired, they would often exclaim, "How soon the clock has struck to-day!"

After this exercise, the lessons followed; which at first consisted of short spelling and reading lessons, which they were afterwards required to learn by themselves. At each interval of study, some exercise was introduced in which all could unite; as committing a verse of a hymn, by repeating after me, or, perhaps, repeating the multiplication and division tables, &c., which were learned in this way;—also, naming the various organs of the human body, or the attributes of the Deity, with their definitions. Thus, much instruction at first was given orally, great pains being taken that every thing was understood, and especially that every pupil pronounced distinctly and properly. Silent study was gradually introduced, at first for a few moments; but, to them almost imperceptibly, lengthening the periods of study, until silent study became the rule, and loud study was indulged a few moments, occasionally, as a recreation. As they advanced, geography, arithmetic, &c., were introduced.

Whatever the lesson might be, they were always required to read it properly in English and translate into Karen, before studying it by themselves. Great stress has been laid upon learning every thing well; progress, consequently, in any one book, has been slow. Frequent reviews have been deemed important, fully one sixth part of the time having been given to them. Writing, and written arithmetic, have received a due share of attention; and after the pupil could write legibly, he has been required

to keep a book, in which some sums, under every rule, have been copied. Elementary books in astronomy, natural philosophy, history, and physiology, have been studied, and simple histories and biographies put into their hands for private reading. The study of the bible, in addition to a portion for Sabbath exercise, has been continued in the manner before mentioned, up to the present time; and we think it not too much to say, few children in any country possess a better knowledge of the bible, particularly of the historical parts, than do these pupils. The bible is, emphatically, the favorite book. When reading the Psalms, or Prophets, or those portions of the New Testament in which allusions are made to the historical parts, they seldom fail to perceive the allusion, and to turn to the historical or other portion with surprising facility.

Gradual accessions has been made to the school, until it now numbers forty pupils. Many applicants we have refused, not deeming it desirable to increase the number at present. The classes received during the past two years, have made much more rapid improvement than the first classes; particularly in speaking the English language. As Karen is seldom spoken in the school-room, or by us, they are acquiring more confidence in the use of English. Still, there are but few who speak English well. A few speak very well on all subjects which come within their range of knowledge. Two or three of the children had been baptized before they came into the school. There are now but twelve who are not hopeful converts, and members of the church.

Introduction of manual labor.

The boys are required to attend to manual labor of some kind, two or more hours daily. School has always been dismissed at twelve o'clock on Saturdays. After the washing of their clothes, and dormitories, they have the remainder of the day to spend as they like. Wednesdays, after school, they also have for recreation; as also all their evenings,

and other intervals of time, of which there are many. Two of the boys have learned trades, one the carpenter's, and the other the cooper's;* and a portion of their mornings and evenings has been spent in some profitable manner for the schools. They acquired a knowledge of these trades in the arsenal, Mr. Craig kindly allowing them to work three or four hours every morning in the government shop. The other boys have been employed in the garden, or in keeping clean the roads in the compound, and particularly about their own houses. As most of them have been small, the amount or kind of labor has been deemed of secondary importance, anything being better than idleness and its usual attendant, mischief. Some of the older ones, however, have been allowed, if they wished, to earn something towards defraying their own expenses, and perhaps the purchase of better clothing than we have been accustomed to give them, by any domestic service of which they were capable. The girls have also been required to wash for themselves, to keep their own and the school rooms in order, and the yards connected with them,—to pound paddy and sew for the schools; and they have taken turns in coming in, and doing the work of the house. As this has been greatly for their advantage, we have always taken pains to keep them about us as much as possible. This has also served to lessen their expenses. They are all taught by a competent person, (usually the woman who has cooked for the schools,) to spin and weave their own clothes; and as they are with us during vacations, they usually have been very happy during those seasons,

* Since died of measles, in the hospital at M. His death had a sad effect upon his parents, in Rangoon. They could not comprehend, how a God of wisdom and love, united to power, should thus disappoint hopes, and render useless such an amount of labor and expense as had been bestowed upon him. We trust, however, he comprehends, in the light of eternity, what they cannot.

in their work. This is done, partly from motives of economy, but chiefly that they may have suitable exercise without going off the compound, and that they may know how to do these things when they have left the school. No work, of either boys or girls, is ever permitted to interfere with their regular school hours, or even with the time out of school, which could profitably have been employed upon books. We have endeavored, in every respect, to bring the expenses of the school as low as possible, consistently with the health and happiness of the pupils, and the improvements we believe practicable for them to adopt without our aid when they leave school.

Schoolhouse—Personal habits—Superintendent of the school.

We occupied for a schoolroom, and for the girls' dormitory, for the first three years, a room in the basement of our own house; but as this was attended with many inconveniences, a building enclosing the girls' dormitory at one end, and the schoolroom in front, was put up at an expense of about five hundred rupees, one hundred and fifty-eight of which were paid by the Karens themselves.

No pupil has ever chewed coon* since the school was formally organized. At first, it was a voluntary abandonment of the practice, after the evils of using it, and the advantages of abstaining were presented to their minds; and as new pupils came in, it has been made a condition of admission. The boys use cheroots,† which they thus far have earned for themselves. The girls use neither the betel-nut nor cheroots, and, with very few exceptions, declare themselves happier without them. As it is unpopular to use them in the school, their example has influenced many others out of school, and even the pupils of the theological school, with one exception,

* The betel-nut, with its accompaniments, universally used by the natives of Burmah and all India.

† A mild segar.

have abandoned the use of the betel-nut altogether.

By the above account, some idea may be formed of the labor bestowed upon this school; not merely the amount of labor deemed desirable by us, but of what is absolutely essential to the success of such a school;—six hours' daily instruction, beside the attention necessarily bestowed upon the board and clothing of the pupils, the superintendence of their work, and the care of them in sickness, which all who know Karens are aware must often be great. They have also been encouraged to be with us at all proper times; and, as soon as they are sufficiently advanced in English, have been brought to our morning family worship.

The necessity will also be readily seen, that a brother in the mission have the superintendence of such a school, not only to be responsible in the business department, and before the public, but to maintain a vigilant and unceasing care over its internal conduct and discipline. The amount of labor involved in this department has not been small.

Miss Wright, appointed by the Executive Committee a teacher in this school, arrived in March, 1850, and soon after entered upon her duties; Miss Vinton aiding in the school until Miss W. shall have acquired a competent knowledge of the language. We have the strongest confidence that this department will be continued with ability and success.

SOUTH EASTERN FRANCE.

LETTERS OF DR. DEVAN.

The following letters are in continuation of the narrative published at pp. 312-3, last vol. The first is dated at Lyons, Oct. 15.

Vexatious disturbances at Lyons.

I have written to you an announcement of the opening of our Lyons chapel. It is small, and my congregation is a feeble one; yet I believe the hand of the Lord is in the work, and he is able with a worm to thresh the mountains low.

Our little band of seven are very united, and very zealous for the truth—and the whole truth. Indeed, the great adversary of souls, and of all truth, sees so much danger in our young effort, that he has already commenced his work.

Thus far, we have been favored with quiet and orderly meetings, although we had heard of murmuring opposition from without. But on Sunday last, as I had just opened my afternoon service, and was engaged in the first prayer, I heard the noise, as of several entering, and afterwards perceived nine or ten gentlemanly-looking persons, who appeared to have come in company. I opened the bible, and was about commencing a chapter, when one of them arose, and commenced very vehemently inveighing against any new religion being introduced. The ground, he said, was already occupied, and before we could expect to do anything, we must prove that our religion had existed for eighteen hundred years, and that our bible was an authentic and approved one. The snare evidently laid for me, was to draw me into a discussion; in which case the meeting would be reported as a *club*, and would have been immediately and permanently closed. While he was speaking, I sent for a police officer, and then answered him, in as solemn a manner as I could, upon the necessity of a new heart and a living faith. I told him that the meeting was not for controversy, and I could not permit myself to enter upon it *there*: at another time and place, perhaps I might. By this time our brother had returned with the police officer of the district, whom he at once recognized as having entered with the party of nine or ten, and having almost immediately disappeared. The officer showed some signs of unwillingness to obey the summons, but at length came, and, as might be expected, took sides with his accomplices, and against me. He declared my meetings illegal, and ordered them to be immediately suspended. I requested permission to continue that afternoon.

"If you continue, sir, you are immediately arrested," said he. By this time all was confusion, and finding it useless to attempt to stem the current, I gave up my meeting. My name and address were taken, and I was told to present, as soon as possible, the papers in my possession, authorizing me to the step I had taken.

"Patriotic" appeals.

After my departure, it appears that quite a wordy warfare ensued between the members of the church and the disturbers. An old man among the latter, returned several times from the door to cry out, "Shame! shame on you, Frenchmen, to listen to an American! Shame on you!" Poor, vain France! She thinks nothing good or valuable can be born beyond her territorial limits. One of our dauntless sisters, however, replied, with characteristic energy, "Shame or not, he preaches to us Christ, and that is what we want; and when you do the same, we'll listen to you." Having, however, won the day, they speedily dismissed the people, closed the doors, and tore down one of our outside notices. The next morning they returned, and tore off the remaining one.

The meeting declared legal—Supposed authors and motives of the disturbance.

On Monday, I repaired, as I had promised, to the Commissioner's office with my papers. They were scrupulously examined, and declared sufficient, and that henceforward we were free to continue our meetings. Our poor members, however, place little faith in these promises, and think that we shall be frequently harassed by such intrusions. I have since understood, that these men fabricate largely the hangings and images that adorn the Romanist churches, and, like Demetrius of old, tremble for their craft. How strong, and yet how *wily* is the spirit of opposition, with which we are called to contend!

Added to personal motives, these men were probably moved by other individuals, who did not wish to appear person-

ally in the affair. Some time ago, the curé of that parish called on one of the tenants who live in the same building with the chapel, and said to him, "Do tell me what sort of people are those who hold meetings in your house?"

"Well, really, sir, I don't know. I have never been in but once, but they are a queer sort of people."

"That's right! that's right!" returned the curé, "don't go near them, they are very dangerous. But who is the proprietor of the house? *Is he a Christian?*"

"O, sir, it belongs to an estate, now dividing among the heirs."

"But are these heretics, according to law?"

"Indeed, sir, I don't know anything about them."

"What part of the house have they?"

"Part of the old church, sir."

"The devil!" responded the devout curé, frightened out of his propriety by the nearness of the danger, and the impudence of the heretics. But let the curé call his friend to his aid, if he will. Stronger is he that is for us than they who are against us. If the Lord open the door, none can shut it; and if he shut it, is not our desire to open it.

The work at St. Etienne, like all other good works, has its bright and dark spots. Two more are received for baptism; but a brother who loves to "have the rule," is agitating that little body with questions, that are needless to be repeated. But the Lord God omnipotent reigneth, and I have no fears. To him I look for wisdom and caution. Give me the aid of your prayers, that I may be kept from stumbling.

There appears to have been a renewal of disturbances at an evening meeting on the 17th Oct., as alluded to in the opening paragraph of Dr. D.'s letter of the 18th.

Oct. 18, A. M.—To-day, I hear that the police officer and the disturbers held a long consultation in the hall, before entering, last evening, and that the latter were headed by a priest, (in priest's attire,) whom I did not see. Some hesitation seemed to prevail, at

first, whether they should enter. At length, the priest led them to the chapel door, and filed in his gang, one by one; which done, he retired to the hall to await the issue. Undoubtedly, the head city authorities must be cognizant of all these things, and favorable towards them, else this Commissaire of the Quarter would not dare to disregard so openly my authorization-papers. However, I go to-day to the chief authorities, to see what redress I can procure from them, and may the Lord grant his guidance in the whole.

The meeting again declared legal—Renewed aggressions.

P. M.—Having made arrangements with one of the brethren, to accompany me to the Hotel de Ville, as a witness, in case of necessity, I proceeded to the office of the Commissaire Central, who is the immediate superior of the Commissaire of the Quarter, and stated to him that the officer of the Quarter, not regarding my papers as a perfect authorization, had refused to extend to me his protection. After perusing my papers, he sat down and penned a note to the officer, in which he said that my meetings were properly authorized; and he called upon the officer to keep order. That note he confided to us, to hand to the officer. We instantly proceeded to the office of this last-named functionary, but he was not in. The hour intervening before his return, we concluded to pass at the chapel.

I had not yet opened the door, when five men presented themselves and demanded a conference. I told them that there should be no conference, or discussion, or controversy, but if they wished merely to know our religious sentiments I would explain them cheerfully. They asked me why I would not discuss. I answered, that if we held discussion in our chapel, it would become liable to the law on "clubs," and, besides, that the Commissaire Central had told me to abstain from all such things. They replied railing. After long parleying, about ninety-nine hundredths of which

was done by my assailants, they pronounced me an "impostor," a "blasphemer of Mary," "ravener wolf," "mercenary," &c., &c., to all which my only reply was a smile. They left me, declaring most solemnly, that I should not be permitted to continue my meetings there, even should they be obliged to carry the affair up to Paris. Although very noisy, they offered no further violence than kicking the door, and bestowing very opprobrious epithets, which it is not worth while to remember.

One of the least noisy, I found to be one of those who were at the meeting last evening. I asked him if he heard me say anything that is false? He replied, "Yes." What is it? "My memory is very bad, so that I do not remember, but this gentleman can tell you," he said, pointing to the garrulous old man, who was chief spokesman. I did not get any further satisfaction on these points from this company. They reproached me, however, with having in my chapel no *visible sign* of religion, (they meant, no cross, picture, altar, &c.) and as to our baptism, they said, "it was shameful to throw women naked into the Rhone, and call that baptism!"

The police refuse protection.

I dismissed the company as I best could, and returned to the commissary of police, for whom I had the letter from his chief. He opened the letter, and said that, notwithstanding that, he could not regard me as being in exact legal order. He proposed at once to accompany me to the prefect of the department, who is the fountain-head of authority in these matters. I saw nothing better to be done, seeing that this functionary would not even now consent to maintain order in the meetings. We went to the prefect accordingly, but could not see him personally: we saw the head clerk, specially charged with business of this nature. This gentleman directed the functionary to draw up a report of the whole. This he promised to do, but said that he should request

from the prefect explicit orders to close the chapel next Lord's day.

The clergy stronger than the law.

On leaving the prefecture, I accompanied the functionary to his office, and reasoned with him as well as I could on the matter. He stated, that the clergy were in this whole affair, and that, while nothing is to be feared from our meetings as regards political concerns, yet, as the *clergy* had mixed themselves up in the matter, it would be seized upon as a pretext for a public disturbance. I urged, in answer, that a fundamental principle of all good government is, that law must have superiority over all private and personal animosities. He admitted it, but said that the prefect would not, for a little affair like this, embroil himself with the archbishop, with whom he is now on good terms. Our interview was terminated by the functionary promising, at my urgent entreaty, to embody in his report the following proposition made by me: that, if the prefect would allow me to continue my meetings, say three months, so that in appearance I should not yield my rights to the clergy, I would guarantee to remove my chapel to quite another neighborhood; but that I needed *now* the protection of the law, as I was threatened with a regular invasion, next Sunday, by the "faithful," as these intruders are called.

Oct. 19.—This afternoon I saw the prefect. He told me he had not had time to examine into the matter, but would do it next week. "May we then have our meetings to-morrow, in peace?" "That, sir," said he, "depends upon the Commissaire of the Quarter." That was all the satisfaction I could get from him. I then called upon the last-named functionary, who gave for answer, that he would not take upon himself to forbid the meeting, but that he would not give his protection, except to secure me from personal violence. In other words, he would permit things to pass just as they had done, at other times, should trouble occur. I concluded to try it once more.

Chapel meeting deferred.

20. Sunday.—I went to the chapel fifteen minutes before the regular time of assembling, and found all around the door very peaceable. In a short time, however, eight or ten of this idol-making gang came in, on which I caused it to be announced, that there would be no meeting. But these would not go; for, as it afterwards appeared, they were waiting for the arrival of a strong reinforcement, in order to commence disturbances. I caused our people to leave, and I myself went out about the last. I met a well-dressed man, to whom I said there would be no meeting. "And you wont hold a conference?" "No, sir, because this place is for worship: it is not a club." All these people constantly spread this net before me, as though I was not aware that a conference would make my place come under the title of *club*, and in that case I should be instantly prosecuted, and the place closed without appeal. I had scarcely got out of the house, when I found that some fifty or sixty people had collected, and on retiring some distance, but not so far but that I could see, I noticed the crowd increase, and become more noisy. The sexton apparently could not get away, and such I afterwards learned was the fact. The people had worked themselves up into a fury, bawling out, "You listen here to an Englishman! You want to get up a civil war! You want to sell our blood!" &c., &c. The Commissaire of the Quarter delayed coming as long as possible, although he had been sent for. In the mean time I trembled for the safety of the sexton, and durst not go back myself to his rescue; for my presence, I knew, would only cause more excitement.

In a few minutes some of the brethren came, and said that the people were searching for me. I judged it wise to decamp, but at the same time appointed a meeting at the house of one of the members for the church only. This, however, was by spies made public, and the Commissaire declared with a loud

voice, "Meet where you will, I will cause you to be tracked and prosecuted." The poor sheep were scattered in every direction, though there was a well-marked sympathy in our favor, from both neighbors and strangers.

21.—To-day, I resolved I would appeal to the American Consul, to see whether I could be protected in my rights. At my request, he is to wait on the prefect, and to seek from him, if not protection in returning to our present chapel, at least protection more steady in a chapel in some other quarter. He has undertaken the business, and I am to have his answer to-morrow. It is agreed among the members, that they will meet at each other's houses privately, and as a church. The clergy, who are (as the Commissaire of the Quarter candidly confessed) at the bottom of all this, may track us, but that is of no consequence, as I have no sort of fear of them.

I learned to-day that more or less of a crowd continued around the chapel door the greater part of Sunday, the women in the neighborhood crying out, "Let those people alone! They have more religion than you! You are only hypocrites! Shame! shame upon you!" &c., &c.

Virtuous solicitude of the clergy.

22.—The consul says he has laid my complaint before the prefect, and that an answer will be forthcoming before the close of the week. He had learned from some of the higher authorities, that the house in which my chapel is, had heretofore been a house of bad repute, and that even now one or two questionable characters lived there. He asked me if I was aware of it. I answered, yes. He replied, "It is not considered according to morality to have a chapel in such a house. They do not think, at the prefect's, that such a thing should be." I answered him, that I was very much obliged to them for their great interest in my good character; but that we could ourselves take care of that, and that our chapel was the best cure of such kind of houses.

Wonderfully disinterested kindness! The clergy could very well tolerate, and for a long time, a house of ill fame close by the cathedral and the archbishop's palace, but the moment the house was occupied for the worship of God, a great hue and cry is made about morality! I told him it was all nonsense: I understood the matter as well as they did.

May the Lord give us a happy issue out of all these difficulties! I am no way disheartened; I am rather annoyed. I shall not be quiet in the matter till the Lord manifestly shuts me up on every side; and the Lord God omnipotent reigneth,—let the earth rejoice.

GREECE.

LETTER OF MR. ARNOLD.

The opening paragraph of the letter alludes to some suggestions on the desirableness of employing native helpers in missionary labor. The case of Xidactilo was mentioned by Mr. A. at p. 293, last vol., and by Mr. Buel, p. 349.

Dispersion of the converts.

Corfu, Oct. 7, 1850.—Xidactilo went to Smyrna because he could not find employment and support here; with a view of remaining there if successful, unless some favorable opening should occur here or in Zante. I am sorry to hear that hitherto he has not been successful; and has been reduced to the necessity of asking aid to keep him from suffering. It is, I assure you, very painful to me and to us all, to have our brethren thus scattered abroad, instead of being united in one growing company, and forming one centre of missionary influence. I have felt most sorely that in this respect, even while adding to our numbers, we are not strengthening our cause as might be expected, by building up a missionary church. But what can we do? Every one who has joined us, thus far, has in consequence been deprived of his former means of livelihood. They have not all the requisite qualifications to be employed as missionary assistants,

and if they had, we have not the means of employing them; and if we had the means, it might be a serious question, whether we could safely begin on the principle of furnishing employment and support to every convert. You will readily see the peril to which such a course would expose us. And now I hope I shall not add to your sorrow so much as to your joy, when I tell you that I have lately baptized another, and that he, too, has been obliged, for the same reason as the rest, to flee into another city.

Baptism at Zante—Expatriation of Mr. Pelecassi.

On the 14th of last month, I left Corfu for Zante, partly to see the two candidates for baptism, Mr. Pelecassi and Mr. Canalis, partly to ascertain whether any measures could be taken to prevent the dispersion of all our friends and fellow-helpers there, and partly to see br. and sr. York before their determined departure for America.

The result, so far as the first of these objects was concerned, was the baptism of Mr. Pelecassi on Sunday the 22d ult. After much examination I thought it best to defer, at least, the baptism of Canalis. He seems to be a sincere young man, desirous to know the truth; but I fear he is not a new man in Christ Jesus. There seems to be much reason to hope for a good result in his case at last. As to the second object of my journey, I found that arrangements were already so far matured for Mr. P.'s departure for Constantinople, and the hope of his getting employment in Zante was so small, that I could not, with a good conscience, make any vigorous opposition to the measure. A large subscription had been raised for the express purpose of enabling him to remove to Constantinople, and some of those who had given most liberally, (those in authority especially,) would have been little disposed to contribute, except with the understanding that he was to leave,—in plain words, that they should get rid of him, and so make their

own position more comfortable. Others, who might have been equally disposed to give if he were to remain, would certainly not have given so largely, if they had not had in view the expensive journey before him. This subscription was well advanced before my return from Italy. The whole amount is not far from £75. I was at one time disposed, in spite of all these considerations, to propose a plan for keeping Mr. P. near us; but on further reflection and consultation, I decided that it would be assuming a grave responsibility too hastily.

Br. and sr. York came to Corfu in company with me, on my return from Zante, and after spending less than two days with us, proceeded on their way, via Trieste, Vienna and Bremen. I suppose they will be in Boston before this letter can reach you.* Prepared as they are to labor in this field, and encouraged by gratifying evidences that their labors were not in vain, it were a pity that they should not return to it. But they themselves can best explain their wishes and their plans.

Unscrupulous calumnies.—The adversary disturbed.

I send you a translation of part of a letter, published in Cephalonia, in regard to our operations in Zante. You will see what unscrupulous calumnies are disseminated against us. These things are to be expected; our elder brethren of the primitive church, and our blessed Redeemer himself, were reviled much worse; and if we bear these things patiently, and forgive and pray for those who speak all manner of evil against us, falsely, for his sake, he will make their curses blessings to us.

Translation of parts of a letter published in the "Phileleutheros" newspaper of Cephalonia, and dated from Zante, July 12, 24, 1860.

It is already well known to many, that our religion, that sacred ark of our NATIONALITY and our hopes, has always been subject to conspiracies and persecutions, on the part of foreigners.

Swarms of Jesuits and Luther-Calvinists, forgetting, it seems, that the Greeks are the first-born of Christian nations,—that we have never made use of religion to serve a crafty, political end, nor spilt the blood of others in order to impose it on them by force, for the accomplishment of hateful and sordid designs, but have disseminated it by evangelical persuasion, hallowing, adorning, and establishing it by the offering up of our blood; and that in our nation it has been and is preserved genuine and in all its purity, as it was taught and delivered to us by our Divine Saviour himself, and his holy apostles, and the divine Fathers of our church;—forgetting, we say, all these things, they have left so many nations, which no beam of Christianity has yet warmed, and have rushed upon us, as upon some spoil, vying with each other who shall exceed in instilling into us his heresies, and drawing us over to his errors, and his spurious and anti-Christian doctrines.

Neither Zante, nor any other of the Ionian Islands, nor indeed any part of free or of enthralled Greece, has remained quiet and exempt from these persecutions and trials. For a few years, however, after Archbishop Lazarus of blessed memory had succeeded, in 1837 or 1838, by his just and persevering exertions, in driving out of the country the Luther-Calvinist Dickson, who was openly disseminating in our community his pestilent heresy, we remained undisturbed, because his associates and followers did not dare to lift up their heads, or at least had not the temerity to insult openly the sacred objects of our religious reverence. But two or three years ago they began to recover themselves again, and the offence of proselytism, carried on without disguise and without restraint, has grown to such a pitch, that it has become the topic of the day, and is heard from every one's mouth, in the social circle, in the club, in the coffee-house, in the shop, and everywhere.

Foremost among the teachers of Luther-Calvinist heresy in our island were

* They arrived Nov. 16.

Mr. York, teacher of the girls' school, Mr. Robert Pelecassi, teacher of English in the public school, one Ulysses Kynegos, surnamed Phianghi, a reader, a graduate of the Theological Seminary in Corfu, and a teacher of one of our Lancasterian public schools, and a certain Struza from Gerakario, also a Lancasterian teacher.

Who can contemplate without indignation the crafty and corrupting means which these hateful men resorted to in order to entice the young? Not being able to draw into their error decent young men of somewhat mature years, they spread their net for profligate youths, and those of the tenderest age. Besides offering to each of their proselytes a regular payment of a shilling a day, in order to corrupt them and to pander to their passions, they transformed their houses into haunts of the vilest immorality. Regard for good morals, and respect for the public, forbid me to narrate the orgies practised in them. Often the young men who entered into them disappeared for many days. Lately a young man, named Stupathi, fifteen years of age, who, poor fellow! was long ago caught in the net of this corrupting and abominable society, brought a young friend of his, about the same age, to the house of Phianghi (Kynegos), where they kept him more than three days. His unhappy father, not knowing what had become of him, was anxiously running here and there in search of him. At length conceiving some suspicions, he had recourse to the police authorities; and they found the young man in Phianghi's house, and delivered him up to his parents, but took no measures against these scandalous proceedings.*

* It was not true, that this lad was sequestered in K.'s house, nor was it there that the police found him. He had been two or three times to K.'s, during his absence from his father's house: but that absence was wholly independent, so far as we know, of any religious cause.

BASSA MISSION.

LETTER OF MESSRS. CROCKER AND VONBRUNN.

The following letter, dated at Bexley, Sept. 30, while it brings painful intelligence of the irregular walk of some of the young and inexperienced members of the church, is at the same time a gratifying attestation to the faithful maintenance of

Church discipline.

Through the tender mercy of our Heavenly Father, we have occasion to praise his holy name that we are preserved to forward another communication to you. We are happy to state that the Lord continues his watchful kindness to us. Our schools, here and at Little Bassa, are as usual, well and regularly attended. The scholars are improving well in their studies.

The spiritual enemy of the soul, who has ever annoyed the church of Christ, and goes about like a roaring lion, seeking whom he may devour, has caused by his evil influence an inconsistent walk among the younger members of our little African church. This has caused the church to reprove them, which reproof, it is hoped, will have its desired effects. We trust that you, our spiritual fathers, will continue your prayers for this church; for the prayer of the righteous availeth much.

It rejoices our hearts when we learn that you are near to succeed in the efforts to procure missionaries in this land. May the Lord be with his servants, and encourage them to give up themselves for his service.

In another letter of the same date, Mr. Crocker adverts again to the topic alluded to in the last paragraph.

Our hearts were indeed made glad by the intelligence received, that the Committee were putting forth strenuous efforts to procure missionaries again for this wide field. It is my prayer that they may succeed, for we long to welcome again the messengers of salvation on the shores of Africa.

Christians!—you who are commanded to evangelize the world, pray for our little African church, that its youthful members may become the heralds of salvation on this great continent. I felt, when listening to an exhortation from one of our young assistant teachers in Bassa last Sunday afternoon, that the Lord has yet blessings in reserve for the Bassas. Though we have been compelled to censure the younger members of our body, yet, on the whole, love and unity of spirit exist among us.

NINGPO.

EXTRACT FROM A LETTER OF NINGPO MISSION.

The letter, from which we make the following extracts, under date of Nov. 30, 1849, was prepared and forwarded by the Mission, in connection with their annual estimate, to enable the Executive Committee to appreciate more fully the nature and extent of the expenses of the station, especially those which relate to buildings.

School operations.

Our school operations, thus far, have been very limited. The most we have attempted, has been the support of a small day school, the expense of which has been comparatively trifling, aside from what has been expended in fitting the room now occupied. Our first efforts to sustain a school were commenced near the residence of Mr. Lord, in a small room erected for that purpose. But it was thought subsequently, that the chapel would be the more eligible place for this object. A school, located there, would be in the city, where the pupils would be more likely to be regular in their attendance, while at the same time they would be brought into our service on the Sabbath, an object which could not be secured while it was in the former place.

Rent of chapel—A new chapel needed.

The rent of a building, suitable for a chapel, favorably situated in a Chinese city, will not surely be regarded as high,

at sixty-four dollars a year. Nor will it be supposed that, while we continue any missionary operations at this place, we can dispense with a house of worship, or a place where we can collect the people to preach to them the gospel. The building we are now renting, is perhaps as good a one as we can have until we are able to build, and the rate at which it is rented is as low as can be expected. The Committee, however, must not think that we are sufficiently well provided for in this respect. The time has come, we think, when this Mission should be furnished with a more suitable place of worship. We would not say anything disrespectful of the one we now occupy, for it has answered us a very good purpose; but as a matter of fact, it may be stated, that it is only the lower part of a Chinese dwelling, where are arranged a few rude seats and a ruder desk. At the entrance of this we beat a gong, and when a few come in, and we can get them to sit down, we talk to them. And this is the place we call our chapel. Knowing the embarrassed state of the treasury, we have not hitherto ventured to ask the Committee for an appropriation to build a chapel, but we would now submit this subject for their consideration, with an earnest request that they will regard this claim as an important one, and one to be *early* attended to. A moderately sized, plain chapel, such as would be most suitable to our views and circumstances, would probably cost, including the site, from \$3,500 to \$4,000.

Preaching stations.

The Mission have now but one place for preaching, although there are three of us, besides the native assistant, who endeavor to preach. It has, therefore, seemed to us that another place might be occupied, to some extent, without materially lessening our efforts at the present one. Accordingly, some months ago, Mr. Lord was authorized to rent and fit up a suitable room, in one of the principal suburbs of the city, and occupy it as a preaching station. The matter,

however, from sickness and other causes, has been delayed until the present time, and it may, perhaps, be delayed still longer. But it is hoped, that, as soon as circumstances shall render it practicable, the measure will be carried into effect, and that soon we shall have regular services at two places instead of one. The rent and fitting up of such a room we have estimated at thirty-five dollars.

Dwelling houses—Modes of rent and purchase.

The Committee, perhaps, are already informed why there is a rent on one of the mission houses, and not on the others. There are two ways of obtaining buildings or lands of the Chinese in this place. One is by *renting*, or paying so much annually. The other is by a peculiar mode of leasing, equivalent, or nearly so, to purchasing. When the place which Dr. Macgowan occupies, was obtained, circumstances made it necessary to rent it. In obtaining the other premises, the other mode was adopted. These, however, were mere building sites, while that had on it a building. This was fitted up at a cost less than what has been paid for the site and the building of either of the other houses,—a consideration that will balance for a while the incumbrance of an annual rent.

Expensiveness of repairs.

This item refers to a subject of much importance, and one which it is difficult for persons at a distance fully to appreciate; yet it is one, which above all others we could wish to have understood. No one, of course, will question that missionaries ought, so far as is practicable, to be provided with comfortable and healthy dwellings. It only remains to ascertain what these are, and how they may be best secured. But these are subjects in regard to which there may be, and doubtless are, differences of opinion. The views, however, which we entertain upon these subjects, we presume, do not differ essentially from those which the Committee would entertain, could the circumstances to be taken

into consideration be set clearly before them. It will not be attempted here to notice *all* these circumstances. Many of them are too minute, and others, perhaps, too personal, to be detailed in a communication like this.

Peculiarity of the climate.

1.—Dwellings, in order to be comfortable or healthy, must of course be adapted, in some good degree, to the nature of the climate. A house that would be found comfortable under the rays of a torrid sun, might afford but a sad protection under the cold and snows of Lapland; and one that would be suited to the rocky soil of New England, might be ill adapted to the low and marshy plains of Eastern Asia. At Ningpo, we have it hot in summer, cold in winter, and damp the year round. Our dwellings, therefore, in order to afford us suitable protection from these inclemencies, must be built with thick walls, and tight windows and doors, and be elevated a good distance from the ground. They must also be surrounded, in whole or in part, with a verandah, partly in order to shelter the main body of the house from the violence of the sun and storms, but chiefly to afford us an opportunity for taking air and exercise, when the sun is too hot, or the weather too stormy, to allow us to be out without a shelter. Buildings of this kind must necessarily be somewhat expensive.

In this connection, it should be remarked, also, that buildings here, as almost every thing else, very soon become old, and need repairs. A single example may be mentioned in illustration of this. At Shanghai, there is a house which, less than three years ago, was new and substantial. Now, it has the appearance of being old, and is actually in need of repairs. What is true of this house, has been, and doubtless will continue to be true, in a less or greater degree, of all buildings in this climate. They must and do soon decay. As regards the cause of this, it will be sufficient to state that some of it doubtless

is to be referred to defective workmanship, some of it to defective materials, but most of it to the nature of the climate.

Materials, labor, &c.

The principal materials are brick and timber. Stone is used only for foundations, except in a few cases, which it is not necessary to mention here. Of brick, there is a great variety, in form, size, and quality. As regards the quality, some are bad, others worse. None can be called good, if compared with brick at home. Brick, of the size of those used at home for building, cost here from two to four dollars a thousand. There is a kind of brick, generally used for making thin walls or partitions, which can be procured for about a dollar a thousand. The roofs of buildings are covered with curved tiles. These cost, also, not far from a dollar a thousand. They are put on, however, in such a manner as to require some twelve or fifteen for each square foot, although they are six or seven inches long, nearly as many broad, and half an inch thick. The roof, therefore, which they make, is very heavy, without being either good or durable.

Most of the timber used in building comes from Fuh-keen, the province on the south of this. It comes in sticks, varying from two to twelve inches in diameter, and from three or four to forty or fifty feet in length—never hewn or squared. In this motley mass there are some sticks of the right size and length for posts, some for beams, sleepers, plates, &c., &c. Some also are sawn into boards and planks. The Chinese here have a peculiar way of selling their timber, and one which it is not easy to describe. It will suffice to say, that its cost is much greater here than at home, in the ratio, perhaps, of five to two, or three to one. The same is true, of course, of boards and planks.

Nails here are all manufactured of wrought iron. The material of course is good, but the form is bad. They cost from six to ten cents per lb., according to their size.

Glass, such as can be had at Ningpo, is said to be manufactured at Canton. It is very expensive, and a very poor article. Foreign glass can be had at Shanghai and Hongkong, for about six or seven dollars a box.

Locks, bolts, hinges, screws, &c., cost nearly twice or three times as much as in the States, and are generally of inferior quality, though good articles are sometimes procurable. They must all be obtained from Shanghai or Hongkong, which often increases the difficulty and expense.

Paint and oil are both manufactured, and had in abundance, by the Chinese. But, compared with these articles at home, their quality is inferior, while their cost perhaps is greater. The foreign article can be had at Shanghai; oil and turpentine at \$1.50 per gal.,—lead, white or colored, at about \$12.00 per cwt.

Labor among the Chinese would seem to be very cheap, wages being only about ten cents a day, that is, when the laborer boards himself; when his employer boards him, they are only about half as much. We believe, however, it will usually be found, that any given amount of work will cost nearly as much here as at home; owing, in part, to the want of proper implements for facilitating labor, and in part to the awkward and lazy manner in which the Chinese are accustomed to do things. From these statements in regard to materials and labor, it will be seen that *building or repairing* buildings at Ningpo is, and must necessarily be, expensive.

First attempts at building.

There is one more circumstance relating to the subject of buildings, that must not be overlooked. It is the embarrassment under which missionaries in a new field usually labor in securing comfortable houses. The houses of the natives, (we speak now of Ningpo,) are, the best of them, unsuitable for the habitations of foreigners. They are calculated to protect one neither from the heat nor from the cold, nor yet from the dampness,

which, though it may be more tolerable, is far more fatal than either. It follows, therefore, that missionaries here, who will provide for themselves and families healthy and comfortable houses, must build them, either in whole or in part. This they have usually done, some with greater, and some, perhaps, with less success. But it must not be overlooked that these are *first* efforts. No merchants, with capital and architects, had preceded them, to teach the natives the art of foreign building. The missionary has had to form his own plans, make his own drafts, and, in short, superintend the entire work. Moreover, in addition to the difficulty of getting the native workmen to understand clearly the plan and manner of doing the work, which the missionary may have had in his own mind, he has also labored under the embarrassment of not knowing, himself, either how to form the best plan, or, when formed, how best to execute it. In this way, it has sometimes happened, that what has been done has had subsequently to be undone, and what has been left undone, has had subsequently to be done at a greater expense. This latter evil, however, often obtains, not merely from a want of knowledge on the part of the missionary, but from a wish to avoid expense, or it may be from inability to command at the time the necessary means. These evils, which are usually numerous at a new station, will doubtless lessen as the station grows older, and its missionaries become more experienced. Yet it is believed that they can never be entirely avoided. Suppose, for example, a new missionary arrives in the field. He may be a prudent man, and wise in those things in which he has had experience. But he has had no experience in building houses, or, if he has, he has had none in occupying them with a family in this climate. Such an individual, if under the necessity of building or fitting up a house immediately upon his arrival, will almost certainly fail in some respects. He will find upon experience, that his

wants, and even his *necessities*, are greater than he anticipated. It may be said that his older and more experienced brethren should advise and assist him, in regard to these things. This they would doubtless do. And in this way the evil would be lessened; but not entirely remedied. For, in the first place, it is not certain that *their* knowledge in this matter is perfect. And in the next place, his circumstances may create necessities which they have never experienced.

LETTER OF DR. MACGOWAN.

Heat and miasma of Ningpo plain—Resort to Chusan.

Aug. 1, 1850.—I write, you will perceive, from Chusan. We have just fled to this sanitarium to escape the real "fever heat" of Ningpo. The mere fact of the thermometer being at 96 deg. and upwards, from week to week, does not render it unhealthy, but the miasma of the rice-fields is rife with disease to most foreigners, and weakening to all. The sun's rays are highly dangerous, and the deceitful breezes deleterious in the extreme. When fanned by them for a moment, there is communicated a refreshing sensation; but it soon withers, and if not avoided, produces giddiness, headache, fainting, and fever. Night brings no relief. The sheets of the bed seem as if a warming-iron, overheated, had been pressed over them, and then sleep is sought in vain. By remaining here during the hot season, refraining from labor and hard study, and keeping my head closely shaved, I hope, with the divine blessing, to preserve my brain from renewed inflammatory attacks. For several weeks before quitting Ningpo, I was obliged to discontinue my bible class, and to cease speaking even to patients, except so far as to give the necessary directions. The wasting effects of disease, and an unhealthy climate, have left indelible marks upon me. My dear wife requires this change of air still

more than myself. Repeated illnesses have deranged her nervous system and sorely weakened her whole frame. We have with us one of br. Goddard's children. Br. Lord and wife preceded us several days, accompanied by Mrs. Coulter, and Mrs. Rankin of the Presbyterian Mission. The greater part of the missionaries at Ningpo, are soon to follow, all seeking relief from the heat of Ningpo. The latter has been called to part with her infant child. I saw the little patient as soon after my arrival as circumstances permitted, but it was already dying. Br. Lord has returned with the distressed mother, bearing the corpse with them.

A new station suggested.

It may seem premature, at a time when other missions of the Board in China are inadequately sustained, to suggest the establishment of a new one; but I cannot refrain, not only from making the suggestion, but from urging such a course; chiefly, however, on hygienic considerations. The climate of Ningpo is more favorable to health than that of Bangkok, and has advantages over Hongkong for some constitutions. A frame, broken down at either of those places, may recruit at this one. Br. Goddard's case illustrates this. If the Board had not had a mission in the north of China, he would have been compelled to return home, probably never to return, at least to Siam. Ningpo has saved him to the cause. His health has so improved that, though feeble, he is the only one now at our post, and has sufficiently overcome the difficulties of the dialect, to be useful as a preacher, whilst continuing his work as a translator.

The day may be distant, but I apprehend it to be at hand, when the capital of this empire, the metropolis of paganism, will be open to missionary effort. The advantages which have accrued, and are still likely to accrue, from the occupation of a northern port by the Board, would be greatly enhanced by the establishment of a mission at Pekin. With the stations we have, and one in that

city, and if possible, another at Nankin, we should be in a position to indicate fields of labor adapted to almost any temperament and constitution. The churches should never contemplate less than this, in their plans for giving the gospel to China. Twice the present number of posts, with twice the present number of laborers at each, should be considered the extreme minimum of the Union's aid, in reducing this stronghold of the Prince of Darkness.

Of the baptism of the young China woman, Jane Maria, you will have already heard, (p. 373, last vol.) and her history also is well known. She has been nearly three years domesticated in my family, and we have had opportunity to observe the change which divine grace has gradually effected in her character. Her mind has been enlarged by education, writing and reading English with facility. Our hopes of her usefulness are well founded.

NOTES BY DR. MACGOWAN.

Seclusiveness of the rich—Introduction to a Chinese merchant.

August, 1850.—It is seldom that foreigners have close intercourse with wealthy Chinese. What little has been seen of this class, has been on visits of ceremony, affording no opportunity of becoming acquainted with their domestic habits. In this respect a medical missionary has no material advantage over others, for it is only on extraordinary occasions that the pride of the *rich* and *great* will allow them to apply for aid to the physician of the poor, for such he emphatically is. Moreover, intercourse with "outside people" exposes them to increased surveillance of mandarins; and then the praise accorded by the poor to Christian benevolence, is far from being grateful to them; it strikes them as invidious, and seems to excite envy. For these reasons we see less of them than is desirable, and though we would always desire to have the poor with us, we

should be glad to bear the gospel to the halls of the affluent and the great. An accident recently brought me into contact with some of this class, which I endeavored to improve to their best good.

It happened in the adjacent district of Tsz'ki, the residence of many of the richest families of China; and in one of the most noted, if not wealthiest, of these families, named Tung, the youthful head of which was celebrated as a spendthrift, and lover of pleasure. The wealth he was squandering, was acquired by his father, by dealing in ginseng, a branch of business which is still yielding the family a large revenue. Among his fancies, Mr. Tung had the singular ambition of being the greatest retail grocer in the country; which he probably was, his establishment in this city being an object of curiosity. About two hundred persons are constantly employed in packing and vending viands of every variety, from bears' feet of the north to the birds' nests of the south. Nearly all the missionaries keep a book with this shop; besides the advantages of fair dealing, the articles are of the best description and of every kind. The receipts are often several hundred dollars a day, yet the hobby occasions a loss of several thousand dollars annually. It is continued purely from pride.

The sad occasion—Call for medical succor.

To his numerous amusements Mr. Tung lately added that of sporting. He procured a splendid fowling piece, and laid in a large store of gunpowder. The new employment excited much interest amongst the inmates of his country residence: he had always a group of gazers about him, watching every manœuvre. Sitting in the arbor one day, replenishing his flask, his wife, concubine, and two female servants looking on, he dropped a portion of the inflammable material on the ground, and Mrs. Tung lighting her pipe soon after, dropped the match, igniting the flame; this extending to the magazine, produced a terrific explosion, tearing much of the house to pieces

and withering trees at a great distance, but strange to say, without entirely destroying either of the five persons present. They would, however, have been speedily consumed in their burning garments, had not the fire been promptly extinguished. All the principal physicians in Ningpo and Yuzan, and the cities between, were sent for. A special messenger came for me with a boat.

I immediately repaired to the scene of the disaster, accompanied by my family. A night's sailing and sculling brought us to the opulent village of Santsihshí, a name which indicates that market days are held on thirds and sevens, that is, on the third, seventh, thirteenth, seventeenth, twenty-third and twenty-seventh day of each month. Several neighboring villages are designated in the same peculiar manner. A crowd of doctors had left, others were departing, none being willing to undertake the care of the patients; and certainly the mere spectacle they presented was revolting, and can hardly be described. The poor man was able to recognize me, and begged that I would not leave him. I promised to afford all the relief in my power. Nothing had been done to alleviate their pains or to dress the burns: the former were soon relieved by opiates, whilst continued attention was given to the latter. In the female apartments assistance was needed, and although there were present many female relatives, most gaudily attired, none would render any aid. Mrs. M. herself performed the duties which were requisite for their comfort. Late in the day we left the patients in a tolerably comfortable state, engaging, after taking my family home, to return and spend several days with the sufferers.

On the following day I returned, and became domiciled with the family. One of the best rooms was assigned for my use, and every effort made to provide the most sumptuous fare in a style as nearly foreign as possible. But as I had become an adept with the chopsticks, and had accustomed myself to

Chinese fare, I preferred sitting at the same table and partaking of their delicacies. The inmates of the extensive mansion or row of houses, were above two hundred, including relatives, retainers and servants, yet the apartments were so numerous and the premises so extensive that there was no crowding, families being separated by open courts, which were flagged, and filled with flowers in pots.

Chinese luxury.

The inner apartments were fitted up according to the most splendid conceptions of Chinese taste. Even amongst those who are far from opulence, considerable expense is lavished on bedsteads. These must be elegant and showy, if all else be mean in appearance. As I expected, therefore, the bedsteads here were of a gorgeous description,—costly wood, with elegant carving, and inlaid with ivory figures, or quotations in relief from their poets, of the same material, or of pearl. The curtains, coverlets, pillows, &c., were of embroidered satin and silk. The rest of the furniture, chairs, tables, clothes-presses, lanterns and the like, corresponded with the bed, as did also the carving and gilding of the room. But with all this there was nothing of comfort in any apartment. This is found only in connection with cleanliness and neatness, which are far removed from barbaric splendor.

Some of the neighboring mansions which I was permitted to visit, were of more ambitious pretensions. The owner of one had recently received an honorary title, a kind of knighthood, from the emperor, for contributions made to the imperial treasury. Improvements were making, that the residence might comport with the promotion of the master. A new building of trellised work overlaid with gold, was nearly completed, and also an artificial grotto and lake in the garden, all in grotesque style,—whilst an elegant stone basin, with steps to enter a barge, the water communicating with the canal leading to the Ningpo river,

stood on the other side. Opposite this house was the temple of the tutelary divinity of the place, the god of medicine,—dedicated to him, as nearly all the wealth of the place had been acquired by dealing in drugs. It is a sequestered and delightfully shaded spot, where the literati often repair to spend a day in perusing the classics.

Fatalism and desperation.

On the fourth or fifth day after the calamity, Mrs. T., the cause of the casualty, expired, and though I had apprised them that such a result was inevitable, it disappointed and discouraged all. The powder, or “fire physic,” as the Chinese term it, being a foreign article, it was fully believed that I must possess some antidote for its poison. To a great extent, also, the Chinese are believers in fate, and when once they get the impression that “Heaven has willed it,” they will do nothing to avert the issue, and nothing can be done with them or for them. They become absolutely paralyzed. Poor Mr. Tung and the three women all became victims to this fallacy. They were left to their fate. No medicines were given but such as I administered; no attention to the wants and wounds of the patients by any besides myself. Further confirmation of the inutility of assistance of any kind was drawn from the fact (?) that just as Mrs. T. expired, her spirit entered the apartment of her husband and spent some time in “trying to jerk his soul out of him, which was manifest to all in the room from the twitching of the patient.” His speedy departure was consequently considered as inevitable by all except himself: he had no mind to be so summarily disposed of by a woman he was never very partial to, and besides, he was skeptical respecting the summons altogether, and sided with me, denouncing the superstition. Could I have inspired anything like the same hope in his friends that I did in him, the result would probably have been different. All he could persuade them to do for him was to devise means for drown-

ing his cares with the intoxicating fumes of opium, for he was a victim, like many others in the house, of this dreadful habit. The muscles of his cheeks were so far destroyed that he could not draw the pipe. A bladder was filled with the smoke, and thus the bane of his life was forced down his throat, with considerable pain and inconvenience. Yet the cravings of a horrid appetite, the gratification of which he would have, though it exposed him to torture and death, could be allayed in no other manner.

Religious conversation—Unnatural excitement.

The time not employed with my patients was spent in conversing with the numerous visitors who came in to condole with the sufferers, but who exhibited little feeling or sympathy. "Depend on the gods," or, "It is the will of Heaven," the usual salutations given by visitors, afforded appropriate texts for remarks on religion in general. There is no evidence that good resulted either to patients, family, or guests, yet the instruction communicated may be pondered on by some. Such opportunities are by no means favorable for producing religious impressions. There may not be much levity in houses of mourning, but there is less solemnity, with continued tumult and excitement. In this family the younger members, male and female, were making arrangements to take possession of the master's quarters. On the other hand the relatives of the servants were clamorous for damages, and partly on account of the wealth of the family, and partly because they knew the mandarins only wanted a pretext to despoil the house, they made exorbitant demands, and evidently desired the death of the women, in order to enrich themselves. These women were widows, and as is usually the case, were the property, almost, of the family into which they had married, who always study to turn them to the most profitable account. The family had additional reason to fear the rapacity of the mandarins, as it is a violation of law for people to possess fire-arms or powder.

There seemed no end to the confusion, bickerings and threatenings of the place: the profusion of food and its consumption gave occasional respite.

I remained as long in this bedlam as my duties at Ningpo would permit, and, in view of the obstinacy of the patient's friends, as long as I could be of much service to them. Mr. Tung importuned me to the last to remain longer. I could only leave certain directions, which, had they been followed, (I knew perfectly well they would not be,) would have afforded himself and the poor concubine (a pleasing girl) a fair prospect of recovery.

Funeralinery.

Before quitting, the confusion of the house was increased by the arrangements made for Mrs. Tung's obsequies, which were to be on a scale commensurate with the station of the family. From immense piles of costly clothes numerous suits of the most expensive and showy kind were selected to adorn the charred corpse, no feature of which distinguishable. It was rendered hideous, if possible, by the gaudy and embroidered satins. Thirty two had been summoned from Ningpo, were occupied early and late in making and embroidering additional robes, coffin, costing about a hundred dollars, and so heavy that six men could scarcely move it, was sufficiently capacious to contain a large amount of clothing, her gold and silver ornaments, a variety of implements and trinkets, including the pipe she was smoking at the time of the calamity.

I frequently heard from the family and often sent directions, all of which were disregarded, and now, two days after the explosion, we have just heard of the death of all the injured. The hot weather was too much for the selected wounds. Mr. T. left no doubt. Opium smokers never do, and this habit has been adopted late in

About the same time we heard of adopted countrymen in another

(To be continued.)

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Lancaster, Fanny
Connell 1 13.96

Meigs Creek Asso.,
Marietta, ch. 29.18;
Sab. sch. 3.75; Mc
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20.52; Sab. sch.
6.48; Brookfield, ch.
12.25; Zanesville, 1
ch., Juv. Soc. in Sab.
sch., to ed. a boy
named Geo. Sed-
wick, and a girl
named Martha An-
derson, under the
care of Mr. Ashmore,
Siam, 12.82; Mrs.
Willis 25 cts.; Coll.
at Asso. 22 107.25

Huron Asso., Bronson,
ch. 11.81; New
London, ch. 1; Pe-
ru, ch. 2.37; Berlin,
ch. 10; Norwalk, ch.
41; Townsend, Mar-
tin Simons 10 76.18

Mohecan Asso., Green-
town, ch. 1.75; Lou-
donville, ch. 2.50;
Coll. at Asso. 7.63 11.78

Seneca Asso., Attica,
ch. 2.21; Coll. at
Asso. 16.85 19.06

Wooster Asso. 1.75;
Wooster, ch. 3.50;
Salem, 1 ch. 7.25;
Fem. Soc. 2.86; Can-
nal, Dover ch. 5.25;
Coll. at Asso. 3.51 24.12

Grand River Asso.,
33.12; Sheffield,
Fem. Miss. Soc., for
Assam mission, 1.10 34.22

Portage Asso. 31.68;
Garrettsville, Rev.
E. Crane 8; Twines-
burg, J. North 5 44.68
Maumee Asso. 21.63

Lorain Asso., Henri-
etta, ch. 53 cts.; Bet-
sey Barnard 1; A.
Ross 1; J. B. James-
son and wife 2; Rev.
Wm. J. Nesbit 10;
Mrs. Hoyle 6 cts.;
Mr. Nesbit 10 cts. 14.86

East Fork Asso. 13;
Newton, ch. 15 28.00
Trumbull Asso. 18.96

Delaware, J. Eaton,
family concert, 4.23
Sunbury, A. Mason 50
cts.; Mrs. Mason 25
cts. 75
Mrs. and Sarah Bedford 1.50
Ohio For. Miss. and
Bible Soc., Annual
members 3.50

Coll. at For. Miss.
Meeting of Ohio
State Conv., at 1st
ch. Zanesville, 12.40
Zanesville, Market St.
ch. 16.80
To cons. Mrs. Rebecca
E. Rouse L. M.,
per Rev. S. M. Osgood,
agent, —

1,162.87

Indiana.

Fort Wayne, ch. 5.00

Indiana, For. Miss.
Soc., J. R. Osgood
tr., viz., Indianapolis,
ch. 45.50; Sab.
sch., to sup. a boy in
Assam Orphan sch.
named Judson R.
Osgood, 33 78.50

Indianapolis Asso., 4.46

North Eastern Indiana
Asso. 4.65; Milford,
ch. 1.75; E. R. Spear
1.50; Allen, ch. 2.37;
Cedar Creek, ch. 2.62;
Johnson, ch. 7; Mrs.
Polly Choate 80 cts.;
Milgrove, ch. 4.82;
Yellow Creek, ch.
1.25; Rev. M. Edwards
1; Madison, ch. 16.35;
Rev. A. Marsh 5; M. D. Alden
2; A. Lathrop 1.50;
Miss O. Lathrop 1;
Green Castle, ch. 4;
Rev. E. W. Cressy 1;
Rev. J. Babcock 1;
Covington, ch. 15;
D. Boswell and lady 1;
Valparaiso, ch. 1.50;
Logansport, Cornelia
M. Robinson 25 cts.,
Mrs. E. Richardson 50
cts.; Miss Elizabeth J.
Keep, gold ear ornaments,
1st ch. 7; mon. coll.
from the children in
Miss DeWolf's sch. 70
cts.; coll. at Indiana
General Asso., 79.60;
making 165.16. Less
amount retained by the
treasurer for printing
minutes, 6.92 158.24

To cons. Rev. Demas
Robinson and Rev.
Evan Thomas L. M.,
per Rev. S. M. Osgood,
agent, 241.20

Franklin, Mrs. Persis
W. Chandler 15.00

261.20

Illinois.

Illinois General Asso., E. G.
Miner tr., Chicago, 1 ch.
100; Ottawa Asso. 49.75;
McLean Asso. 13; Washington,
ch. 4; LaMarsh, ch. 1;
Metamora, Rev. A. B.

Cranb 1; Decatur, ch. 10;
Lottien's Prairie, ch. 1.25;
Paris, ch. 2; Jacksonville,
ch. 18.95; Coll. at Gen.
Asso. 51.25; per Rev. S.
M. Osgood, agent,

Michigan.

Saline, Geo. Dewy Ford 1.00
Pontiac, ch. Fem. Miss.
Soc., for sup. of a child in
Assam Orphan school
named Lucy S. Cornelius, 15.00
Washington, ch. and soc.
2.02; Napoleon, ch. and
soc. 4.35; Royal Oak,
9.80; Dearborn, 9.50;
Detroit, 1 ch. and soc.
12.13; Sherman, ch. and
soc. 1.32; Stoney Creek,
ch. 7; Jackson, do. 3;
Medina, 7.13; Mooreville,
8.23; Otesco, 1.50; Franklin,
8.15; Pontiac, 30;
Coll. at Annual meeting
Conv. 21; Jackson Asso.
7.41; Michigan Asso.
14.41; J. Everett 10; S.
Case 3; A. Thompson 2;
Sundry donations, 25.50.
The above with other
colls. in Michigan is to
cons. Rev. Emery Curtis
and Rev. Philo Fobes
L. M., per Rev. M. Allen,
agent, 187.50
Grand Rapids, ch. 12.35

Wisconsin.

Wisconsin Bap. Miss. Conv.
S. Crocker tr., 44.58; coll.
at Do. 10; Milwaukee
Asso. 40.71; Milwaukee,
ch. 50.49; Racine Asso.
4; Sheboygan Sab. sch.
2.25; Elizabeth Elethorp
1; Adeline Dye 50 cts.;
Port Washington, ch. 1;
Lafayette Asso. 2; East
Troy, friends 1.80; Raymond,
ch. 2; Geneva, ch. Ladies'
Benev. Soc., a bed-quilt,
to cons. Rev. P. Conrad
L. M., per Rev. S. M. Osgood,
agent,

\$6.

Legacy.

Ogden, N. Y., Timothy Colby,
per Erasmus and Jesse
Colby, Executors,

\$6.

Total from April 1, to Nov. 30, \$339.71

\$114, credited to Pine st. ch.
Providence, R. I., in the June No.
of the Magazine, should have been
credited to the "Ladies' Foreign
Missionary Society" of
Pine St. ch.

The Treasurer also acknowledges
receipt of \$2,000 from the Am. and
Bible Society for printing the 1
Scriptures.

THE
MISSIONARY MAGAZINE.

VOL. XXXI.

FEBRUARY, 1851.

No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

CLOSING SCENES IN DR. JUDSON'S LIFE.

Since the publication of our last number, we have been kindly put in possession of the following letter, giving some of the closing scenes in Dr. Judson's life, addressed to his surviving sister by Mrs. Judson. It will be read, we cannot doubt, with a most deep and grateful interest. It fills up a want which we had painfully felt in all that had been previously communicated, relative to the circumstances and manner of Dr. Judson's departure from us. It lays open traits of native character and a maturity of spiritual attainments that must greatly contribute to endear his memory to every Christian and every ingenuous heart. It furnishes new illustrations of the power and the blessedness of Christian faith, and of the unfailing grace of our Redeemer to those who serve him steadfastly to the end.

Mrs. Judson writes from Maulmain, Sept. 20 :—

Last month I could do no more than announce to you our painful bereavement, which though not altogether unexpected, will, I very well know, fall upon your heart with overwhelming weight. You will find the account of your brother's last days on board the *Aristide Marie*, in a letter written by Mr. Ranney from Mauritius, to the Secretary of the Board; and I can add nothing to it, with the exception of a few unimportant particulars, gleaned in conversations with Mr. R. and the *Coringa* servant. I grieve that it should be so—that I was not permitted to watch beside him during those days of terrible suffering; but the pain, which I at first felt, is gradually yielding to gratitude for the inestimable privileges, which had previously been granted me.

There was something exceedingly beautiful in the decline of your brother's life—more beautiful than I can describe, though the impression will remain with me as a sacred legacy, until I go to meet him where suns shall never set, and life shall never end. He had been, from my first acquaintance with him, an uncommonly spiritual Christian, exhibiting his richest graces in the unguarded intercourse of private life; but during his last year, it seemed as though the light of the world on which he was entering, had been sent to brighten his upward pathway. Every subject on which we conversed, every book we read, every incident that occurred, whether trivial or important, had a tendency to suggest some peculiarly spiritual

train of thought, till it seemed to me that more than ever before, "Christ was all his theme." Something of the same nature was also noted in his preaching, to which I then had not the privilege of listening. He was in the habit, however, of studying his subject for the Sabbath, audibly, and in my presence, at which time he was frequently so much affected as to weep, and sometimes so overwhelmed with the vastness of his conceptions, as to be obliged to abandon his theme and choose another. My own illness at the commencement of the year had brought eternity very near to us, and rendered death, the grave, and the bright heaven beyond it, familiar subjects of conversation. Gladly would I give you, my dear sister, some idea of the share borne by him in those memorable conversations; but it would be impossible to convey, even to those who knew him best, the most distant conception. I believe he has sometimes been thought eloquent, both in conversation and in the sacred desk; but the fervid, burning eloquence, the deep pathos, the touching tenderness, the elevation of thought, and intense beauty of expression, which characterized those private teachings, were not only beyond what I had ever heard before, but such as I felt sure arrested his own attention, and surprised even himself. About this time he began to find unusual satisfaction and enjoyment in his private devotions; and seemed to have new objects of interest continually rising in his mind, each of which in turn became special subjects of prayer. Among these, one of the most prominent was the conversion of his posterity. He remarked, that he had always prayed for his children, but that of late he had felt impressed with the duty of praying for their children and their children's children down to the latest generation. He also prayed most fervently, that his impressions on this particular subject might be transferred to his sons and daughters, and thence to their offspring, so that he should ultimately meet a long unbroken line of descendants, before the throne of God, where all might join together in ascribing everlasting praises to their Redeemer.

Another subject, which occupied a large share of his attention, was that of brotherly love. You are, perhaps, aware, that like all persons of his ardent temperament, he was subject to strong attachments and aversions, which he sometimes had difficulty in bringing under the controlling influence of divine grace. He remarked that he had always felt more or less of an affectionate interest in his brethren, as brethren,—and some of them he had loved very dearly for their personal qualities; but that he was now aware he had never placed his standard of love high enough. He spoke of them as children of God, redeemed by the Saviour's blood, watched over and guarded by his love, dear to his heart, honored by him in the election, and to be honored hereafter before the assembled universe; and he said it was not sufficient to be kind and obliging to such, to abstain from evil speaking, and make a general mention of them in our prayers; but our attachment to them should be of the most ardent and exalted character—it would be so in heaven, and we lost immeasurably by not beginning now. "As I have loved you, so ought ye also to love one another," was a precept continually in his mind, and he would often murmur, as though unconsciously, "'As I have loved you'—'as I have loved you,'"—then burst out with the exclamation, "Oh, the love of Christ! the love of Christ!"

His prayers for the mission were marked by an earnest, grateful enthusiasm, and in speaking of missionary operations in general, his tone was one of elevated triumph, almost of exultation—for he not only felt an unshaken confidence in their final success, but would often exclaim, "What wonders—oh, what wonders God has already wrought!"

I remarked, that during this year his literary labor which he had never liked, and upon which he had entered unwillingly and from a feeling of necessity, was growing daily more irksome to him; and he always spoke of it as his "heavy work," his "tedious work," "that wearisome dictionary," &c., though this feeling led to no relaxation of effort. He longed, however, to find some more spiritual employment,

to be engaged in what he considered more legitimate missionary labor, and drew delightful pictures of the future, when his whole business would be but to preach and to pray.

During all this time I had not observed any failure in physical strength; and though his mental exercises occupied a large share of my thoughts when alone, it never once occurred to me that this might be the brightening of the setting sun;—my only feeling was that of pleasure, that one so near to me was becoming so pure and elevated in his sentiments, and so lovely and Christ-like in his character. In person he had grown somewhat stouter than when in America, his complexion had a healthful hue compared with that of his associates generally; and though by no means a person of uniformly firm health, he seemed to possess such vigor and strength of constitution, that I thought his life as likely to be extended twenty years longer, as that of any member of the mission. He continued his system of morning exercise, commenced when a student at Andover, and was not satisfied with a common walk on level ground, but always chose an up-hill path, and then frequently went bounding on his way, with all the exuberant activity of boyhood.

He was of a singularly happy temperament, although not of that even cast, which never rises above a certain level, and is never depressed. Possessing acute sensibilities, suffering with those who suffered, and entering as readily into the joys of the prosperous and happy, he was variable in his moods; but religion formed such an essential element in his character, and his trust in Providence was so implicit and habitual, that he was never gloomy, and seldom more than momentarily disheartened. On the other hand, being accustomed to regard all the events of this life, however minute or painful, as ordered in wisdom, and tending to one great and glorious end, he lived in almost constant obedience to the apostolic injunction, "Rejoice evermore!" He often told me that although he had endured much personal suffering, and passed through many fearful trials in the course of his eventful life, a kind Providence had also hedged him round with precious, peculiar blessings, so that his joys had far outnumbered his sorrows.

Toward the close of September of last year, he said to me one evening, "What deep cause have we for gratitude to God!—do you believe there are any other two persons in the wide world so happy as we are?" enumerating in his own earnest manner, several sources of happiness, in which our work as missionaries, and our eternal prospects, occupied a prominent position. When he had finished his glowing picture, I remarked, (I scarcely know why, but there was a heavy cloud upon my spirits that evening.) "We are certainly very happy now, but it cannot be so always—I am thinking of the time when one of us must stand beside the bed, and see the other die."

"Yes," he said, "that will be a sad moment; I felt it most deeply a little while ago, but now it would not be strange if your life were prolonged beyond mine—though I should wish if it were possible to spare you that pain. It is the one left alone who suffers, not the one who goes to be with Christ. If it should only be the will of God that we might go together, like young James and his wife. But he will order all things well, and we can safely trust our future to his hands."

That same night we were roused from sleep by the sudden illness of one of the children. There was an unpleasant, chilling dampness in the air, as it came to us through the openings in the sloats above the windows, which affected your brother very sensibly, and he soon began to shiver so violently, that he was obliged to return to his couch, where he remained under a warm covering until morning. In the morning he awoke with a severe cold, accompanied by some degree of fever, but as it did not seem very serious, and our three children were all suffering from a similar cause, we failed to give it any especial attention. From that time he was never well, though in writing to you before, I think I dated the commencement of his illness, from the month of November, when he laid aside his studies. I know

that he regarded this attack as trifling, and yet one evening he spent a long time in advising me with regard to my future course, if I should be deprived of his guidance; saying that it is always wise to be prepared for exigencies of this nature. After the month of November, he failed gradually, occasionally rallying in such a manner as to deceive us all, but at each relapse sinking lower than at the previous one, though still full of hope and courage, and yielding ground only, inch by inch, as compelled by the triumphant progress of disease. During some hours of every day he suffered intense pain; but his naturally buoyant spirits and uncomplaining disposition led him to speak so lightly of it, that I used sometimes to fear the doctor, though a very skilful man, would be fatally deceived.

As his health declined, his mental exercises at first seemed deepened; and he gave still larger portions of his time to prayer, conversing with the utmost freedom on his daily progress, and the extent of his self-conquest. Just before our trip to Mergui, which took place in January, he looked up from his pillow one day with sudden animation, and said to me earnestly, "I have gained the victory at last. I love every one of Christ's redeemed, as I believe he would have me love them—in the same manner, though not probably to the same degree as we shall love one another in heaven; and gladly would I prefer the meanest of his creatures, who bears his name, before myself." This he said in allusion to the text, "In honor preferring one another;" on which he had frequently dwelt with great emphasis. After further similar conversation he concluded, "And now here I lie at peace with all the world, and what is better still, at peace with my own conscience. I know that I am a miserable sinner in the sight of God, with no hope but in the blessed Saviour's merits; but I cannot think of any particular fault, any peculiarly besetting sin, which it is now my duty to correct. Can you tell me of any?"

And truly, from this time no other word would so well express his state of feeling, as that one of his own choosing—*peace*. He had no particular exercises afterwards, but remained calm and serene, speaking of himself daily as a great sinner, who had been overwhelmed with benefits, and declaring, that he had never in all his life before, had such delightful views of the unfathomable love, and infinite condescension of the Saviour, as were now daily opening before him. "Oh, the love of Christ! the love of Christ!" he would suddenly exclaim, while his eye kindled, and the tears chased each other down his cheeks, "we cannot understand it now—but what a beautiful study for eternity!"

After our return from Mergui, the doctor advised a still further trial of the effects of sea air, and sea-bathing, and we accordingly proceeded to Amherst, where we remained nearly a month. This to me was the darkest period of his illness—no medical adviser, no friend, at hand, and he daily growing weaker and weaker. He began to totter in walking, clinging to the furniture and walls, when he thought he was unobserved, (for he was not willing to acknowledge the extent of his debility,) and his wan face was of a ghastly paleness. His sufferings too were sometimes fearfully intense, so that in spite of his habitual self-control, his groans would fill the house. At other times a kind of lethargy seemed to steal over him, and he would sleep almost incessantly for twenty-four hours, seeming annoyed if he were aroused or disturbed. Yet there were portions of the time, when he was comparatively comfortable, and conversed intelligently; but his mind seemed to revert to former scenes, and he tried to amuse me with stories of his boyhood—his college days—his imprisonment in France, and his early missionary life. He had a great deal also to say on his favorite theme, "The love of Christ;" but his strength was too much impaired for any continuous mental effort. Even a short prayer made audibly, exhausted him to such a degree, that he was obliged to discontinue the practice.

At length I wrote to Maulmain, giving some expression of my anxieties and misgivings, and our kind missionary friends, who had from the first evinced all the tender interest and watchful sympathy of the nearest kindred, immediately sent

for us—the doctor advising a sea-voyage. But as there was no vessel in the harbor bound for a port sufficiently distant, we thought it best, in the meantime, to remove from our old dwelling, which had long been condemned as unhealthy, to another mission-house, fortunately empty. This change was at first attended with the most beneficial results, and our hopes revived so much, that we looked forward to the approaching rainy season for entire restoration. But it lasted only a little while, and then both of us became convinced, that though a voyage at sea involved much that was exceedingly painful, it yet presented the only prospect of recovery, and could not, therefore, without a breach of duty, be neglected.

"Oh, if it were only the will of God to take me now—to let me die here!" he repeated over and over again, in a tone of anguish, while we were considering the subject. "I cannot, cannot go!—this is almost more than I can bear! was there ever suffering like our suffering!" and the like broken expressions, were continually falling from his lips. But he soon gathered more strength of purpose; and after the decision was fairly made, he never hesitated for a moment, rather regarding the prospect with pleasure. I think the struggle which this resolution cost, injured him very materially; though probably it had no share in bringing about the final result. God, who saw the end from the beginning, had counted out his days, and they were hastening to a close. Until this time he had been able to stand, and to walk slowly from room to room; but as he one evening attempted to rise from his chair, he was suddenly deprived of his small remnant of muscular strength, and would have fallen to the floor, but for timely support.

From that moment his decline was rapid. As he lay helplessly upon his couch, and watched the swelling of his feet, and other alarming symptoms, he became very anxious to commence his voyage, and I felt equally anxious to have his wishes gratified. I still hoped he might recover—the doctor said the chances of life and death were in his opinion equally balanced—and then he always loved the sea so dearly! There was something exhilarating to him in the motion of a vessel, and he spoke with animation of getting free from the almost suffocating atmosphere incident to the hot season, and drinking in the fresh sea breezes. He talked but little more, however, than was necessary to indicate his wants, his bodily sufferings being too great to allow of conversation; but several times he looked up to me with a bright smile, and exclaimed, as heretofore, "Oh the love of Christ! the love of Christ!"

I found it difficult to ascertain, from expressions casually dropped, from time to time, his real opinion with regard to his recovery; but I thought there was some reason to doubt whether he was fully aware of his critical situation. I did not suppose he had any preparation to make at this late hour, and I felt sure that if he should be called ever so unexpectedly, he would not enter the presence of his Maker with a ruffled spirit; but I could not bear to have him go away, without knowing how doubtful it was whether our next meeting would not be in eternity; and perhaps too, in my own distress, I might still have looked for words of encouragement and sympathy, to a source which had never before failed.

It was late in the night, and I had been performing some little sick-room offices, when suddenly he looked up to me, and exclaimed, "This will never do! You are killing yourself for me, and I will not permit it. You must have some one to relieve you. If I had not been made selfish by suffering, I should have insisted upon it long ago."

He spoke so like himself—with the earnestness of health, and in a tone to which my ear had of late been a stranger, that for a moment I felt almost bewildered with sudden hope. He received my reply to what he had said, with a half-pitying, half-gratified smile, but in the meantime his expression had changed—the marks of excessive debility were again apparent, and I could not forbear adding, "It is only a little while, you know."

"Only a little while," he repeated mournfully; "this separation is a bitter thing, but it does not distress me now as it did—I am too weak." "You have no reason to be distressed," I answered, "with such glorious prospects before you. You have often told me it is the one left alone who suffers, not the one who goes to be with Christ." He gave me a rapid, questioning glance, then assumed for several moments an attitude of deep thought. Finally, he slowly unclosed his eyes, and fixing them on me, said in a calm, earnest tone, "I do not believe I am going to die. I think I know why this illness has been sent upon me—I needed it—I feel that it has done me good—and it is my impression, that I shall now recover, and be a better and more useful man."

"Then it is your wish to recover?" I inquired. "If it should be the will of God, yes. I should like to complete the dictionary, on which I have bestowed so much labor, now that it is so nearly done; for though it has not been a work that pleased my taste, or quite satisfied my feelings, I have never underrated its importance. Then after that come all the plans that we have formed. Oh, I feel as though only just beginning to be prepared for usefulness."

"It is the opinion of most of the mission," I remarked, "that you will not recover." "I know it is," he replied; "and I suppose they think me an old man, and imagine it is nothing for one like me to resign a life so full of trials. But I am not old—at least in that sense—you know I am not. Oh! no man ever left this world, with more inviting prospects, with brighter hopes or warmer feelings—warmer feelings"—he repeated, and burst into tears. His face was perfectly placid, even while the tears broke away from the closed lids, and rolled, one after another, down to the pillow. There was no trace of agitation or pain in his manner of weeping, but it was evidently the result of acute sensibilities, combined with great physical weakness. To some suggestions which I ventured to make, he replied, "It is not that—I know all that, and feel it in my inmost heart. Lying here on my bed, when I could not talk, I have had such views of the loving condescension of Christ, and the glories of heaven, as I believe are seldom granted to mortal man. It is not because I shrink from death, that I wish to live, neither is it because the ties that bind me here, though some of them are very sweet, bear any comparison with the drawings I at times feel towards heaven; but a few years would not be missed from my eternity of bliss, and I can well afford to spare them, both for your sake and for the sake of the poor Burmans. I am not tired of my work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a boy bounding away from his school. Perhaps I feel something like the young bride, when she contemplates resigning the pleasant associations of her childhood, for a yet dearer home—though only a very little like her—for *there is no doubt resting on my future.*" "Then death would not take you by surprise," I remarked, "if it should come even before you could get on board ship." "Oh, no," he said, "death will never take me by surprise—do not be afraid of that—I feel *so strong in Christ.* He has not led me so tenderly thus far, to forsake me at the very gate of heaven. No, no; I am willing to live a few years longer, if it should be so ordered, and if otherwise, I am willing and glad to die now. I leave myself entirely in the hands of God, to be disposed of according to his holy will."

The next day some [one mentioned in his presence, that the native Christians were greatly opposed to the voyage, and that many other persons had a similar feeling with regard to it. I thought he seemed troubled, and after the visitor had withdrawn, I inquired if he still felt as when he conversed with me the night previous. He replied, "Oh yes; that was no evanescent feeling. It has been with me, to a greater or less extent, for years, and will be with me, I trust, to the end. I am ready to go *to-day*—if it should be the will of God, this very hour; but I am not anxious to die—at least when I am not beside myself with pain."

"Then why are you so desirous to go to sea? I should think it would be a

matter of indifference to you." "No," he answered quietly, "my judgment tells me it would be wrong not to go—the doctor says *criminal*. I shall certainly die here—if I go away I may possibly recover. There is no question with regard to duty in such a case; and I do not like to see any hesitation, even though it springs from affection."

He several times spoke of a burial at sea, and always as though the prospect were agreeable. It brought, he said, a sense of freedom and expansion, and seemed far pleasanter than the confined, dark, narrow grave, to which he had committed so many that he loved. And he added, that although his burial-place was a matter of no real importance, yet he believed it was not in human nature to be altogether without a choice.

I have already given you an account of the embarkation, of my visits to him while the vessel remained in the river, and of our last sad, silent parting; and Mr. Ranney has finished the picture. You will find in this closing part, some dark shadows, that will give you pain; but you must remember that his present felicity is enhanced by those very sufferings; and we should regret nothing that serves to brighten his crown in glory. I ought also to add, that I have gained pleasanter impressions in conversation with Mr. R. than from his written account; but it would be difficult to convey them to you; and, as he whom they concern was accustomed to say of similar things, "you will learn it all in heaven."

During the last hour of your sainted brother's life, Mr. Ranney bent over him and held his hand; while poor Pinapah stood at a little distance weeping bitterly. The table had been spread in the cuddy, as usual, and the officers did not know what was passing in the cabin, till summoned to dinner. Then they gathered about the door, and watched the closing scene with solemn reverence. Now—thanks to a merciful God!—his pains had left him, not a momentary spasm disturbed his placid face, nor did the contraction of a muscle denote the least degree of suffering; the agony of death was passed, and his wearied spirit was turning to its rest in the bosom of the Saviour. From time to time, he pressed the hand in which his own was resting, his clasp losing in force at each successive pressure; while his shortened breath (though there was no struggle, no gasping, as if it came and went with difficulty,) gradually grew softer and fainter, until it died upon the air—and he was gone. Mr. Ranney closed the eyes, and composed the passive limbs,—the ship's officers stole softly from the door, and the neglected meal was left upon the board untasted.

They lowered him to his ocean-grave, without a prayer; for his freed spirit had soared above the reach of earthly intercession, and to the foreigners who stood around, it would have been a senseless form. And there they left him in his unquiet sepulchre; but it matters little, for we know that while the unconscious clay is "drifting, on the shifting currents of the restless main," nothing can disturb the hallowed rest of the immortal spirit. Neither could he have a more fitting monument, than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth, and included the whole family of man. It is all as God would have it, and our duty is but to bend meekly to his will, and wait, in faith and patience, till we also shall be summoned home.

INTELLIGENCE FROM THE MISSIONS.

SIAM.

LETTERS OF MR. DEAN.

The following letters are in continuation of the narrative of Mr. Dean's visit to Siam. See page 369, last volume.

Visit to out-stations—A patriarch.

Bangkok, May 18, 1850.—I have just returned from a visit to the out-stations at Leng kia chu, and Bang chang. We left Bangkok by boat on Friday, the 10th, and reached Leng kia chu on the following day. There I found Chek Mui occupying the mission house and in charge of the station. Several Chinese came in on Saturday afternoon, and made inquiries on general subjects and entered into conversation about the Christian religion. On Sunday I met about thirty Chinese at the mission house, for religious worship. Three of these are members of the church, one the assistant in charge of the station. One is Chek Hia, a man about forty years old, with a family of four or five children, and who says he meets with much opposition in his Christian course, from his pagan wife. The other church member is old Pë T'ong, a man eighty years old, who has lived with his wife for fifty years. The old lady does not join her husband in Christian worship, but appears friendly to Christianity; and on this occasion two little girls (grand-daughters) attended the old gentleman to public worship, rowing his boat, though the place was two miles from his residence. The old man made the closing prayer after sermon, with much appropriateness of language and a feeling heart. It was good to listen to the tremulous voice of this old patriarch as he bowed his whitened head in prayer to Almighty God.

Candidates for baptism—The Siamese twins.

After worship I had conversation with two Chinese, who had offered themselves

as candidates for baptism, and after many inquiries and such instruction as could be given at the time, they were furnished with a copy of the Christian Manual and the Gospel of Matthew with notes, as books of study till the next communion season, when they propose to come forward for baptism.

A severe storm of wind and rain prevented a meeting with the people here on Sabbath evening. On Monday morning we went to the mouth of the Ta Chin river, a couple of miles below the town, where our boatmen cast their net for fish. It was past midday on Monday when, the tide favoring, we passed up the Ta Chin river, some three or four miles from its mouth, when we entered the Me Klong canal, which connects the Ta Chin with the Me Klong river. We reached the town of Me Klong, at the opposite terminus of the canal, at half past nine o'clock the next morning, having stopped an hour and a half where the tides meet, at a place called Ma Hon (dog howl).

At Me Klong we took breakfast in our boat, while anchored in front of a wat or temple. These wats are the only hotels, as well as the only school houses and colleges, in the country. Here travellers find a shelter in the open sheds in front of the temples, but every traveller in this country is supposed to carry with him his bed and provisions, and cooking materials. This town has a population of ten or twelve thousand Siamese; but a short distance above, on the Me Klong river, are villages of Chinese with their floating houses, and well filled shops. Me Klong is the native place of the Siamese twins, whose parents are now dead. Some of the family still reside at this place, whose chief interest about their absent brothers is that they should send home some money for their poor relations. But if, as is

reported, they were sold for money and sent away by their friends into a foreign country, they may not be under very great obligations to remit money to those who sold them.

Bang chang—Encouraging indications.

At 6 o'clock, P. M., on Tuesday, we entered the canal from the Me Klong river, which leads to the gardens of Bang chang; and at 9 o'clock the same evening reached the mission house now occupied by Chek Suan. On calling to him from the boat, he replied that he was "reading for evening worship, but had not prayed." When he had done praying he came to the boat to receive us. Bang chang is an extensive plain of the richest soil, in many parts highly cultivated as gardens. Our mission have a large garden here, and a house occupied by an assistant. Several of the gardeners come in to worship on the Sabbath, seven or eight of whom appear sincere. One proposes to be baptized at the next communion season, and two or three others afford encouraging proof of true piety. I spent with these one day and two nights, and had the pleasure of holding encouraging conversation with them, and joining with them in morning and evening prayer. We left there on Thursday morning and reached Bangkok on Saturday morning, after a week of interesting effort for these scattered sheep.

Additions to the church—State of Bang chang station—Liberality.

June 6.—Last Sabbath, four Chinese were baptized and added to this church. Three of these, viz., Chek P'in, Chek Lua and Bun Seng are fishermen residing at Leng kia chu, and the other, Pë Chiu, is an old man of sixty-nine years, who lives at the outstation of Bang chang. They make the whole number of baptisms here from the beginning, fifty-nine. Of this number one is a Burman, one a Siamese woman, one a Chinese woman, (born in this country,) and the remainder are Chinamen. Of the number baptized, six have been excluded, twenty-two

have died, and five have returned to China, in Christian fellowship. Of those now living in Siam, in fellowship of the church, one was ill, one was absent from home, and the remaining twenty-four were present at the Lord's Supper last Sabbath. On that occasion, in addition to the four Chinese, that day baptized, four members of the mission, viz.: Mr. and Mrs. Chandler, Miss Morse and Mrs. Jones, were formally received into membership by this church, of which Mr. Jones was elected pastor, and Mr. Chandler deacon and clerk.

The native members from the outstations remained to attend the monthly concert on Monday, and their prayers indicated that they had no occasion to go abroad for proof of the mercy of God, nor to ask in doubt whether Christ had still power to forgive sins. On Tuesday morning, at early dawn, they started on their return, accompanied by Sin Se Siang, who is to spend a week or two at the two stations of Leng kia chu and Bang chang. At the latter place are three or four Chinese who, during my recent visit there, came together at the mission house and afforded reason to hope that they were sincere believers in Christ. The whole number in regular attendance at that station, on the Sabbath, does not exceed eight or ten, but the field is one of much promise. The house there requires some repairs, for which the contribution at the last monthly concert was, by the native members, increased to twelve ticals. This is proof of their liberality, considering their extreme poverty.

Excluded members—Difficulties of a Christian profession—Assurance of ultimate success.

Chek Tiem, who was baptized in 1842, and excluded in 1847, died yesterday. He had been at the chapel for several Sabbaths previous to the last two, when disease prevented, and had exhibited signs of sincere penitence and desired a restoration to the fellowship of the church. One other excluded member has desired to be restored to membership. Some of the members, who

had wandered from the path, show symptoms of a desire to return; but they all find difficulties in living a Christian life, unknown to those who live in a Christian land. The whole frame-work of society, the usages of life, the mode of transacting business, are all hostile to a life of obedience to the divine command. While this is the course of the multitude, it is no easy matter for one here and there, of little faith and limited knowledge, without influence or the means of a livelihood, to reverse the course and stem the torrent. Here almost every man is servant to some one above him, and is not master of his own time; or, if he enters into business with others, his co-partners are pagans, and disregard his principles of action; or if he opens a shop during the week and closes it on Sunday, his customers will go to others, where they can be supplied every day in the week, and will not patronize a man who shuts his doors upon them one day in seven. These, together with other equal or more serious obstacles, render it a matter of surprise that so few fall, and that so many in spite of the difficulties maintain their integrity. They need encouragement, they need instruction, and they need to be prayed for. Beyond the limits of the church, many have heard the truth; and here and there are found those, we know not how many, who have believed the gospel, and need some one to take them by the hand and lead them in the right way. The field is wide, the harvest is white and the work is inviting, but who is ready to gather the sheaves? The gospel is not a fable, preaching it is not folly, and the harvest will not be fruitless. Men now may deride the work, despise the means and mock at the promised results; but a future world will disclose, in this work, a scheme, a system of means, and a measure of consequences, which Jehovah will not be unwilling to acknowledge as his own.

Sabbath services—Native preaching.

July 29.—Perhaps I cannot better give you an idea of the present state of

the Chinese department of this mission, than by recording the exercises of the last Sabbath. At half past 7 o'clock the Chinese, including domestics, school-boys, and assistants, assembled for morning prayers. They first sang a hymn. Then each repeated six verses from the third chapter of Genesis, being a review of the verse a day for the previous week. Then each repeated in order the name and date of the books of the Old Testament, giving the writer's name when known, and as much of his history as they knew. The lessons for the week included the books from Genesis to Jeremiah. After a few questions and explanations the season was closed by prayer. At 9 A. M., Kiok Cheng preached to a congregation of about thirty Chinese from Heb. 12: 25. The sermon was followed by an exhortation and a closing prayer. At 12 o'clock, (after Siamese worship,) Chek Soi addressed a congregation of about twenty-five Chinese, from Jas. 1: 23. This service also was closed by an exhortation and prayer from another member of the church. At 2 P. M., Chek Hua addressed a company of about a dozen Chinese, at the garden. His text was taken from 1 Cor. 1: 12. "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." After telling his hearers that, while Paul was imprisoned at Rome, he heard that the disciples at Corinth were in a strife among themselves, one saying, I am Paul's disciple, and one saying I am Apollos' disciple, and another saying I am Peter's disciple,—and that this made Paul very sorry, and he thought he would at once write them a letter and tell them not do so;—"Now among us," he proceeded, "some were baptized by teacher Jones, and some by teacher Goddard, and some by teacher Dean; but suppose we should begin to strive and say, 'I am this teacher's disciple,' and another should say, 'I am that teacher's disciple,' would they be pleased or should we be profited? No! They wish us all to be *Jesus' disciples*."

At half past 4 P. M., Mr. Smith preached in English, to a congregation of about twenty-five persons, composed chiefly of missionaries and their families. His text was, "Be ye holy, for I am holy?" These English services are conducted by the missionary gentlemen in alphabetical order, and held sometimes on one side of the river and sometimes on the other, there being a small teak wood chapel at each place.

Other Missions—Siamese printing.

The missionaries now here, in addition to those connected with your Board, are the Rev. Messrs. Mattoon, House and Bush of the Presbyterian Board, and Messrs. Bradley, Silsby and Lane of the American Missionary Association.

The king has at length, after a seclusion from public business for nearly two months, made his appearance, but the country is somewhat disquieted by various rumors about the approach of the English. Sir James Brooks, of Labuan, is daily expected here, to revise the English treaty with Siam, and the Siamese have seven or eight thousand men at the forts of the mouth of the river to receive him. The English evidently are coming with amicable intentions, but the Siamese from ignorance are apprehending a hostile invasion.

Mr. Jones has just printed entire, the 2d complete edition of the New Testament in Siamese, and the Roman Catholic bishop has printed a grammar of the language in Siamese and Latin. A Siamese nobleman has had printed at the missionary press an edition of the *Siamese Laws*. The cholera appears to have passed away, and the city now enjoys health; the rains have improved the temperature.

Return to China—State of the Mission at Bangkok.

Oct. 1.—I left Bangkok three days ago, and am now on my way to China, via Singapore. The members of the various Missions in Siam were engaged in their usual duties, though some of the number were not very

strong. Mr. Jones requires a change of climate, and a release from care. He is waiting the arrival of some one to take charge of the Chinese church, which is now under the supervision of Mrs. Jones, aided by Kiok Cheng, the native assistant. This assistant is doing well. In preaching and in pastoral labors he compares favorably with many of the pastors of our churches at home; but it needs some man of maturity to superintend this department of the mission. It has been my aim during the six months I have spent at Bangkok, to aid him in such preparatory instruction as will enable him to go on for a time with the prospect of success, with such superintendence as he now enjoys; but it is fondly expected that a man from you may now be on his way for this important post. In addition to the Chinese baptized during my late visit to Bangkok, there are a few others who appear like hopeful candidates.

The Siamese still remain impenitent, but truth has been widely diffused among them; many read with apparent interest the books on Christianity, and it is not incompatible with the Christian's faith to expect that their redemption is near.

Political state of the country.

The present political condition of the country is unsettled. The late missions from the governments, both of the United States and Great Britain, have been unsuccessful, and the policy of the Siamese appears more restrictive, and less inclined to intercourse with foreigners, than it did ten years ago.

It is difficult to foresee the course affairs may now take at Siam since the British ambassador, Sir James Brooke, has left Bangkok; but I think our missionary friends there will not be exposed to personal danger; still they may suffer some inconvenience from the unsettled state of affairs. There are in the country apparent seeds of civil discord, among the officials of the government and men of rank, while the common people are composed of a variety of conflicting elements, such as Siamese, Chinese of vari-

ous clans, Laos, Peguans, Burmans, Malays, &c. It would not be surprising if, before many more years, there should be some important political changes in Siam. In the mean time our mission there, which has so eminently been a child of the divine care, may continue to claim a large share in the prayers and sympathies of the church. It is not, perhaps, too much to say, that the mission has not heretofore enjoyed that sympathy and support which its importance and promise demand; and these prospective trials may be kindly intended to direct the attention of the church to its claims. At any rate, the cause of the Master and the persons of his servants there, may safely be entrusted to Him who worketh all things well. Still, it may not be untimely for the church to pray for them;—and if they pray, they will labor; as the measure of our interest in a good object is determined by the efforts we make to promote it.

NINGPO.

JOURNAL OF MR. GODDARD.

Ningpo, Sept. 6, 1850.—I have often desired to keep a regular journal, that you may be the better informed of our labors, and of the progress of the cause. But there is so much sameness in my employments from day to day, that a journal could not be particularly interesting. That you may, however, have some idea of the nature of my work and the manner in which it is carried on, I send you this account of

A WEEK AT NINGPO.

Aug. 25. Sabbath.—At 9 o'clock, A. M., attended English services at the chapel of the Presbyterian Mission; sermon by Rev. W. Martin, from the text, "I beseech you that ye walk worthy of the vocation wherewith ye are called." At 11 o'clock went to our chapel in the city. The day being hot, none came in when the gong was struck. I therefore went to the outer door with some tracts,

and gave them to the passers by, inviting all who were willing to come in. A congregation was thus soon gathered, and services commenced. In the midst of the discourse a procession passed by with gongs and music. Our hearers, after the fashion of the Chinese, hastened to see what was going on, and left me nearly alone. However, after waiting a little they returned.

Singular superstition—Prayer for rain.

The procession proved to be a large company of villagers, with an idol and a fish, which they were carrying to the offices of several of the chief mandarins, for them to worship and pray for rain. The Chinese have an idea of a dragon,—some undefined, unknown kind of harmless animal, that has power to cause rain. By some means a report got started that a dragon resides in a certain water,—a well, perhaps, or a ford, a lake or a river. This report is handed down from generation to generation, and the place is considered sacred. In seasons of drought, the mandarins sometimes go out to these places and worship; and sometimes people perform certain rites at those places, and catching the first fish that comes up, call it a dragon, put it in a vessel of water, and carry it to the mandarins to be worshipped by them. After having been worshipped, the fish is left to die and no more attention is paid to it. It is said, there have been instances of persons casting themselves into the water, where a dragon was supposed to reside, and drowned, as a sacrifice to him. Such sacrifices are said to be sure to bring rain. The killing of animals is usually prohibited by the mandarins in times of drought, in the hope that the breaking off from this sin, as they regard it, may bring rain.

Sabbath school, bible class and evening services—Offerings for the dead.

After the close of the chapel services, I attended the Sabbath school for children connected with the Mission school. One class of ten children recited and explained the second chapter of Gene-

am, and in review gave a general account of the first. After Sabbath school, attended a bible class usually under the care of Dr. Macgowan, he being now absent at Chusan. Five persons were present and recited various portions of Scripture. Returned home about 2 o'clock P. M. At 5 o'clock had services at home, mostly for the benefit of our children.

In the evening went again to our chapel. It was filled with hearers. During the hot season few attend in the day time, but a large number in the evening. The word spoken was listened to with considerable attention, some coming and going and talking, of course. At the time the services should have closed, the assistant asked if they still wished to hear, as he had more to say. Several called out Hear! hear!—so he explained more fully the plan of redemption by Christ.

On my return from the chapel one street was illuminated for a considerable distance with lanterns of different colors, and tables were set in front of nearly every door, with cakes and fruits of various kinds; and two platforms were built across the street, furnished in a similar manner. This was to feed the ghosts of persons who had died in that neighborhood, especially those whose friends were too poor to make the necessary offerings. There was music, and various ceremonies were performed. Reached home at half past nine o'clock quite wearied.

Translation of Scriptures—Destructive fire.

26. Monday.—Before breakfast looked over the portion of Scripture for to-day's translation. My two teachers came a little before nine, and with their help I labored in the translation, as usual, till 3 o'clock P. M., except a recess of twenty minutes at noon. Got over the last six verses of Exodus 28, and the first nine verses of Exodus 29. After dinner wrote part of a letter to a missionary association in America. Then visited two tea-shops,—rooms where hot tea is constantly kept, and passers-by stop to

drink, rest and talk—conversed with a considerable number of persons and distributed some fifteen tracts. The people listened with some attention; especially as I quoted from their own most celebrated author a sentence that says, "All mankind are brethren," and explained it to imply that all are children of a common Father, the true God. One of the Roman Catholic converts came in, but we had not much conversation together. In the evening examined the Hebrew of the portion of Scripture for to-morrow's translation. The chief difficulty in it respects the nature of the wave and heave offerings.

27. Tuesday.—About 11 o'clock last night was aroused by a tumult, and found that a destructive fire was raging in the city. It is said to have been caused by an opium smoker, who fell asleep without taking care of his pipe or lamp, so that his bed caught fire. About 200 houses are said to have been burned. The Roman Catholic chapel was injured, but not entirely destroyed. I understand the Chinese have fire companies and engines, but I have never seen their operations.

In translation to-day, advanced to Exodus 29: 25. After dinner and during the evening, a heavy rain prevented going out; spent the time, therefore, in writing, and examining the Hebrew text for to-morrow.

Progress in translation—Chapel service—Bible designation of coins, weights and measures.

28. Wednesday.—Proceeded in translation to Exodus 29: 40. In the evening attended service at the chapel. The room was nearly filled; but there was much coming and going, so that but few remained during the whole service.

29. Thursday.—In translation progressed to Exodus 30: 10. The proper translation of names of Jewish coins, weights and measures into Chinese, is often attended with much difficulty. But I have decided to endeavor to translate such terms, rather than transfer into the Chinese a multitude of Hebrew words, which would render the transla-

tion very unintelligible. Even in English, where the names of Hebrew weights and measures have become naturalized, to some extent, by long usage, but few ordinary readers have constantly in mind the amount of a "hin" or a "tenth deal," or get any accurate idea of the size of the tabernacle, the altar or the ark.

After dinner called on Mr. and Mrs. Lord, who have just returned from Chusan. They have had a very rough passage, but are now as well as usual. Spent the evening in preparing for the duties of to-morrow.

30. Friday.—One of my teachers (our native assistant) was absent to-day on account of the sickness of his wife. With the help of the other reached Exodus 30: 33. Attended services at the chapel in the evening: audience as usual, probably about eighty persons, many of whom remained and seemed to pay good attention during the whole service. Distributed about forty tracts, about half of which were portions of Scripture.

Chinese coin—Death of a supposed convert—Retrospect.

31. Saturday.—Both teachers absent: assistant's wife dangerously sick. Took the opportunity to go out and get some dollars changed to the currency of this country,—a small brass coin, with a square hole in the middle, so that they may be strung on a string. They are put up 1000 on a string, the hundreds being separated by knots. They are called by foreigners "cash," about fifteen being equal to a cent. It is a remarkable custom here, in paying cash, whether for dollars or for any article of purchase, always to deduct one per cent., so that a bill for 1,000 cash only brings 990.

Spent the day in studies preparatory to the translation of the succeeding portions of Scripture. After dinner, it being the last day of the month, I attended the regular monthly business meeting of the mission, and in the evening the church meeting, to-morrow being the day for the observance of the Lord's Supper.

The assistant's wife died about 9 o'clock this evening. She had for some time seemed to believe the gospel, and desired to be baptized; but she was advised by her husband to wait a little, to test the genuineness of her conversion. She has not been able to converse during her short sickness. We would hope that through the mercy of God she may be one redeemed from among this people.

Thus have closed the labors of another week, another month, another season. We have great reason to be thankful for the health which, as a family, we have enjoyed. I fully expected to be obliged to suspend most of my labors during the past month or two. Last year I was obliged to do nothing in my study and at the chapel, from the close of July until October. During the past season I have suspended nothing, but only moderated somewhat my usual labors. The past week may be regarded as an average one for the summer. Genesis has been finished and 4000 copies printed; and I hope to have Exodus printed by the close of the year. I desire, however, to commit my way and my work to the Lord, who only can give success.

NOTES BY DR. MACGOWAN.

(Continued from page 28.)

Marriage festivities.

A marriage occurred in the family of Mr. Fan, my teacher. Marriage days are regulated by the imperial astronomers at Peking, and published in every almanac; they average eighty in a year. The invitation extended to all the members of the mission. Those of us who were able to be present, were ushered, on our arrival early in the morning, into the ancestral hall, where we were introduced to the numerous members of the family there assembled. At early dawn the bridegroom and his father had worshipped heaven and earth in the court, and subsequently the manes of their ancestors in the

hall. The tablets and pictures of the latter, going back many generations, were arranged about the upper end of the hall, surrounded by candles, dyed red, incense sticks, and offerings of every description of eatables. A part of the ceremony which had taken place about sunrise, consisted in reading a kind of petition, or announcement, to heaven, earth, and their ancestors, to the effect that the young man therein named had attained to years of discretion, and in obedience to their behests, desired to extend the line of their posterity by taking a wife, and begging that prosperity, longevity, and descendants might be vouchsafed to the new family. All the family and guests were gayly attired, and on all sides were indications of a grand repast being close at hand, but the excessive bustle which prevailed threatened to retard or frustrate their design. Two huge hogs, in quarters, occupied a conspicuous position in the great kitchen, with ducks, fowls, geese, fish, crabs, eggs, snails, vegetables, and delicacies of every description in abundance, spread about in the best position for display.

The bride.

About 9 A. M., the sound of fire crackers announced the approach of the bride. Music was not allowable on account of the mourning for the late emperor. A sedan, of a peculiar description, kept to hire out, is employed on these occasions. It is large and very heavy, with most elaborate carvings, covered with gold leaf or painted with vermilion pictures of gardens and genii, and with silk covers on the windows, so that it is impossible to obtain even a glimpse of the inmate. As these gay equipages pass through the streets, I have often heard the wailings of the imprisoned bride. She quits her home, unattended by any of her family, except, perhaps, by a brother half the distance to her new home. There she meets with none but strangers, none whom she has before seen; and if she be only ten or twelve years of age, as is often the

case, she has reason to be afraid, for she is almost sure to be treated like a slave by her mother-in-law, and without a friend to sympathize with her. Amongst those, however, who are not poor, the bride does not leave her home until about twenty years of age, and this was the case here. The young woman was accompanied by two female attendants of the class called *tobí*, who form a kind of caste in this part of China, being allowed to follow servile operations only. A part of the etiquette is, that the bride is supposed incapable of doing anything herself; hence, on coming out of the sedan she leans on the *tobí*, who all but carry her.

Reception by the bridegroom.

After lighting the candles and incense sticks, the bridegroom, elegantly attired in silk and cloth, with green leggins and high boots, proceeded to meet the lady, whose face was covered by two thick silk veils. These three, the mother taking no part, approached the tablets, and prostrated themselves nine times before them very slowly and with great gravity. The wife of the elder brother now removed one of the veils that concealed the face of the stranger, and left the other veil turned up so as to see her way. A younger brother here allowed his curiosity to overstep the rules of propriety. Pretending to be in quest of something, on the opposite side of the room, he hurried across it diagonally, turned up the veil and took a furtive glance at his new sister. She was now led away to her apartment, walking through several courts and passages, over rice-bags strowed on the ground to induce good luck in respect to their staff of life. Mrs. Goddard and Mrs. Macgowan, all the native ladies and the bridegroom, followed the bride to her apartments. The husband there removed the second veil, and for the first time fixed his eyes on his companion's face. He gazed a moment and left the room.

The bride then spent two hours at her toilet. On her head was placed a high tiara spangled with gold, from the

crown of which were pendant pearls so numerous as almost to conceal her features. The dresses were of silk and satin of various colors, red and green predominating, with a great amount of the richest embroidery. The "golden lilies," or feet, had been wrenched so as to be smaller, and of a more deformed shape, than usual; consequently her prostrations were of the most awkward description, as if she had been on stilts. Her complexion, could it have been discerned, would no doubt have been pleasing, for it was brown, the original color, doubtless, of the human race, and by far the most beautiful; but after the fashion of the country, a white powder was laid on the face so thickly as to make her resemble a manikin, relieved a little by lips painted a fiery red, and black eyebrows so shaved as to represent a semicircular line. Thus attired, she was led again to the ancestral hall, and went through a tiresome round of ceremonies before the whole clan present and deceased.

The feast—Inspection of the bride.

Next came the feasting. The master of the feast called off the men to dine in a back hall, the females occupying the principal one. On one side of the house about forty sat down to meat, and about as many ladies on the other. A prodigious quantity of provisions had been consumed, when the bride was led in to say, through her attendants, "Eat, friends, to your fill." Drinking followed, and playing forfeits, the loser being obliged to drink. The bride was then led to her apartment and *fed* by her attendants, for she is supposed to be incapable, on her bridal day, of performing even this homely service. The food was actually put into her mouth. When this was over, all in the house, men, women and children, were admitted into her chamber, where she was seated on her bed, her tobis on each side. Every one present proceeded in turn to examine her,—her dress and ornaments, her face and hands, but particularly her feet; the praises awarded to the latter evidently afforded her great gratification.

Introduction to a new existence—A "god all alive."

Most of the guests now retired, but the bride had still to perform a long round of ceremonies. She had first to be led to each of the numerous apartments of the extensive establishment, and next to be instructed in a mimicking manner, in all household duties, spinning, sweeping, cooking, &c. In the kitchen she was told, "The fire is kindled after this fashion;" "the meat is chopped in this way;" "the rice boiled so;" "the dishes washed here, and the broom kept there," and so on, as if she entered really on a new state of existence. Finally, she was led to the shrine of the god of the kitchen, but the family being very loose idolaters had no idol in the niche, which the temporarily hired cook perceiving, stepped before the kneeling lady and cried out, "Here is the god, all alive!"—and himself received the homage intended for that imaginary deity. This concluded the services of the day. Before retiring, Mrs. M. distributed a quantity of pin-cushions needle-books, bags, book-markers, &c., among the females, which were greatly prized. We were informed that another party, all males, assembled in the evening, feasting and drinking until they could hold out no longer. The next day her brothers called to see the bride. No relative of hers could be at the wedding. At the close of a month, a visit of ceremony is paid by her to her parents.

Our object, in being present on an occasion like this, was not so much to do any good at the time, as, by mingling in a friendly, familiar manner with the people, to soften prejudices, study their manners, and prepare the way for more intimate and social intercourse, without which we must continue to labor at an immense disadvantage.

Bold robbery—Efficiency of the police.

It is not long since, that an unpleasant affair afforded an opportunity of viewing the Chinese in yet another light. About two o'clock one morning, our house was

entered by six robbers, who despoiled us largely before we took the alarm. The mandarins were active in exertions to apprehend the depredators, and were at some pains to recover the property. They were partially successful in both objects. When the case came to be investigated, I ceased regretting that I had failed lying hold of the culprits whilst engaged at their work, for they were all armed, and were old miscreants, branded in the face on account of previous robberies. One of them, a stalwart, athletic fellow, wrenched off his iron handcuffs. The loss fell most heavily on our little girl, who was aroused from her sleep by the noise on that occasion, and immediately inquired if her thimble was safe; and on finding that it was left behind, composed herself to sleep again, saying, "Mamma will make me other clothes."

MERGUI.

JOURNAL OF MR. BENJAMIN.

Tour to Themboun and Katay.

July 16, 1850.—Left about sundown in the midst of a pouring rain, for a visit to Themboun and Katay. Captain Boardman, the assistant commissioner stationed here, frequently visits the jungle in the rains, and says he considers it perfectly safe to do so, provided we make as little alteration as possible in our habits of living. I consider this an important suggestion, and have borne it in mind while making my preparations for this journey.

We took our course along a strait which cuts off a long narrow island, by which we were completely sheltered from the numerous squalls that prevail on the bay at this season.

17.—Passed along the strait named above, which is so situated that the currents of flood tide come from both ends and meet in the centre, and give us the advantage of both a rising and falling tide. Many arms of the main passage branch off inland, so many that my

teacher says the Karens cannot count them and often get lost in them. Before entering the Themboun creek, we came out into a beautiful though shallow bay, where the wind, having free play through a rather broad inlet, tossed our light craft sufficiently to give a pleasant variety and inform us that we had done well in avoiding the passage by open sea.

Sorrow, resignation and faith.

Arrived at Themboun landing about 3 o'clock P. M. While dinner was preparing, I went with my teacher a half hour's walk along a path almost hidden by the jungle, brushing upon my clothes as I passed, the drops of recent rain from the grass and leaves. The little village of four or five houses clustered around the zayat, does not present an unpleasant appearance. I found the assistant seated on the verandah of his house; and his wife, who has been some time ill, soon came out. I then broke to them the tidings of the death of their daughter—the wife of a Karen disciple, who has been in my employ for two or three months past. It was received with submission by both parents. The mother, after expressing her entire willingness that God should do as he chooses with her and her children, sat down on the floor, buried her face in her hands, and wept. "I am sorrowful, teacher," said she. "I had expected my daughter to come home and stay with me. But God has called her and I consent. There is left at home with me only a poor idiot child, who has never known enough to recognize any one, or move out of its place, and I am sick and unable to work. These afflictions seem heavy, but I know they will not last long; and are nothing compared with the joy I shall have in Heaven." I then referred to a son, a bright and promising lad of about fourteen years of age, who has been studying with me for a few weeks past, and recites to Mrs. B. in my absence. She immediately said she wished him to stay with me the year round, and work for me and study with me, and become a well

trained preacher if God should so order it. This permission was what I desired, but what, under the circumstances, I hardly expected. This poor woman's unquestioning faith, combined with a full share of maternal tenderness, deeply affected me. Blessed Saviour! who hast sought out and polished such a gem in such a wilderness!

The school and Sabbath worship suspended by sickness.

I learned upon inquiry that in all the families at the station there are some sick, and that the care of the sick leaves those in health little or no time for other employments. Hence there has been no school, and for several Sabbaths past none have assembled for worship. Two or three persons came in, while I was drying my clothes by the fire; after addressing a few words of exhortation and comfort to the visitors and the afflicted parents, and sending a request to those who were able, to come and see me in the morning, I returned to the boat.

18.—After breakfast seven persons arrived from the village. One of them returned immediately to take care of his sick family. With the rest I conversed for some time in my little cabin, and addressed to them an exhortation on the necessity of abiding in Christ, and leaning on him for support in their afflictions. I also urged them to assemble on the Sabbath, even though but few of them could do so. Two or three prayers were offered and they returned to the village.

About noon the assistant came down. He did not come in the morning, because his wife was so much worse that he could not leave her. He complained that a Burman doctor, who had visited them a few times, demanded such a price for his services that they were unable to employ him. I told him it was well for them that it was so, for I did not consider it either safe or right to employ a physician who depends mainly on charms and incantations for his cures. It would be far better for them to keep clean, eat little, and that of

the simplest kind of food, and trust God to heal their diseases. I urged him to get together a few scholars, if possible, and teach them the remainder of the season. I did not detain him long, but permitted him to hasten back to his suffering companion.

Journey to Katay—Picturesque scenery.

We lay waiting for the tide until near 5 o'clock P. M., when we started for Katay. We returned toward the sea by a different passage, and about sunset came out into one of the prettiest coves I ever saw. The water is clear and apparently deep, and when we passed, was filled with vast numbers of beautiful umbrella-shaped medusae, many of them as much as eighteen or twenty inches in diameter. A low, green fringe borders the cove, leaving a narrow passage out into the sea, through which appears in the distance another similar passage probably between two islands. To the eastward of us arose a range of bold mountains, with a waving profile, appearing like some immense creature just crouching to rest. During the night we passed along another of the innumerable straits that pass inward among the mangrove swamps of the coast, and entered the estuary of the Katay river, if it deserves the name. Felt sad to think I could not conduct our evening devotions in a language which my poor Boodhist boatman could understand.

19.—After getting above tide water we made our way up the stream with difficulty, the coolies wading in the water and pulling the boat a good part of the way. Our landing place was a half hour's walk from the Karens, and probably a little farther from the Burman village of Katay. The assistant soon made his appearance, and informed me that the disciples had all fled to their fields for fear of the measles; but he thought they would come in to meeting if I should remain a few days. None of them had been attacked by measles, though a few were suffering from fever, and most of them were able to take care of their fields. I returned with the as-

assistant to the zayat, and was under the necessity of being frequently carried across the water that stood in pools along the road; and once across the stream which we had ascended, at a point we were prevented from reaching by logs and brushwood. I found the zayat pleasantly situated, well enclosed and comfortable, and concluded to remain over the Sabbath.

Popish priests at Katay—The Karen assistant.

In the evening a congregation of fifteen or sixteen individuals came together. The assistant has many questions to ask. The Catholic priest at Katay has been recently making efforts to win him over. Among other arguments one was employed which I believe is not usual with the Catholics, viz., that the twelve apostles could not have immersed the three thousand on the day of Pentecost, and must therefore have sprinkled them. But the assistant had seen baptisms enough to inform him that it would not require a whole day for twelve men to baptize three thousand persons. This priest professes great love for the Karens, on account of their superior goodness. The assistant told him that, before their hearts were changed, the Karens were about as bad as other people. He has succeeded in gaining a few adherents, though none of them from among the disciples. Living among the Karens at all seasons, and frequently employing them as coolies, he possesses many advantages which we do not. Why cannot we live at Pyeekehya and Katay, as well as these Italians and Frenchmen? God forbid that we should be less self-denying than they! I cannot bear to see them occupying our stations the year round, while we only pay them a flying visit once a year.

20.—Visited the assistant at his house, and found him alone reading the Scriptures. "Teacher," said he, "who were these Sadducees and Pharisees? Were the former descendants of Hagar, and the latter of Sarah?" I found he knew how these sects differed in doctrine, but had inferred, perhaps not unnaturally,

that were also of different races. Many of his questions, however, show an active and discriminating mind, and a deep, practical piety. On my return to the zayat met two wild Karen women, and asked them to seek the salvation of their souls. They seemed actually to fear me, and made haste to get out of my sight.

Church meeting—Sabbath—Opportunities to do good.

Sixteen or eighteen persons attended evening worship. One man confessed that he had beaten his wife. I asked him if he had confessed the wrong to her and asked her forgiveness. "Why, no, he thought Christ must forgive sins." "True," I replied, "but when we wrong each other we must confess our faults to each other also," referring to Jas. 5:16, and Matt. 5:24. He seemed truly penitent and quite tractable, and I trust will learn a better way to settle difficulties with his wife.

21.—Preached in the forenoon to a congregation of twenty-one individuals. In the afternoon and evening only sixteen or eighteen attended. Learned that two of the members of the church have of late absented themselves from meetings, and have otherwise manifested unchristian tempers. With these exceptions the church seems at present to be in tolerably good condition. Addressed a word of exhortation to two pagan Karens from the Palau region, as they were passing the zayat on a trading expedition. Frequent opportunities of this kind are presented here at all seasons. The same is true of other stations, but especially of Pyeekehya, which seems to be a kind of central point for the Karens of all the southern part of Tavoy and northern part of Mergui province.

After the close of the evening services the assistant said, "Teacher, I find that men's hearts are now pretty much the same as they were formerly. We preach often to those who listen only to revile us. So did prophets and apostles. But if we are faithful we shall be saved

although the wicked are punished; as Lot escaped out of Sodom, and those who would not heed his warnings were destroyed with the wicked city." For an hour afterwards he sat telling Scripture stories and deducing instructions from them to a willing listener—one of the church members, who often amuses me by the vehemence and eccentricity of his questions and remarks.

22.—Was prevented from starting on my return home by high water. Three Karen women, whom I at once recognized as pagans by their gaudy ornaments, came to the zayat, and I improved the opportunity to present Christ to them. They looked brazen enough at first, and only laughed at me; but became more serious and hung their heads towards the last of the interview. I learn they are the daughters of a celebrated Karen prophet, who has often heard the gospel, but still refuses to forsake the custom of his ancestors. They came in to evening worship.

Return to Mergui—A discouraging case.

23.—Returned to my boat through pools of water, while the rain was falling in floods. The stream was still so swollen that the Karens and coolies thought it would be next to impossible to get the boat down to tide water. However, I made the attempt, and after repeatedly getting fastened among the tangled vines and branches, and cutting our way out, in three or four hours we were again afloat on that sea whose vastness these inland floods have not power sensibly to increase.

24.—Returned by the way we came. The coolies rowed bravely and landed me at the wharf, a little past one o'clock A. M. on Thursday. This has on the whole been one of my pleasantest jungle tours.

Found on my table an earnest written application from a Karen head man for baptism. The applicant has visited me repeatedly. He has learned to read and write Karen by his own unaided efforts, and has had his children taught in

the schools. But his besetting sin is drunkenness, and I am told that on the very day of writing the note he was seen drinking arrack among the Burmans. He has several times raised hopes in the missionaries, only to disappoint them.

MAULMAIN.

LETTER OF MR. MASON.

Maulmain, Sept. 23.—A bundle of Magazines and Macedonians by ship has just come in, and they remind me that I have not recently kept any journal of my Sunday excursions; so I will jot down a notice of one of my visits yesterday.

Worship in a Boodhist temple.

Observing a crowd in a Thaing or Boodhist temple, I stepped up to the entrance, and before several colossal images of Gaudama I saw a priest, seated cross-legged in an old chair, with a large palmleaf fan before him that quite hid his face. A congregation of thirty or forty men and women were seated around, half prostrated, each with a bunch of flowers in the clasped hands that were raised reverently to the head. In front of the people and at the foot of the chair were two baskets of offerings, one of which consisted of pieces of sugar cane, areca nuts, and betel leaves, tastefully and ostentatiously arranged so as to display them to the best advantage; the second contained native kidney beans, various kinds of greens, and smoked fish.

Just as I entered, the priest was calling out "*Mutha wada waramane*,"—avoid false words.* He appeared to

* This random sentence illustrates, by the way, the intimate relation between the Pali and European languages:—

Mutha, falsehood, is the Greek *μυθος*, a myth.

Wada, word, is the Gothic *ward*, the Latin *verbum*, and the English *word*.

Waramane, avoid, is the German; *vermeiden*, to avoid.

be commencing the services, and after repeating the other Boodhist commands, also in Pali, which were repeated after him by the whole congregation, like the responses of an Episcopalian assembly, he began to recite a story from the sacred books, illustrating the advantages of giving to the priests. He did not tell his tale straight-forward in Burman, but first gave the Pali word or phrase, as supposed to have been uttered by Gaudama, and then the Burman interpretation; precisely as if I should take my Greek Testament and address the people, “*Τὰ ἑγὼ, little children, φυλάσσετε, keep yourselves, απο των ειδωλων from idols.*”

The truth heard and acknowledged—Need of prayer.

Noticing that several persons did not come in, I went out and preached to them in the yard, while the priest was reciting; and my congregation appeared quite as much interested as his, urging me to come again with more books. When the assembly broke up I went in again and spoke to the priest, who observed in reply to an inquiry, “I have been preaching on the law of giving, and the rewards of Deva bliss and nibban connected therewith,”—but immediately hurried away, with his own followers bearing the offerings. With the scattering congregation I succeeded a little better, and found a few willing to converse. All thought that they obtained merit and increased in moral excellence, even by listening to the law, though they were hearers only, and not doers. A few elderly women hung around me, till the sexton came to roll up and carry away the mats on which the people had been seated; and some of them appeared quite intelligent and candid, feeling and acknowledging how inadequate Boodhism is to meet the wants of a sinner.

There are many, I fully believe, with like feelings, and they need only a little faith to receive the word with gladness. That faith is the gift of God. Who will contribute “the effectual, fervent prayer,” that “availeth much,” for these unbelieving but conscience-stricken idolaters?

SHAWANOES.

LETTER OF MR. BARKER.

Prospects of the school—Additions to the church.

Shawanoes Bap. Miss., Oct. 25.—A very encouraging degree of interest prevails among us at the present time. We cannot say much for the future. We consider it at least doubtful, about the school department, after the present winter. Mrs. B. has had for some seasons past, occasional attacks of lung complaint, which make us fear she will not be able to sustain, unaided, the amount of labor and care necessary in keeping up the school.

On last Sabbath we received an addition of three to our church. Two of these joyfully submitted to the ordinance of baptism. The other had previously been baptized. We had a very attentive congregation. Seldom has it been our privilege to witness greater solemnity in the house of prayer.

Pagan festival.

Our house of worship was well filled, though on a day selected for the fall festival of the pagan worshippers. This festival is held in honor of the goddess mother above; to whom, by the Great Spirit, is committed the guardian care of her children upon earth. The fruits of the season are gathered for the occasion. Delegates are despatched beforehand in search of deer; to obtain, if possible, a supply among other things of the food used by their ancestry. After the ceremonies are over, the prepared food is suffered to remain awhile for the participation of departed spirits; whose hunger being appeased, the guests devour the remaining portions, with mutual congratulations and set speeches for the occasion.

The principal supporter of these festivals manifested an unusual degree of anxiety the present season. Not trusting, as commonly, the ordinary runners to announce the coming solemnities, he visited personally from house to house; making mention of his good wishes for

the people, and of his design to promote their welfare by confirming the ancient order of their fathers. He received a variety of answers from different individuals. Some ventured to smile a little as they listened to his rehearsals; some to interpose scruples in regard to the correctness of his principles; while another replied, that he had from time immemorial been trying to keep up the old way, and his adherents were growing worse and worse; that they were even more degraded than they formerly were, while such as had embraced the Christian faith were elevated in the scale of being.

Interview with the pagan leader.

A few days before the festival, he visited me with one of his associates. Perceiving they had what they considered a grave errand, and thinking, as is usual, that they would not make it known, it being near noon, until after dinner, I invited them to eat with us, which invitation they very cordially accepted. While supplying my plate with hominy, I remarked that they could see that I had become an Indian, as I had my table supplied with hominy. They seemed much gratified at the familiarity used, and replied evidently as they thought would be a gratification to me;—"That they had got to be white men. They had their table supplied with bread, meat, coffee, &c." This brought me to the point desired; giving opportunity to inquire if they really valued the white man's food. "Certainly," they replied, "food and clothing very good. Every thing from the white man very good." "And yet you do not like their religion?" They stammered a little, but answered finally, "Not yet." I remarked that it is truly a blessing to receive bread, &c., but that the greatest of all blessings is the living bread which came down from heaven. This they readily acknowledged; but, alas, as too many do, placed the "convenient season" in the future!

When the dinner was over, I seated myself with them, as an intimation that

opportunity was given to make known their wishes. They readily improved it; stating that they were about holding a season of worship, and that, as they were so far conformed to our customs as to have temperance addresses and white men's food, they supposed I would aid them by giving them a supply of flour. I endeavored to fix their attention on the more elevated system of morals revealed to us in the gospel, and the plan therein devised for the salvation of sinners. They replied that this might be good; but that as yet, not all the Indians had embraced our instructions; of course some were not benefited by them; and that it would be right for me to do something for them also, to make the thing about equal. Perceiving the impossibility of diverting their attention from their object indirectly, I told them plainly, that we were poor, that our Society had no funds to spare in support of such worship; they regarded it as their duty, to make known a more excellent way; and that I could not conscientiously aid them in spreading darkness instead of light. They seemed satisfied, and politely took their leave.

Vague notions respecting the advantages of Christianity.

This narrative affords a comment on the results of our labors, somewhat favorable to the Christian Indians; and also on the nature of some of our trials. The impression is hard to be erased from the minds of the wilder Indians, that such as embrace the Christian faith are paid for so doing. And hence they are often managing to obtain favors themselves; sometimes by pretending to believe, and by promising to follow the Christian precepts. It is not unusual for us to receive long talks from such persons, and the surest pledges of adherence to our instructions, closed by a request for a loan of money, or a gift of meat, flour, &c. They see the Christians improving in their condition, and think to improve themselves by what they suppose the same way; not

having discernment enough to notice the natural results of industry and sobriety upon the lives of men; and that "godliness is profitable," not only for the life that now is, but for that which is to come.

There have been cases of sickness in our neighborhood, requiring unusual attention; and a portion of our premises has been devastated by fire. We feel

thankful that no buildings were consumed. The fire commenced on the prairie, at a great distance from us, and would have confined itself to narrow limits, had not a strong wind set in, blowing almost a gale. This added fury to its progress. But by seasonable alarm and prompt exertions, under the care of a kind Providence, we suffered less than our fears.

MISCELLANY.

PERSECUTION IN SWEDEN.

We have before referred to the banishment of Rev. F. O. Nilsson, for secession from the Lutheran church of Sweden. (See last vol., page 326 *et seq.*) It was then stated that he had appealed to the highest court of justice for a reversal of the sentence. Intelligence has now been received that the sentence has been confirmed, though no official communication of it had been made to Mr. Nilsson. He intended, on receiving notice of the decree, to present a petition to the king for relief from it, a proceeding which, if it had no other effect, might give him a little time to prepare for his departure, that so his "flight be not in the winter."

It has been stated that in the kingdom of Norway, which is subject to the Swedish crown, there is complete toleration, but this is ascertained to be an error. The term "toleration" would seem to be applied somewhat facetiously to the provisions of law in both countries, which are—that any *form of belief* is tolerated, provided those who profess it have not seceded from the established church! The penalty for secession in Sweden is banishment; in Norway, imprisonment, with hard labor.

Mr. Nilsson expresses some hope that the legislative assembly, then soon to be

convened, (in November,) may modify in some degree the laws against dissent. But since the house of bishops and clergy constitute a separate branch of the legislature, whose assent is necessary to the enactment of any law, there does not seem to be much hope of a favorable change, in view of the present temper of either clergy or people. Indeed, few churches are "established" in a more absolute sense than is the Lutheran church in Sweden. The *London Primitive Church Magazine* gives an instructive summary of the provisions by which state and church are not only united, but identified with each other.

"The civil power is required by law to assist in the enforcement of ecclesiastical discipline, and the authorities of the church are required to carry into effect many of the punishments pronounced in the *civil* courts. The clergy are required by law to see that all the infants born in Sweden are 'baptized' before they are eight days old; and unless a person can produce certificates from the clergy that he has attended communion in the established church, he cannot hold any office of the lowest rank, cannot sit as a member of the Diet, cannot marry, and cannot even obtain the necessary papers as master or workman in any handicraft trade. No one is permitted to come to communion without previous confession to the clergy, and they need not admit any one whose life and conduct they do not approve."

Mr. Nilsson states that the brethren at Gothenburg are subject to continual annoyance, insult and oppression, which they bear with patience. As they are all, equally with their pastor, liable to banishment, they will probably soon be scattered.

By the latest intelligence we have received, it is stated that they have already been severely threatened by the magistrates. A letter from Mr. Nilsson, dated Nov. 1, gives the information that the king has declined to interfere with the execution of the law, and he was daily expecting a sentence fixing the time of his banishment. Opposed as these proceedings are to the general sentiment of Protestant Europe, and we believe, to the feelings of the most enlightened people in Sweden, it is to be hoped that a change for the better may be brought about in time. The common sentiment of civilization is against intolerance, and the word of God will prove too mighty for its resistance.

NEW HEBRIDES.

This group of islands has been for some years the object of solicitude and the scene of repeated missionary efforts by the London Missionary Society, but the barbarous and cruel character of the people has interposed peculiar obstacles. It was among them that the lamented Williams fell a martyr to his Christian zeal in 1839. Since that time missionary effort has not relaxed. Two missionaries established themselves in 1842 on the island of Tanna, where they labored several months, but were compelled to retire. Native teachers were afterwards sent from Samoa, who maintained their ground till 1848, when Rev. Messrs. Geddie and Archibald, of the Nova Scotia mission, and Mr. Powell, from Samoa, stationed themselves on the island of Anatom, which is the key to the entire group.

"Abstractly considered," says Mr. Geddie, "Anatom is unimportant com-

pared with many other islands, its population being only about 2,500 or 3,000 souls, yet it possesses a greater relative importance than any other island in the group. It possesses the best harbor in this part of the Pacific, and is a kind of centre of commerce. Vessels sail from this place to the surrounding islands, and often bring natives with them on their return, whose acquaintance we always endeavor to make. This island seems very likely to become a centre from whence the gospel shall spread to the region beyond."

The following additional extracts from Mr. G.'s communication, which was dated in July, 1849, and appears in a recent number of the *London Missionary Magazine*, will give a striking view of this mission, and of the degradation from which it is sought to raise the people—as we shall see in the sequel, not without good hope of success.

Physical features of the Island.

"Anatom is the most southerly island of the New Hebrides group. It will measure about thirty-five miles in circumference, and is somewhat of a triangular shape. In appearance it resembles other volcanic islands of this ocean. The land is mountainous, and the scenery every where rugged and bold. Instead of a gentle undulation of hill and dale, the observer looks on clusters of mountains thrown together in the most romantic confusion. The high lands are in many places indented by deep and fertile valleys, and these, together with the patches of table-land which lie between the mountain bases and sea-shore, are cultivated by the natives with advantage. In point of fertility, this island is inferior to the Samoan and other groups, yet it possesses a soil and climate suited to the growth of almost every description of tropical productions."

Customs of the people.

"The inhabitants are a mixed people, being a compound of the negro and Malayan races. In stature they are rather under than above the middle size. The skin is of a very dark color, and in some instances approaches to black. The men wear nothing in the shape of clothing, but the people attire themselves with a girdle made of the pandanus leaf, which reaches from the waist to the knee. Both sexes use paint profusely, the choicest colors being black and red; and the manner in which they disfigure

themselves with it, gives them a hideous appearance. Contrary to the order of nature, as well as the letter of Scripture, the hair of the women is cropped short, while that of the men is long. The hair of an Anatom man is his chief pride. It is separated into small locks, each of which is wound round with the fine rind of a plant, to within an inch of the extremity. As the hair increases in length, the winding is continued. The custom is singular, and the appearance it gives to the head is equally so."

Their mental capacity.

"Of the intellectual capacity of these islanders we shall be able to speak with more confidence when we know them better. I regard them, however, as a people of much interest and promise. If their attendance on our instruction could be secured, they would soon learn. Some have already learnt their letters, and been able to form small words; but when they have advanced thus far, their curiosity is satisfied and they leave us. The great barriers to their intellectual improvement are indolence, a volatile disposition, and fugitive habits. Nevertheless, with perseverance we must and shall succeed. But why should we talk of the mental capacity of this degraded people? If all races of men are not able to ascend equally into the loftier regions of literature and science, it is most certain that all can understand the salvation of Jesus Christ. This momentous theme, so simple and yet so sublime, may be understood by the merest child. To question the capacity of these poor islanders to receive the truth as it is in Jesus, is to screen from our notice the achievements of the gospel amongst the most degraded tribes of men; and what the gospel has done for others, it will, in God's own time and way, do for these islanders."

Their moral degradation.

"The darkest feature in the history of this people is their moral degradation. In this, perhaps, they do not differ materially from other heathen. It is impossible, however, to conceive of a people more deeply sunk in the abyss of iniquity. The effects of Adam's fall may be traced here in all its unmitigated horrors. Their character has been truly portrayed by the pen of inspiration, in Romans i. 28—31. A missionary in this dark land can place emphasis on every sentence of the apostle's dark description of heathen character, and clothe every word in capitals; falsehood, theft, adultery, &c., are matters of daily occurrence. War

and cannibalism have from time immemorial been prevailing practices of the land. The strangling of widows and helpless children on the death of the husband and father, is carried on to an awful extent. But it would be painful to rehearse the dark catalogue of crimes which we are often called on to witness."

Their superstitions.

"The chief objects of worship among these islanders are *Natmasses*, imaginary spiritual beings; the chief of these is called Neugerain, to whom the island of Anatom is supposed to owe its existence. The tradition is, that he went out on a fishing excursion, when something heavy attached itself to his hook, and then he pulled until the island of Anatom came up. Besides Neugerain, whose supremacy is undisputed, there are numberless other *Natmasses*, of inferior rank. All *Natmasses*, of whatever standing, have special works assigned to them—as, for instance, one is said to be the maker of cocoa-nuts, another of taro, another of pigs, another of fish, &c.

"In addition to the *Natmasses*, there is a number of sacred men who enjoy the veneration of the people—they are the servants of the *Natmasses*, and are supposed to hold close and mysterious intercourse with them. It belongs to these men to collect and prepare food for their deities to feast on. At certain seasons they are peculiarly sacred, and abstain in a measure from intercourse with the world. On these occasions they leave their dwellings and remain for weeks at a time in some sacred place; they are supposed to be possessed of remarkable powers, such as making thunder and lightning, causing hurricanes and generating disease.

"The belief in a future state is universal among the natives; after death the body is committed to the sea, but the spirit is supposed to take its departure to the *epege naupath*, or land of darkness. Here a great *Natmass*, of the name of Jabieroth, seizes the wicked and conveys them to a habitation where they are constantly lacerated with sharp stones, which occasion indescribable pain, and where they are scantily supplied with food of the most loathsome kind. The good, on the other hand, are conducted to a place where they have pigs, taro, &c., to their hearts' content."

Missionary operations.

"A twelvemonth has nearly elapsed since our arrival on this island. To the two stations which we found occupied by native teachers on our landing, we have

added four others, so that we have now one principal and five out-stations. Much of our labor during the past year has been of a preliminary character, so that we have little to record in the way of effective operation. The learning of the language, building of our houses, &c., have occupied much of our time; we have also printed sheets of alphabets and words, and some hymns prepared by brother Powell. I have in hand at present a catechism and elementary school-book, which I hope to put through the press soon.

"The attendance of the natives on our Sabbath-day services is less encouraging than we could wish. At first the number ranged from sixty to ninety; but for some months past it has come down to ten or twenty. It is our practice, however, to itinerate on the Lord's day, and preach to the people of the several villages within reach; and though the natives will not come to hear us at our chapel, they always receive us gladly when we visit them. The teachers at the out-stations make the same complaints about non-attendance as we do.

"The mission has been severely tried during the year by sickness. These painful visitations of Providence have of course retarded our work; but I feel a confidence that they will be overruled for good, though dark and mysterious at present. I think that God has given us favor in the eyes of this people. At first we suffered much annoyance from them, but their conduct has become materially changed. They have long since begun to draw a line of distinction between us and other foreigners, and every day seems to increase our mutual confidence. Though we cannot record any conversions as the fruit of our labors, we can tell of many interesting conversations; and I observe that the further we advance in a knowledge of the language, the more do our addresses arrest attention. I believe and hope and pray, that the time to favor this benighted people is not far distant."

These hopes have not been without support in subsequent events. In September, 1849, Rev. Messrs. Murray and Hardie visited the islands, and were much cheered with the aspect of things.

For several months the brethren have been able to address the natives intelligibly, in their own tongue. Services have been conducted by themselves, and the teachers from Samoa and Rarotonga, at six principal stations; and, in addition

to this, a number of services are held in villages in the neighborhood of the principal stations, and conversed engaged in with different parties under various circumstances, with a view to explain to them the truths of Christianity, and urge its claims on the natives.

The natives do not attend the services in large numbers, nor yet very generally. There is still a considerable number who hear the gospel every Sabbath, and a large portion of the population have their minds frequently called to the truth of the gospel. Moreover, there is a growing disposition to consider the claims of the new religion, and six individuals afford some ground for hope that the truth is not only entering their minds, but taking hold of their hearts. All these appearances appear decidedly to convince the natives of the truth of Christianity, and of the absurdity of the notions entertained by their countrymen; they have abandoned their worship of their imaginary deities, and attached themselves to the teachers who appear sincere so far as their intentions are concerned. In addition to these, there are three or four others who have forsaken the native superstitions, and commenced the worship of the true God. Thus have our esteemed friends of light amidst the thick darkness which surrounds them; that darkness still deep, and almost unbroken, is a glimmering of light which indicates that the time to favor the natives is not far distant, and that the wretched people is not so far from the hand of God, if it has not actually come.

The great body of the natives continue to cling to the delusive and cruel and unnatural practices and customs of heathenism. Less than ten poor widows have been strangled during the short space of twelve months; and one was the number from a place at a distance from where the missionaries lived, while we were gone to islands beyond. It is probable that more than these have fallen a sacrifice to the cruel and unnatural practice of human sacrifice above space, as the natives try to conceal their deeds of darkness from the missionaries and teachers, and, consequently, they often succeed, especially in the more remote districts.

Besides these beginnings of civilization at Anatom, they found on some islands of the group a willingness to receive teachers and missionaries. At Tanna where teachers have been

med, there are a considerable number under instruction, and at Mare, in consequence of the death of the chief, Christianity had begun rapidly to undermine the old superstitions. Two sons of the late chief, who guide the nominal chief in every thing, are friendly to the missionaries, and the people follow their lead. Cannibalism has greatly diminished, and the grosser practices of heathenism are discountenanced. The chief of Nina, another island of the group, desired that teachers should be sent there, for whom he offered to build a house. The inhabitants of one of the islands were hostile. Upon the whole, though the work is great and the obstacles to success numerous, a beginning has been made that promises abundant and blessed results.

RELIGION IN CENTRAL AMERICA.

Central America was discovered by Columbus in 1502, invaded by Cortes in 1509, and its conquest completed about 1524. It continued under the dominion of Spain till 1821, when its independence was established. There are six States,—Guatemala, Quesaltenango, Salvador, Honduras, Nicaragua, and Costa Rica, having all the productions of the tropics, but with cool and salubrious table lands assimilated in climate to the temperate zone. But their chief importance is derived from the projected ship canal to connect the Atlantic and Pacific oceans, the completion of which would make it one of the great thoroughfares of Christendom.

The religious history of Central America is remarkable. For three hundred years the church of Rome had undisturbed occupation of the country, with no sects, schisms or heresies, to interfere with the amplest development of the Catholic faith, and the exhibition of its ripest fruit. Here, if anywhere, the "one church" has had scope for the manifestation of her power. And with what success? The clergy themselves

became the slaves of vice, the consequences of which are visible to this day. Their devotion to the most demoralizing amusements, by which the Lord's day is profaned continually, is a marked feature of society. "Why," said a "successor of the apostles" in Guatemala, to Mr. Stephens, "do you leave us on Sunday? Do you not know that there is to be a great dinner party, the bull-bait in the afternoon and the theatre in the evening?" In that city alone, it is computed by Mr. Crowe, (*Sketch of Central America, and History of the Baptist Mission in Honduras*) there are committed, on an average, 480 murders in a year, besides numerous cases of combats and wounds where the results are not fatal. "Do men gather grapes of thorns?"

A large territory in Honduras, including the settlement at Belize, is held by Great Britain, her possession, after having been more or less disputed, being confirmed in 1798. How much care was thereupon taken of the interests of religion in Protestant Honduras, may be judged by the following extract from the work just cited:—

"Forty years ago, there was not a place of worship in all the British territory, though it had been previously frequented by professed protestants for about a century and a half. At that time, and for some time afterwards, the Sabbath day could not be distinguished [at Belize], from the other days of the week by any outward tokens of respect, though perhaps it might be by visibly increased dissipation. The market was in full activity, the stores were unclosed, the wharfs and barcadeers were covered with laborers beating off and squaring the mahogany, or shipping logwood; the shipping in the harbor, which had probably never yet displayed a bethel flag, were loading or discharging their cargoes. The grog-shops were filled with sailors and negroes; and the government chaplain, after reading the Anglican liturgy in the court-house to a few more or less sedate hearers, might be seen deliberately superintending his own negroes at work by the water side. In short, ignorance, intoxication, profanity, and the lust of gain, openly triumphed over decorum as well as religion."

In 1822, the English Baptist Missionary Society founded a mission at Belize, and sent out, in twelve years, six missionaries, including a printer, but providentially none of them did much efficient service. One died soon after his arrival, another died on his passage out, another was compelled, soon after his arrival, to retire to the United States, the climate being incompatible with his health. Only two, Rev. Mr. Kingdon, and Mr. Buttfeld, a printer, remained at the station in 1834, when they were joined by Rev. Alexander Henderson. The church was "a wreck" and Mr. H. proceeded to organize it anew, beginning with a single convert who with himself formed the nucleus of the new church. A few members of the old church applied for admission, a part of whom were received. His labors were blessed and the church increased.

Unhappily, a disagreement arose between Mr. Henderson and Mr. Kingdon, in consequence of which it appeared that coöperation between them was impossible, and Mr. H. tendered his resignation, which was accepted. Mr. Kingdon, as the society's missionary, took possession of the chapel, but the church, almost to a man, adhered to Mr. Henderson and invited him to remain with them. After four or five years' delay, Mr. Kingdon was recalled and the mission abandoned. Mr. Henderson, however, though under the patronage of no home society, has continued at his post, and as the result of his labors there are reported:—

"A church in Belize of 200 baptized believers, under the immediate care of Mr. Henderson. Sunday and day-schools, &c.

"At Backlanding, on the New River, a station, and more than thirty members, under the care of a native agent, br. Kerr. Two preaching stations and Sunday school." Also, "stations sustained by native teachers at Bakers'-bank, Sibun, Northern-river."

We find in the London *Primitive Church Magazine*, from which we derive

the principal facts above narrated, a communication from Mr. Henderson, dated Sept. 16, 1850, stating that the church had received a donation of a lot of land, from the avails of which they had purchased another, eligibly situated near the old chapel, on which a new house of worship was in process of building. Eight persons had been baptized at two of the out-stations the past year, three were approved for baptism at Belize, and one or two others were expected to offer themselves.

Among the peculiarities of Mr. Henderson, which may have had something to do with the action which led to the dissolution of his connection with the Baptist Missionary Society, appears to be a belief of the unlawfulness of oaths in all cases. The members of the church have been subjected to prosecution by the civil authorities as non-jurors. But on the whole, the church seems to be making good progress, and its prospects are favorable. It is to be regretted that it should be cut off from the sympathies of its founders, by any cause. But whether (as the *Primitive Magazine* ventures to hope) the Missionary Society shall see cause to reconsider its action, or the church is to go on trusting entirely, under God, in its own exertions and the occasional aids of individual beneficence, we may still believe that it will be a light to lighten the dark land where it has been raised up.

THE CALL OF PROVIDENCE ON THE CHURCHES.

Rev. W. Clarkson, missionary from India, in an address at the anniversary of the London Missionary Society, spoke of the recent law establishing religious liberty in India, and expressed views which are applicable, in their main intent, to other fields of missionary effort in all parts of the world.

Our courts are open to the Hindoos; but we want, first of all, the courts of God's house. We want missionaries. You say, we have them. I do not say so. We have them, not in anything like a proportion to the demand. If

God has opened India by his mighty providence, if he has acted on an unprecedented scale; if he has, for the first time in the history of nations, rendered two hundred millions of people more or less directly subject to the British people, is it too much of us, is it too much of the feeble representatives of the mass of India's humanity, to say, We want something more commensurate on your part with the mighty operations of Divine Providence? It seems to me that God is working on an unprecedented scale, politically so to speak, and he is making governments themselves work for us and with us. But we want the church of the living God to work; and what we want is something commensurate with the mighty exigency of India's spiritual state, and something commensurate with that mighty providence of God which has rendered so many accessible to our efforts. We stand here to-day, and there really seems to be nothing we can ask God to give us. We have asked that he should open India. He did open it. We asked God that all our connexion with India's idolatry might cease, and it has ceased,—partly ceased. All the petitions of our

hearts have been answered. All the wrongs of India, the bare sound of which has made Exeter Hall resound again and again, have been hushed. There is scarcely a difficulty or obstacle now lying in the way which we can ask God to remove out of it. I believe God has taken away the stone that once lay at the door of the sepulchre of India's entombed sons. Why? That the church of God might say to them, Rise and come forth, full of spiritual life. God has taken away the bands and the grave clothes that were wrapped around India. Why? That we might make them as living men in the land of spiritual life. But what is wanted? The great thing—the climax of India's history—the great exigency of her vast myriads—that is wanted. God has done all. Man, so to speak, so far as government is concerned, has done all—and we look to you pastors—we look to you students—we look to you mothers of Israel—daughters—pillars in the temple of our God—we look to you to carry on the great design of Providence, and bid India, as it is civilly free, to be free with the liberty of Jesus Christ.

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

Prussia.

A letter has been received from Mr. Lehmann, dated Dec. 12, in which he gives a summary view of the state of the Berlin church.

"I am glad to report that sweet peace and concord have prevailed in our flock at Berlin. Meetings have been well visited; the last, especially, when we celebrated the Lord's Supper, was so crowded that we thought more seriously on enlarging our chapel. My occasional returns to Berlin" (alluding to tours recently made in different parts of Germany) "were always great feasts, when all rallied round me, and it would have been hard to say whether my joy or my people's was greatest. Our in-

crease has been better than such interrupted labors would encourage us to expect. I baptized, Nov. 3d, five dear disciples, and the total of the year will not fall short of the previous years. No one besides me bestows his time upon the work of the Lord in and about Berlin. There are two brethren who preach on Lord's days when I am absent, br. Weise and br. Albrecht, with fine gifts, the latter, especially, given to us to our great help. There are about twelve who go abroad to the stations and preach, but all these have time only on Lord's days, and thus the work in the week rests if I am not at home. One more faithful laborer, devoting all his time to the church in Berlin, would be highly useful, as I am so constantly called to the work of evangelization generally."

DEATH OF MRS. YORK.

The painful tidings have just reached us of the death, at Charlestown, Mass., on the 9th Jan., after a short illness, of Mrs. S. E. Waldo York, wife of Mr. John York, and for several years a faithful and highly valued member of the Greek Mission. She joined the mission in 1844, and continued in its connection, as a teacher at Corfu and Piræus, till near the close of 1848, when, with the prospect of more extensive usefulness, she removed to Zante. Her return to this country, and some of the circumstances which led to and attended it, have been mentioned in former numbers of the Magazine. Hopes were entertained that she would rejoin the Mission. She was eminently qualified for the service, and had exhibited in it an indefatigable and self-sacrificing zeal. But God is wise in counsel, and has assigned to her a better service above.

LETTERS FROM MISSIONARIES.

Arracan.

H. M. CAMPBELL, Sept. 20, 1850.—H. E. KNAPP, July 19, Aug. 20.—C. C. MOORE, July 15, 22, 25, Aug. 23, 25, Sept. 7.

Sandoway.

J. S. BEECHER, June? July 13.—H. S. VAN METER, July 9, Aug. 17.

Maulmain.

F. MASON, May 20, Aug. 21, Sept. 21, 23. BURMAN MISSION.—July 11.—Mrs. E. C. JUDSON, Aug. 21, Sept. 22.—Miss L. LILLYBRIDGE, Aug. 21.—T. S. RANNEY, Sept. 20, 22.—T. SIMONS, Sept. 20, with j.—E. A. STEVENS, July 19, Aug. 21, Sept. 20.—L. STILSON, July 22, Aug. 21, Sept. 23.

KAREN MISSION.—W. MOORE, July 20, Mrs. M. July 20.—J. H. VINTON, July 21, Aug. 22.

Tavoy.

C. BENNETT, July 22, Mrs. B. June 26, Aug. 20.—J. BENJAMIN, j., July 17—25, July 30, Sept. 12.—D. L. BRAYTON, Aug. 1, Sept. 2.

Siam.

J. T. JONES, May 21, June 18 (2), July 30, Sept. 18, 22.—Miss H. H. MORSE, June 3.

Hongkong.

W. DEAN, April 8, May 18, June 6, July 29, Oct. 1.—J. JOHNSON, July 24, Aug. 20, 23, Sept. 27, (2).

Ningpo.

J. GODDARD, Sept. 6.—E. C. LORD, j., June 28.—D. J. MACGOWAN, June 28, Aug.

Assam.

N. BROWN, July 12, 13, Aug. 22.—O. T. CUTTER, Aug. 17, 24.—G. DAUBLE, Sept. 18.—A. N. DANFORTH, July?—I. J. STODARD, July 18, Sept. 4, 18.

Telooogoos.

S. S. DAY, Aug. 8.—L. JEWETT, Sept. 10, Oct. 23.

Bassas.

MESSRS. CROCKER and VONBRUNN, Sept. 30.—L. K. CROCKER, Sept. 30.

France.

E. WILLARD, Oct. 7.—T. T. DEYAN, Oct. 15, 16, 18—22, Nov. 19.

Greece.

A. N. ARNOLD, Sept. 6, Oct. 7, Nov. 5.—Mrs. H. E. DICKSON, July 21.—R. F. BUEL, Nov. 15.

Germany.

G. W. LEHMANN, Dec. 12.

Cherokees.

H. UPHAM, Sept. 22.

Shawanoes.

F. BARKER, Oct. 25.

DONATIONS.

RECEIVED IN DECEMBER, 1850.

Maine.

Pond Isle, viz., Ruth R. Allen 1.50; Elizabeth C. Allen 50 cts.; Nancy R. Allen 25 cts.; Vesta P. Allen 25 cts.; Eben Allen 50 cts.; George R. Allen 50 cts.; William F. Allen 25 cts.; Edward Allen 25 cts.	4.00
East Knox, T. B. Robinson 10; Montville, Mrs. Lucy H. Frye 1; Jesse H. Frye 1; Mrs. Lucy F. Robinson 1; Belmont, Miss Eliza Ashman 50 cts.; Miss Lydia Ashman 50 cts.	14.00
Alfred, Rev. Z. Morton	25
	\$18.25

New Hampshire.

Peterboro', ch.	6.00
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Vermont.

Burlington, Miss L. M. Parker, for sup. of Joseph W. Parker in Maulmain Normal school,	5.00
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Massachusetts.

"A friend to missions"	5.00
Boston, a friend, to cons. Mrs. Adeline O. Bright L. M. 100; a friend 1; Charles St. ch. mon. con. 14.60; 1st ch. 100; Mrs. James Loring, for sup. of a heathen child, named Rollin H. Neale, 18	233.60
Groton, ch. and soc.	15.00

Charlestown, 1 ch., Joseph Carter tr., to cons. Charles Ayer L. M., 100.00
 Chester Factories, Rev. Silas Kingsley 2.00
 Lowell, Worthen St. ch., to cons. William Carleton L. M., 100.00
 Newton, Miss Eliza Jameson Seekonk, coll. 7; Fall River, 2d ch. 7.80; Inf. Sab. sch. 10.30; West Harwick. Job Chase 5; Mrs. Chase 5; Richard Baker 5; Mrs. Hendren 50 cts.; per Rev. J. M. Haswell, 40.60

521.20

Rhode Island.

B. I. State Conv., V. J. Bates tr., Providence, Pine St. ch. mon. con. 50; Mrs. Oliver Shaw 50, to cons. Miss Charlotte Shaw L. M.; 3d ch. For. Miss. Soc. Miss Phebe Jackson tr., 100 200.00
 "Widows Mite" 1; Providence, Tabernacle ch. 6; per Rev. J. M. Haswell, 7.00

207.00

Connecticut.

Conn. Bap. State Conv., W. Griswold tr., viz., Waterford, 1 ch., to cons. Stedman Newbery L. M., 100; East Lyme, 1 ch. and cong. 48.50; do. River Head, District school 1.50; John M. Chapman 25; John L. Smith, to sup. a boy in Assam Orphan sch., named John L. Smith, 25; to cons. Rev. P. G. Wightman L. M.; Hadlyme, Miss Lovina Phelps 1; Mrs. Phelps 25 cts.; George W. Crosley 25 cts.; Mr. Brockway and wife 25 cts.; per Rev. J. F. Wilcox, agent, 201.75

New York.

Buffalo Asso., D. Williams tr., viz., Boston, ch., including colls. at Missionary meetings, 41.34; Aurora, ch. 11.44; Hamburg, ch. 21.50; Ladies' Soc. 5; Evans, James Ayres 5; friends 49 cts.; Sardinia, ch. 22.36; Ladies' Soc. 14.31; Alden, ch. 10.57; Amherst, ch. Mrs. Grinnel 1; Collins, ch. 2.72; Boston and Concord, ch. 6.75; Springville, ch. 16.34; Colden, ch. 2.25; Eden, ch. 21.17; Coll. at Asso. 11.89; advanced by treasurer of Asso. 5.87 200.00

Canistota River Asso., viz., Almond, ch. 22.28; Jasper, ch. 2; Fem. Miss. Soc. 12; Mrs. Hunt 50 cts.; Woodhull, ch. 4; East Cameron, ch. 10.48; George P. Ganson 50 cts.; Coll. at Asso. 6.77 58.53

Chemung River Asso., I. Mather tr., viz., Big Flat, ch. 6.50; Sab. school, for Assam Orphan School, 6; Ladies' Sewing Soc. 8.81; Big Flat and Catlin, ch. 1.45; Catlin and Dix, ch. 3; Caton, ch. 14.78; Campbell and Erwin, ch. 13.25; Elmira and Fairport, ch. 15.25; Factoryville, ch. 75; Corning, ch. 1.44; Hornby, ch. 25; Lindley and Lawrenceville, ch. 4; South Creek, ch. 5; Southport and Chemung, ch. 4.73; Southport and Elmira, ch. to cons. Ezra Canfield L. M., 114.92; a friend 7; Coll. at Asso. 20.60; to cons. Rev. James L. Coffin and Alexander Brooks L. M., 325.73

Harmony Asso., J. B. Burrows tr., Ripley, friends 9.35; coll. in Methodist and Pres. cong. (and a gold ring), 11.80; Panama, ch., to sup. a child in Assam Orphan Sch. 25; Jamestown, coll. (and a gold ring) 22.25; Carroll, ch. 1; Ripley, ch. 3; Busti, ch. 2; Mayville, ch. 2.40; Westfield, ch. 2.50; West Portland, ch. 1; Sab. School, for Assam Orph. School, 6.40; Harbor Creek, ch. 20.37; J. Putnam 5; to cons. Rev. Palmer Cross L. M., 112.07

Monroe Asso., W. N. Sage tr., Brockport, ch., to cons. William Cook L. M., 100.00; Ogden, ch. 97.03; Ferinton, ch. 16.75; Pittsford, ch. 10; M. Parker, 10; Un Henrietta, ch. 10; Mendon, ch. 50; Rochester, 1 ch. (60 of which is from A. Strong, to sup. a native preacher in China,) to cons. Alfred R. Pritchard and Nelson Sage L.

M., 200; C. F. Payne, for sup. of a child in Maulmain Karen Normal School, under direction of Miss Wright, 5; Coll. at Union meeting 51.30; 2d ch. Sab. Sch., for sup. of Mrs. Van Meter, 25; Fem. Miss. Soc., for do. 50; Tabernacle ch. 14.15; Parma, 1 ch. 16.12; 2d ch. 25; West Henrietta, ch. 33; Rush, ch. 5; Webster, ch. 59; Chili, ch. 19; Greece, 9.86; a friend 1; Sweden and Bergen, ch. 18.50; Penfield, ch. 40; Wheatland, ch. 77.50; to cons. Elisha Harmon, Rev. David Loomis, Rev. Geo. W. Porter, Amaziah Wood, Reuben Pettengill and Oliver Wright L. M., 943.21

Steuben Asso., J. M. Jackson tr., Campbell and Bath, ch. 12.15; Mead's Creek, ch. 5; Milo, 1 ch. 16; 2d ch. 15.25; Tyrone, ch. 30; Urbana, ch. 19; Barrington, ch. 51; S. Sch. 1.65; Warsaw, ch. 14; Bath, ch. 17.17; Esther Tuttle, 1; Wayne, ch. 6.25; Fem. Mite Soc. 22.34; Oak Hill, ch. 11.82; Cameron, ch. 2.76; Avoca, ch. 2.37; Emily B. Spencer 12 cts.; Howard, ch. 5.50; Jersey and Tyrone, ch. 12; Bradford, John Phelps 1; Wm. Phelps 50 cts.; Coll. at Asso., 6.41; to cons. Rev. James B. Rogers and David B. Olney L. M., 253.29

per Rev. S. M. Osgood, agent, 1,832.83

Volney, Joseph Sanford, "to aid in giving the Bible to the Karens," 3.00

Sardinia, C. Colegrove, for tracts in China, 10.00

Springfield, Davis Cotes, to ed. a boy in Assam Orphan Sch. named Davis Cotes, 50.50

Brooklyn, Armstrong Juv. Miss. Soc., M. J. Smith tr., for Mrs. E. Jewett's school at Nellore, 10.00

1,966.33

New Jersey.

Scotch Plains, ch. 29 54; Newark, 1 ch. Fem. Miss. Soc. 20.50; Nottingham Square, ch. 13.75; Bridgeton, ch. 80.25; Cohansey, ch. 9.50; Rev. S. Cornelius 3; per Rev. Thomas Swaim, agent, 1

Pennsylvania.

East Smithfield, ch. and soc., Samuel Farwell tr., 20.00

Philadelphia, Spruce St. ch., to aid in erecting buildings for Assam Orphan School, 37.00

West Philadelphia, 1 ch., to cons. Wm. W. Keen, Jr., Samuel K. Hopkins and Mrs. Hannah M. Levy L. M., 300.00

Roxborough, Fem. For. Miss. Soc. 36.00

Erie, ch., mon. con. 10.00

Damascus, John T. Mitchell 4.00

Braintrim, Mrs. Huldah Gregory 3.00

Ohio.

Cincinnati, Sab. school. superintended by Mr. and Mrs. F. A. Waldo, for sup. of Mrs. E. C. Judson,

Illinois.

Lyndon, John M. Scott, for printing and circulating the Bible in foreign languages, and to cons. John M. Scott and Rev. Henry Cosner L. M., 200.00

Grand Detour, Mrs. Cynthia C. Southwick 10; Mrs. Sarah Carpenter 9 19.00

Michigan.

Mich. Bap. Conv., R. C. Smith tr., Adrian, ch. with legacy of Miss H. M. Mills, to cons. Rev. Wm. L. Eaton L. M., 20; sundry churches and individuals 100, per Rev. M. Allen, agent,

Wisconsin.

Scott, ch.

Canada.

Lobo, George Alway 1
\$5

Legacy.

Tecumseh, Mich., Miss Henrietta M. Mills, per S. C. LeBarron, Exec., Rev. M. Allen agent, 5

Total from April 1 to December 31 \$44,907.51

The Treasurer also acknowledges receipt of \$1,000 from the American Union, for the circulation of the Scriptures.

THE

MISSIONARY MAGAZINE.

VOL. XXXI.

MARCH, 1851.

No. 3.

AMERICAN BAPTIST MISSIONARY UNION.

GREECE.

LETTER AND JOURNAL OF MR. ARNOLD.

Rise of the Zante persecution.

The Magazine for January contains a letter from Mr. Arnold, detailing some of the consequences of the persecution at Zante, of which an account was published at pp. 34-9, last vol. In the following communication, which has come more recently to our hands, we are furnished with some particulars of earlier date, by which the later events that have taken place in Zante "will be somewhat better understood and accounted for." Mr. Arnold says:—

Discussions—The standard of faith.

Under date April 3, br. Kynegos writes as follows: "Day before yesterday, a young apothecary came to my house, ostensibly to pay me a visit. After he had asked after my health, he said to me, 'You did very wrong to answer the bishop as you did, that your religious belief was according to the gospel.' I told him that my religious belief was true, because I believed whatever the gospel says, and nothing else. He replied, 'But what gospel do you use, the English, or that of the Orthodox Eastern Church?' I told him, that I used the gospel of Christ, which was written by

the Apostles, under the inspiration of the Holy Spirit. He then asked to see it, and I showed it to him. It was the ancient Greek, of the Leipsic edition. Again, he told me that was not the same which he had read, and which the Orthodox Greeks are accustomed to use. I told him, that it differed perhaps in the form, but not in the contents; 'and, indeed,' I added, 'this is complete, whereas that which is read in the churches consists only of fragments.' Thereupon he changed the conversation, and said to me, 'The English hold very heretical opinions; they believe that Christ was only a man; and they hold many other skeptical views.' 'In the first place,' I replied, 'I am not an Englishman, nor do I believe as they believe, except in so far as they believe whatever God's holy word teaches us. Whatever that teaches, I believe; for God himself has given me grace to do so. Besides,' I said, 'you have a false idea in regard to the religion of the English; for they believe the unaltered creeds of Nice and St. Athanasius, and whoever believes according to these is called Orthodox.'

* * * * *

Lent—Prayers—Pictures.

"On the evening of the same day, I went to visit a friend of mine, a shoemaker by trade. I found him at home, and we began to converse with each other, in the presence of his wife and his mother-in-law. The subject of Lent was spoken of. My friend and his wife were both of one opinion, namely, that the Lent diet, instead of mortifying fleshly appetites, on the contrary increased them the more. This opinion I also confirmed by many arguments, representing to them in what true fasting consists. The mother-in-law said to me, that Christ commanded us to fast and to pray. I said to her, 'Yes, and these are among the most important acts of piety. But when do you ever fast in Lent so as to feel hunger?' She answered, 'Never.' 'And when do you pray?' She replied, 'Twice a day.' 'Of course, then,' said I, 'you must know the Lord's Prayer.' She seemed silently to assent. 'You must say it,' said I, 'and let us all say it.' After objecting for a while, she at last began to say it, but she was not able to go through. It was much the same with the wife of my friend, except that she made rather fewer mistakes. I then repeated the whole in the modern Greek. They then all begged me to write it for them, that they might learn it; and I did so immediately. Afterwards we had much conversation about pictures, and on other religious subjects. I told them what purpose pictures served in ancient times, and also how God, as a jealous God, is angry, when his rational creatures worship and bow down to dumb pictures. I told them to read the gospel frequently and with prayer, and then they would come to the knowledge of the truth. My friend and his wife paid great attention to all I said, and seemed not a little moved by it; only the mother-in-law showed any coldness towards me. She however promised to abandon some of her superstitious practices. May the Father of lights, who will have all men to be saved, bring them also into his true

fold. I have steadfast hope in him, that he will bless the seed of his holy word, and cause it to find fruitful ground, and become productive.

* * * "Almost every day, I have religious conversation with my parents. My mother wishes me to light the lamp for her before the pictures, when it goes out in her absence; and because I will not do this, she begins to scold, and so we get into conversation. Besides this, there are many other things which she wishes me to do in the house, relating to her religion. My father often agrees with me. He has some right ideas. Moreover, he hears my words often with attention, and gives credit to what I say. May God enable me to lead them also into his true way, and into his fold."

Orthodoxy and Nationality.

April 10.—The following extract from a political document is worthy of record, as an indication of the feeling cherished and industriously propagated by a party of zealots. It is taken from the Reply of the Minority of the Legislative Assembly, to the speech of the Lord High Commissioner on the opening of the parliamentary session. This minority was dissatisfied with the Reply of the majority, because it did not state in sufficiently strong terms the dissatisfaction of the Ionian people with their constitution, and with the government of the protecting power, and their desire to be united with the kingdom of Greece. These violent partisans, loud in their professions of zeal for orthodoxy and nationality, exert no small influence on the opinions and feelings of the undiscerning mass. Among numerous other causes of complaint against the Protecting Power, they say, "Religion, the prime element of our nationality, has been the object of diverse and incessant attacks. It has been plotted against by *proselytism*, by the introduction and dissemination of heterodox doctrines and theories, by the employment of *English missionaries*, and by the establishment of a seminary, tending to the perversion of the sacred truths and traditions."

Test of Greek Orthodoxy.

A letter from br. K. just received contains the following:—"Last Sunday I had a visit from a monk by the name of D. who always come to my house when he comes into town. After he had seated himself he began to talk to me about the priests, and among other things related the following. 'Yesterday evening,' said he, 'I was in the church of St. —,' (where priest I— officiates, who testified falsely against me at the time of my persecution,) 'where were present the priest of that church, and another priest, and your pupil D.' (This boy was my pupil for three years; he was very much attached to me, and used to come to my house, till his uncle, Priest I—, forbade him. Even now, as often as he sees me, he comes to speak to me, and his eyes fill with tears.) 'We fell into conversation about Lent. The priests said, that the keeping of it was very beneficial, as tending to subdue the passions. I answered, It is not so: for instead of subduing them, it tends to excite them rather, on account of the sort of food which we eat. Fasting, I continued, is abstinence from food, or a more moderate use of it, at a season set apart for prayer. Or, if you prefer, it is abstinence from the indulgence of the passions, as says the *Triodion*,' (the book which contains the services of the Greek church for Easter.) 'The priests were very angry with me, and said, You too have been drinking at the fountain of *Kynegos*. Afterwards we conversed on other religious subjects, and the priests upheld the doctrines and rites of the Greek church with arguments from the *synaxaria*, that is to say, with fictitious miracles of saints. At last one of the priests said; To-morrow I have a child to baptize, and luckily the godfather is rich; and so I shall pocket one or two dollars. And as he said this, he clapped his hands for joy. I asked, in a doubtful tone, whether children were baptized in the primitive church, because I had somewhere seen it stated that they were

not. One of the priests said to me, What the primitive Christians did, we don't know; but it is necessary for us Orthodox Christians to know what our church does at the present day. And you, he added, as we see, are not an Orthodox Christian, because you have doubts, as you say, in regard to the most important doctrines. I answered him, that I was Orthodox, because I believed the Nicene creed: but that I had said what I did in regard to baptism, because in the gospel I had never seen anything of baptizing infants; and indeed I had seen that Christ requires regeneration first. Immediately the priests angrily answered, Silence, you impious man; we will tell the bishop. I replied to priest I—, You have already acted the part of Judas to a friend of mine, and you are at liberty to do the same by me. I have not uttered blasphemy; I have only spoken the truth of the gospel, which I am bound to speak. But instead of this you utter the lies of your father, the devil. Having said this, I left them.' This narrative I received from the monk, to whom I observed in reply, that he would do better to declare the truth to men who were not afraid of losing their gains by the dissemination of it: for the priests could not receive any benefit from the words of truth, being wholly sold to sin and self-interest. I also used to say such things to them, in order to make known the truth; but instead of giving heed to my words, they had cited me before the bishop, and been the authors of my persecution; just as Demetrius, who made silver shrines for Diana, did in the case of Paul."

After mentioning some other encouraging facts, K. concludes as follows: "How great an evil it would have been, if the Society had resolved to withdraw from the work of God in the Ionian Islands. The Lord in a practical manner demonstrated the greatness of the evil which they meditated; for he immediately perfected the work of his grace, which he had begun in our hearts.

Let all the glory be given to the all holy Lord, who hath had compassion on us, and made us to know him, and vouchsafed to make us useful to our fellow-men."

The persecution ripening.

Under date 12th June, br. K. writes: "Satan has begun to make war upon us far more vigorously than heretofore, arming against us all the priests. As soon as it got abroad that '—* wished to unite with us, they began to accuse me everywhere as attacking their Orthodox religion in various ways. The shops and private houses were full of their complaints against me and the school of br. York; and they called upon the local government, through the newspapers, to protect their assailed religion. They persuaded the master with whom — worked, (as a shoemaker,) to turn him out of his employ, and tried to persuade his parents to cast him out of their house. They stirred up the people to raise the cry of 'Protestant' against him, and thus compelled him to shut himself up in his house. The young man has suffered much, and we have been obliged to assist him by a contribution. He has been nearly twenty days without work. Through all this he has shown the greatest firmness. He continues to come to me, and to go to the house of Mr. Peleccasi. The priests have taken pains to learn where I visit, and have threatened with excommunication those who receive me into their houses, or come to me. In only two instances have they succeeded so far, that the people have requested me not to come to their houses any more. Yesterday a priest called — into the church, and began to admonish him to return to the truth, from which he had been led astray through the craft of Satan. He made use, now of threats of excommunication, and anon of fine promises. The young man answered him, that he was not a heretic, but an

* A promising inquirer mentioned in his previous letters.

Orthodox Christian, for he believed the holy gospel; and as for his threats, that he feared 'Him that was able to destroy both soul and body in hell,' more than them that were able to destroy only the body."

In a more recent letter K. writes, that this young man has been compelled by his parents to leave Zante, and has gone to Patras.

The excitement which subsequently broke forth at Zante, extended also to the last mentioned place, as appears from the following extract.

Disturbance at Patras.

July 15.—I have received several interesting letters lately from br. John at Patras. In one he speaks of a solemn pledge, in which some ten of his friends have united, to stand by each other in difficulties and necessities. They have raised a considerable sum of money, and each person makes a small weekly payment. He does not define clearly the object of their union, and I am afraid it is not so distinctly evangelical as we could wish. In a later letter, he mentions violent opposition, with threats of something worse, from enemies of the truth. These threats at last became so definite, that he thought best to have recourse to the Police, who took more vigorous measures than he had dared to hope. One person, however, who for some reason seems to have been more obnoxious than the rest, thought it prudent to withdraw from Patras.

Mr. Arnold proceeds to notice some particulars of the outbreak at Zante, already published; and in closing adds the following.

Aug. 13.—Thus far, the clergy of Zante seem to have triumphed, and to have succeeded in driving the gospel out of their coasts. But the end is not yet. If the work against which they opposed themselves so virulently, was of men, it would come to nought of itself, and their interference was superfluous; if it was of God, they cannot overthrow it, and their opposition is more perilous to themselves, than to the present vio-

tims of their wrath. For the final issue we must wait in quietness and confidence, putting our trust in Him who is mightier than the mightiest, and who can either incline the hearts of the mighty to vindicate the right, or vindicate it himself without their instrumentality.

Before these events occurred, I had purposed to represent to the Executive Committee the importance of strengthening the hands of our br. and sr. York. They were doing a good work, not only directly in their school, but indirectly, perhaps not less, by the salutary influence of their example and judicious counsels upon less experienced laborers. Should the work of the Lord hereafter be resumed there, by our br. K. or by some other native laborer, their loss would be severely felt.

LETTER OF MR. BUEL.

The measures referred to in the opening paragraph of this letter were mentioned by Mr. Buel in his communication published in the Magazine for Nov. p. 344. The representations forwarded to England respecting the persecution at Zante were promptly published in the *London Patriot*, accompanied with very appropriate and stringent remarks. The fact subsequently introduced by Mr. Buel shows sufficiently well, if religious liberty be suppressed in the Ionian Islands, where will lie the reproach and shame.

The persecution in Zante.

Piræus, Nov. 8, 1850.—I am happy to be able so soon to reply to your favor of the 1st October, received the 4th inst. It gave me much joy to be assured of the approval of the Executive Committee, touching the measures adopted to bring before the Ionian authorities and the British government the subject of the persecution in Zante. I am yet more persuaded of the propriety of those measures, since receiving Mr. York's account of the Lord High Commissioner's reply to his memorial.

I will here mention a fact of which I was informed by br. Kynegos but yes-

terday. When br. K. was persecuted some two years ago, Lord Seaton, then Lord High Commissioner, protected him and other persons in Zante who were cried down with the scurrilous epithet of "Protestant;" and he published a circular making it a penal offence to raise the cry of "Protestant" for the purpose of annoying individuals on account of religion. Some dozen persons were prosecuted, and punished with imprisonment and fines under this law. Consequently Sir Henry Ward had only to enforce an existing regulation when the occasion called for it. The bishop of Zante would never have dared to move the entire priesthood of his diocese against our brethren, had he not been quite sure of doing so with impunity.

The Christian world will learn with still greater amazement and sorrow what the Lord High Commissioner has been pleased to say in his reply to Mr. York: "He can and will protect the *established* religions, but not *dissenters*,"—and Mr. York should remember that Catholic nunneries have been burned down in the United States, and a Unitarian chapel more recently mobbed in Birmingham," &c. &c.

Such things from authorities in Austria or Russia, might naturally be expected; but when they occur in a British dependency, remonstrance becomes as much a duty as a necessity. By holding our peace we appear pusillanimously to yield to the encroachments of the Man of Sin, who is alike imperious and cruel, whatever the form of arrogant intolerance he chooses to assume. So long as there exists the tribunal of a Christian public opinion, where such proceedings can be adjudged, let them be known. These reasons induced me to write to England, taking care to leave the publication of letters to the discretion of Dr. Cox.

Heathenism in Zante and Cephalonia.

We have some notable illustrations of the heathenism of the people in Zante and Cephalonia since the chol-

era commenced its ravages in the latter island. The Zantiotes believe that St. Charalampas can protect us from pestilential diseases, and that St. Dionysius, the patron of their island, defends them from earthquakes and tempests. The relics of these saints are adored with a superstitious veneration unsurpassed in any form of Asiatic worship. They acknowledge the Lord Jesus Christ, in the creed, and serve their own gods after the manner of their heathen ancestors. A Zante newspaper, of the 7th September, has the following on the subject of the cholera.

"The pious community of Zante, not resting alone in these measures to avert the impending calamity, wished also to implore succor from on high. The church, therefore, appointed a fast for the whole of last Monday. Toward the evening of that day a service was held to expose in public procession the picture and a portion of the sacred relics of St. Charalampas, by whose intercessions it pleased God in former times to save us from the plague. All the officers of government, executive and subordinate, and a countless multitude of people, joined in the procession. On St. Nicholas square, by the mole, prayer in a kneeling posture was offered, that God would deliver the brethren of Cephalonia from the fearful scourge. It was truly an affecting sight to see thousands of people kneeling to implore the divine compassion. On Thursday, also, the day on which we celebrate the finding of the relics of the patron saint of our island, an immense concourse kneeling, prayer was again offered for deliverance from the terrible disease."

An Athens paper published the following in a letter of the 11th September from Cephalonia:

"Such is but a meagre account of our distress. There is no hope for us, but in the protection and mediation of St. Gerasimus; who was borne from the monastery to the town by the entire population of the place, with weeping, lamentation and solemn prayer. The

saint listened to our supplications and took pity on us. Scarcely was he deposited in the Church of the Saviour, when a violent shower of rain descended, continuing three whole days; and from that time the cholera has sensibly abated."

Poor creatures! "They have no knowledge, that set up the wood of their graven image, and pray unto a god that cannot save." (Isa. 45: 20.) "Are there any among the vanities of the Gentiles that can give rain? or can the heavens give showers? Art thou not he, O Lord our God? Therefore we will wait upon thee; for thou hast made all these things." (Jer. 14: 22.) A few who have been redeemed from the terrible bondage of such paganized Christianity, would fain teach their countrymen better. But English magistrates stand between them and the law that would protect them in their labor of mercy and love!

Church at the Piræus.

We have at length a church of native Greeks in the Piræus, where "two or three meet together in Christ's name." If He is with us, there is nothing to fear, let come what will. Persecutions are needed from time to time, to try the character of converts, to stir up the faithful to prayer and effort, and to make manifest the wickedness of the wicked. May God enable our brethren to "be valiant for the truth."

LETTER OF MRS. BUEL.

In connection with the closing paragraph of the preceding letter, we have the pleasure of subjoining the following reply to some inquiries, addressed in a late interview to Mrs. Buel, now in this country, relative to the

Character of the Greek converts.

I cannot better reply to your inquiries regarding the converts of our mission, than by giving you, in their own language, some account of their religious exercises on different occasions.

As to our br. York—the first of our Zante brethren, who made a profession of his faith in the atoning sacrifice of Christ, renouncing the errors of the Greek Church—he is too well known in this country, or, I trust, will soon become so, to make it necessary for me to speak of him, further than to commend him affectionately to the sympathy and prayers of Christian friends. I expect much from his intercourse with the churches, and hope that his stay for a season here, will not only secure for our field of labor a more favorable regard generally, but prepare him to return to us, as the Lord shall open unto him a door, qualified to labor yet *more* efficiently. To this the thoughts of our beloved and lamented sister York were directed, a few moments previous to her death. * * * * *

Baptism of Mr. Pelecanos.

An introduction may be given to another of our Greek brethren, from an extract of a letter describing to Mr. Beal the scene of his baptism. "We reached the spot at sunrise, and after prayer we 'both went down into the water.' It was a perfect calm; my soul was calm within. In the evening we partook of the Lord's Supper. I am now left alone, but I feel strong and animated with a firm resolve to walk with God the remainder of my life. What remains to us, who do know our God, but to be strong and do exploits? (Dan. 11: 32.) My dear brother, we cannot be Christ's disciples unless we teach. I stay here for a few days, as if on coals of fire, endeavoring to repair my losses with the help of charitable friends; and then I go on my way rejoicing to Constantinople, taking with me my two eldest children, because fearing to leave them amidst the corruptions of society in Zante. I go with my eyes shut, with Christ my guide. The wisdom that led us to 'choose that good part' is not of the flesh, but is from above. If this does not enable us to put the world under our feet, we shall not be counted worthy the glorious

crown. There was no disturbance on the day of the baptism, although there was much talk about it on the day previous. Priest ——— and his friends are now shouting in triumph, 'We have got rid of them, they are gone! they are gone! those dry prunings.'"

Some idea of the measure of influence of this brother in Zante, may be gathered from the fact that on the day succeeding his baptism, he was hooted in the streets with the phrase "There he goes—the *ἀμωροπλαστής*,"* we'll burn you."

On a later occasion, after mentioning the disappointment of his hopes regarding obtaining employment in Constantinople, by means of which he might procure a livelihood for his helpless family, he says, (alluding to the late persecution, which had deprived him of his living,) "My coming here was but to hasten my utter destitution. I have lost everything, and been forsaken by everybody. I left behind me my dearest objects on earth, and those that I have with me are only partakers in my daily tears and sufferings. If not *my* prayers, may theirs be heard at a throne of grace." Again he says, "But our great Father in heaven is *great*, and *always* the same; I am sure he will not forsake me. If my sins have exceeded the measure of his mercy, his will be done."

A later baptismal scene.

Another convert says, "In this my first letter to you, I come to thank you for taking the trouble to mention me in letters to your husband, but more especially to tell you of that memorable day, that holy and joyful Sabbath, as I and every true friend of mine must ever regard it, on which it was my sacred privilege to be baptized, and to obey my Lord's command by openly confessing my faith in Jesus my Saviour;

* A poisonous creeping plant, which spreads with wonderful rapidity. Hence they give the name to P.; he is a man of pestiferous principles, who must be cut up root and branch, to prevent his influence from spreading.

which is my only happiness, comfort and hope. On that day the rising sun saw me baptized into the name of the Father, and of the Son, and of the Holy Ghost. At noon we sat down to the table of the Lord, and partook of the holy Supper, with feelings deeply affected and solemn. During this most interesting ceremony I thought of Bunyan's Pilgrim at the house called "Beautiful," where he received such kind entertainment from the three sisters, Piety, Prudence and Charity. Here, in *this* mansion of peace, I too received abundant attention and kindness, and was rested and refreshed. Give my Christian salutations to all your relatives, and to our Christian brethren who are engaged in the work of the Lord." Of this brother it is since reported, "He spoke beautifully at the conference that preceded the Lord's Supper. I like his spirit very much."

The convert at Patras, and his exiled friend.

The character and spirit of our brother of Patras, another of the Greek disciples, may be gathered somewhat from the manner in which he endures persecution. A letter from him of the 15th of July last, informs me that he has been in trouble. On the 18th of June a conspiracy was discovered, the object of which was to attack him, and drive him away or kill him. He fled to the police, and happily secured protection through the influence of a civil officer, who was a relative. He says, "The whole city was moved." After remaining in the care of the police a day or two, he returns to his house; but no one dares come near him. The young man who revealed the plot, had fled from Patras, to escape the vengeance of the conspirators. He says, "I hope some good will come out of it; I care nothing for all this; for I know in whom I have trusted, and He is able to deliver out of the mouth of the lion."

Just at this trying period, in the good providence of God, he was cheered by the coming of a fifth convert, of like spirit with himself, who had been ban-

ished from Zante by his father, to keep him from evangelical influences in *that* island. Brought together under such circumstances, how sweet must have been their companionship from day to day, amidst the corruptions of such a wicked city, while they were striving in concert after fitness for heaven! Months passed, and our brother of Patras, from his bed of sickness, which had reduced him to poverty and helplessness, thus expresses himself: "I understand, brethren beloved, that Satan hath desired to sift us, and for this reason great discretion is needed under present circumstances." He adds, alluding to his companion above mentioned, "K. was driven out of the shop in which he was working, on the day Kynegos passed through Patras on his way to Piræua." If I do not mistake the name, the death of K. is announced in a letter of subsequent date.

Hopeful case of Kynegos.

The beloved brother who so recently passed through the fires of persecution, going to prison bruised and bleeding, from wounds received at the hands of a merciless mob, has already been brought so fully before the Christian public that a simple allusion to him may suffice here. I had mentioned in a letter to him, for his encouragement, the interest that had been excited in the minds of Christians on his behalf, and that he had their sympathies and prayers; to which he thus replies, Nov. 7th;—"I feel more assured than ever, to-day, that my persecution happened according to the divine will; that I might see with mine own eyes, and learn from faithful friends, concerning the piety and zeal of others of my brethren who are engaged in preaching the gospel; and that I might thus become more able to preach it myself. Oh that God would strengthen me, and enable me to overcome every temptation and stumbling block, and make me able to preach his holy word with the zeal which you describe. . . I am filled with joy at being permitted of God to dwell with your beloved hus-

band. . . . My time is delightfully spent in the reading and study of the Scriptures and in prayer." All the reports I have received concerning him, are of a most favorable character, concurring to show that he is making himself useful in commending the gospel to his countrymen.

Xidactilo.

Of the remaining brother, completing the number of the baptized who continue in the fellowship of our mission church,—I cannot speak so fully; as I have no personal acquaintance with him, nor have I any of his letters at hand from which to make extracts. His baptism, which took place at the time of Kynegos', was published in the Magazine, and his character has been alluded to in letters of Mr. Arnold. I have ever been deeply interested in him, and have reason to believe that he continues to give promise of faithfulness and usefulness.

An applicant for baptism.

An extract or two from letters of other Greeks who give evidence of a gracious work having been begun in their hearts, remain to be given. Says one who had asked for baptism, in reply to the inquiry of Mr. Buel, "Will not your parents disinherit you if you are baptized?"

"Know, therefore, that it is nearly four years since I have resolved to live in Christ and die in him. From much meditation and examination of the holy Scriptures I have learned the deceits and errors into which our church has fallen, and I have resolved to come out and bear my testimony against them, receiving the ordinance of baptism. But you ask, if I do this, will not my father and mother disinherit me. Doubtless this will prove true. But if my parents do this, shall I be lost? Or should this move me to change my purpose? God forbid! If I love their present good, may I not say with David 'When my father and my mother forsake me, then the Lord will take me up.' (Ps. 27:10.) Rev. Sir, I am resolved to take up the cross of my Saviour, and become his

follower. Is it possible therefore for me to love my parents more than my Redeemer?"

Comments by a Greek brother.

Referring to the persecution in Zante, another says, "As it regards the late occurrences, affecting our brother Kynegos, perhaps it is late in the day for me to speak of them; you have doubtless had all particulars from other sources; it therefore remains for me only to express the pleasure I have derived from his acquaintance. What has happened unto him is not a new thing under the sun; but it is perhaps what we should expect in a place where, as in Zante, the so-called orthodoxy shines as the sun in the meridian. The seeds sown in the field, after several weeks spring up; and as soon as they sprout forth do they not meet all the severities of the winter? I do not know that my comparison is apposite; but this we do know, that 'we are God's vineyard,' and that the martyrs are the seeds of the church. Hence let us offer our prayers and praises to the Most High, for all that has happened, and for all that shall happen to us; and 'that he would grant unto us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.' Eph. 3:16. For this reason I beseech you to request that prayers and supplications be offered in the midst of your people, to the intent that a church be here established; ('for the prayers of a righteous man availeth much!') Yes, a church, 'built upon the foundations of apostles and prophets, Jesus Christ himself being the chief corner stone.'"

Letter of a Greek lady.

The following is from a Greek lady of sincere piety, who has during years past not only entertained evangelical views upon religious subjects, but has been commending them in a most winning and persuasive manner to a flourishing school of Greek girls connected with some of the *first* families in the nation.

"Athens, Dec. 6, 1850.—I have, through the goodness of God, been per-

mitted to continue my school up to to-day, having at present seventy-five scholars, ten of whom are day-boarders. I have observed with great delight their seeking copies of the Scriptures, and their zeal in committing to memory its blessed pages. Oh that God would bless his holy word to their young hearts. But because we live in a world of affliction, I have latterly been disturbed, and thrown into much uncertainty as it regards my being able in future to continue my work.

"About a month ago the Minister of Education sent a circular to all the schools, requiring them to conform to the rules and regulations of the common schools, and to desist from giving lessons in any of the higher branches; also requiring that a picture of the *All Holy Virgin*! be suspended in every school establishment, and threatening all schools with being closed if within the month the regulations were not strictly enforced. As soon as I received this circular, I knew at once that it was the work of the Director of common schools, and that it had special reference to me. I immediately sent a petition to the Minister of Education, asking that my school might be elevated to the rank of a high school. My petition was presented and sustained by the Minister of War, whose daughter, you are aware, is one of my boarders. Unfortunately, the business of this ministry is for the present in the hands of an under officer, so that my petition has fallen into the hands of the Director aforementioned, who goes about among the people saying that I am attempting to make proselytes.

"It is now nearly two weeks since I sent my petition, and as yet I have no answer. If it is the will of God that I continue my work, I shall do it joyfully; but if, however, they do not permit me to proceed as hitherto, conscientiously, I have determined to close my school.

"Pray for me, my beloved sister, and for the precious souls committed to my unworthy charge. May the Lord bless your efforts, and those of your fellow

laborers, who are laboring in His vineyard."

NORTHERN FRANCE.

LETTER OF MR. WILLARD.

Opening of a chapel at Lafère.

Douai, Dec. 26, 1850.—The first thing of importance since my last communication is, I think, the opening of a chapel at Lafère. Mr. Foulon, having made his declaration to the authorities of the town, was cited to present himself and to show that he was a pastor. He went to the house of the first vice mayor, who had cited him instead of the mayor, where a long conversation ensued. At the close of it the functionary told Mr. F. that he should refer the case to the *préfet*. Mr. F. gave me the following account of the result of his movements, dating Nov. 8:

"I was expecting to receive some news from that quarter [the *préfecture*], but it was in vain. Last Sunday, [Nov. 3,] as I had declared to the mayor, we opened our chapel. Mr. Lepoide, whom I had invited to be present to share our joy, preached in the morning from John 4: 24. The audience was numerous and composed of all classes of society. The greater part of the hearers were very attentive—the other part were less so. The seed fell upon diverse sorts of ground. In the afternoon, scarce had the hour of divine service arrived, when people were seen coming from every quarter to our chapel bringing chairs. I preached from these words of our Saviour, 'Seek first the kingdom of heaven.'—Matt. 6: 33. The audience was still more numerous than in the forenoon. We had placed the benches near together, so as to leave an empty space in the chapel for people to stand in if necessary; nevertheless there were, as in the forenoon, many people in the court. We were happy. Several were affected even to tears. That day, I hope, will be the beginning of the salvation of several souls. A woman who was seen to weep during

the service, and who had before heard the good news, said the next day, 'I desire to obey the gospel,—I will obey it, even though my husband should treat me cruelly.' Another woman, who had said to our br. Petit, 'Aha! I shall have a good laugh on Sunday when I go to see your synagogue!' went the next morning to buy a New Testament of him. An aged man who was in the court during the service, drawing near one of the hearers said to him, 'Those are not the follies that our curé tells us.' Having repeated the words he fell to weeping. I could cite you several other facts of this nature, but my letter would be too long. May the Lord cause the little family to grow to a thousand. Let us unite in saying,—Thy kingdom come, thy will be done on earth as in heaven."

An expression of gratitude.

Mr. Lefevre, in his journal of Oct. 6, says:

"I held the meeting at Bruyère. After the service an old man, whom I had remarked in the assembly by the impression that my words made upon him, came to me, and inquired how much I asked for having done his soul so much good. I had preached from the words of Jesus, 'Come unto me all ye who are heavy laden, and I will give you rest.' I thanked him for his offer, telling him that I asked nothing, and joined conversation with him. 'What!' said he, 'so much money as I have spent, so much pains as I have taken, to procure the peace of my soul without having succeeded, and you, sir, who have done me so much good, you will take nothing? Though it be but five francs, I beg of you to receive it at my hand as a mark of gratitude.' And so saying he felt in his pocket for the money. But by refusing it I showed him the difference between the disciples of Jesus and those of Simon Magus."

Paris—A young man of promise—Candidates for baptism.

I have recently received a full and interesting statement from a young man at Paris, not yet twenty years old, who

would come to Douai immediately if we had the means to take him. He is a native of a village in this department,—was fellow student with Caillot at the Protestant normal school at Paris, of which Mr. Foulon was once a member. He visited Douai in August and first made the acquaintance of the Baptists, against whom, till that time, he was full of prejudices. Some books which we gave him at parting, together with the instructions of the young men, seem to have been rendered effectual to his conversion. If such be the will of our heavenly Father, I hope we shall ere long have him with us. He professes an ardent desire to prepare for the gospel ministry.

I am solicited also to go to Paris and baptize several persons. Those whom Mr. Cretin baptized there, continue to walk well. I have sent them a constitution, and they are now organized as the first Baptist church of Paris; for I hold it to be absurd to baptize persons and leave them without organization, and of course without discipline. In this case visibility and life are out of the question. I have promised to visit these friends in January, if Providence thus wills, and I shall not hesitate to baptize those who are worthy. My opinion is, that if Providence continues favorable, as of late, we shall not have a preacher ready for Paris before the cause will call pressingly for him.

Since the first of November I have baptized four persons in my house, three recently converted Catholics, and the mother of our Flamant. One of the Catholics was a youth of eighteen from the village of Vitry, two leagues from Douai, where we have a sister whom I baptized just thirteen days before br. Parker arrived at Douai. This youth is her proselyte. When he presented himself for examination he had read the bible for ten weeks only, but in his answers is discovered, to our astonishment, a knowledge of its contents more extensive and better digested than many Christians have acquired in years.

GERMANY.

JOURNAL OF MR. LEHMANN.

At page 61, last number, a brief notice was inserted of the state of the Berlin church, from a recent letter of Mr. Lehmann. Accompanying the letter was the following narrative of missionary tours, which he had made into Silesia and Hesse.

Visit to Hesse—Eisenach.

Guben, Nov. 16, 1850.—I am now on a journey through Silesia, which has been long deferred. Several weeks ago I was about to set out, when I received a very cordial and urgent invitation to attend the conference of the Middle and Southern German Association, about to be assembled at Hersfeld. After consultation and prayer I felt it my duty to follow that invitation. Accordingly, on the 4th of October I set out, and first endeavored to find a Christian friend in Jüterbock, who had desired to see me and was open to the truth. But on arriving there, I heard that he had lately removed to Treuenbrietzen. I could not follow him now, and was obliged to spend half a night at the railway station, till the next train brought me further on.

I passed Cöthen, Halle, &c., and stopped in Eisenach. Here I ascended the Wartburg, where Luther, once kept in secret, had begun to translate the bible. Everything is kept up in its original state, and it is certainly a very interesting place. My soul was deeply moved, as I thought what great results sprung from those events. Only the right consequences were not carried out from those great maxims of that time,—on the contrary, all had turned into another kind of priestcraft. But one treasure the German people had preserved—the *translated* word of God, and by this, all possible means to return to *the word and the testimony*. This is the way we are pursuing; and thus my heart was full of gladness, looking over our dear country, now tossed and broken down by ungodly principles and powers; yet I saw a glorious future.

Irreligious state of Hesse.

The following train brought me into Hesse. I had been the whole time a lonely traveller in the world,—amidst Mesech and Kedar. Tracts were mostly refused or sneered at. Infidelity is spreading dreadfully amongst the masses. Now another stimulus is given by malicious and oppressive measures of Hassenpflug, minister of Hesse, who upsets the constitution, and at the same time makes great work with religion, and belongs, in fact, to the most pious party, so called. Indeed, when he was in Berlin, he adhered to men of a high Christian profession. He was also my leader, as president of our temperance society, of which I had the minutes with his many signatures and decrees. Now the more he makes a Christian profession, the more religion is abhorred amongst people. They have not for a long time highly esteemed it,—now it seems all cast down. To give out tracts is considered the same as to work for Hassenpflug, to dupe the nation, and to counteract political reform. Surely this is a very bad connection.*

* The allusion to Hassenpflug, the chief minister of Hesse-Cassel, may require a word of explanation for such of our readers as are not familiar with recent political movements in Germany. The electorate of Hesse was among the governments that during the revolutionary panic of 1848 made ample concessions to the people. But the elector longed for the old luxury of exercising arbitrary power, and waited for a pretext to overthrow the constitution which he had so recently granted. Other sovereigns on the continent had succeeded in similar attempts by taking advantage of popular disturbances, under the pretext of maintaining "order" and preventing anarchy. But the people of the electorate made no disturbance. A more quiet and orderly population was not to be found in Europe. The elector then set himself to provoke them to rise. First he dismissed his ministers and made Hassenpflug his premier. Hassenpflug was a man universally odious to the people, and bankrupt in character. The elector flattered himself that the elevation of such a man to the chief authority would excite some commotion, but no one troubled himself. He next attempted to levy taxes without the assent of the legislative authority. The people contented themselves with an appeal to the judicial courts, by whom the tax was pronounced illegal, and its collection was prohibited. The elector finding that his arbitrary decrees were no regarded, immediately issued a proclama-

Hilde to Hersfeld—Fraternal greetings.

Under such an impression of reproach, and surrounded by nothing but worldly-mindedness, I longed for sweet communion with the people of God. It was about nine in the evening when I arrived in Bebra, and coming out of the railway carriage I asked one for the post to Hersfeld; when another asked me, whether I came from Berlin and was Mr. Lehmann. Soon I fell into the arms of the dear br. Beyebach, who was the stranger. He led me at once to a group that stood at some distance in the dark, and I recognized among them dear and well known brethren. The mutual joy was great. A large wagon with boards and bags was ready to transport us to Hersfeld. This drive in the night was one of the most pleasant. Brethren from various fields of labor, amongst them dear br. Steinhoff, who may be called the apostle of the Hessians, had of course much to tell each other, and to look forward to a glorious time to come. Our way wound along the river Werra, which uniting with the Fulda forms the Weser. About midnight we arrived in Hersfeld, and in the hospitable house of br. Beyebach, the pastor of the church; here a great number of the foreign brethren found lodgings. Much renewed joy and talk

tion declaring the electorate in a "state of siege," suspending all civil authority and establishing martial law. The people paid no more attention to the soldiers than they had to the tax gatherers. The attempt to arrest a citizen and try him by court martial, led to another appeal to the judiciary, who declared the proclamation illegal; and an impeachment of the prime minister was threatened. In short, the people won universal admiration on account of their wisdom, moderation and firmness. If they could only have been induced to make a riot, to cast a stone, or even assail the ministers with opprobrious language, it would have given the elector the advantage he sought. But they interposed a strictly lawful, peaceable, loyal resistance. At last he abounded, and his minister with him. By their representations Austrian, Prussian, and Bavarian troops have been introduced to restore "order," that is, *despotism*. It is easy to be seen, that for a man like Hasencamp to make a high profession of piety, would be sufficient to discredit religion with every one, and to interpose a most serious obstacle in the way of evangelical labor.

closed the long day, and I thanked God and took courage.

The church in Hersfeld.

On the next day we met in the large place where the church here regularly assembles. Two or three hundred persons can be accommodated, for which they pay the very moderate price of twenty-one Prussian dollars yearly rent. How have things changed here since 1848! Before that time the brethren were not allowed a place to meet. They were sought out and persecuted by day and night. Our br. Steinhoff was sought for, all through the land, and by many wonders of the Lord escaped the vigilance of the police. At the time he found a very curious refuge, in the top of the high steeple of the parish church. The Lord had awakened the hearts of the watchman and his wife, now members of the church. They sheltered him in their airy cell, where nobody suspected him. The meeting of the church was held there for a great length of time, while their enemies, the state church people, worshipped below, little thinking of what occurred above their heads. Now the brethren enjoy the patronage of the burgomaster, who during our evening meetings sent out two or three policemen to shield us from any mischievous disturbance. A strange fellow who lived in the same house, a sort of duty officer, used now and then to rush out of his door, furiously girding himself with his sabre and threatening visitors passing by with all the curses he could pour out, but it was of no further consequence.

Proceedings of the Association.

I preached in the forenoon, and br. Cramme in the afternoon, after which I was called to administer the Lord's Supper. Our joy and blessedness during all the services were very great. Then our conference began. During all the sessions brotherly love and fervor prevailed, and not one unfriendly word or controversy troubled our peace. The Mission was, as always, the main

subject of our solicitude; in connection with this, the maintenance of pastors and the best employment of bible colporteurs. Important doctrinal questions followed, and cases of church discipline were laid before the brethren to elicit their opinion. I found it easy work to preside during their consultations. On the whole, it was much as at our Elbing conference. We found that the members of this Middle and Southern Association numbered about 580. A very imperfect report printed lately in Hamburg, gave only about eighty in all. It was resolved that minute statistics should be gathered for the general report at the close of the year.

A pastor ordained at Hersfeld.

There was a missionary meeting on Monday evening, which was crowded. I related the death of our dear br. Judson, of which intelligence had reached us by the *Christian Watchman*, and connected this sad event with a general survey of his labors and trials. Then I related our experience in the formation of the church in Berlin and the extension of the work over the country. An extraordinary interest attended these communications, and it was one of the most important of our meetings here. On Tuesday evening the ordination of br. Beyebach took place, as had been agreed upon. It was an affecting occasion. Br. Sander gave out the hymn, read the Scriptures and offered prayer; br. Becker stated the nature of a Christian church, and I put the questions to the pastor, offered the ordination prayer and gave the charge. Then br. Steinhoff exhorted the church. It was a new thing, and the brethren were imperfectly prepared for all their tasks; still it was very edifying. The people had decorated the saloon with garlands of flowers, and the portrait of our dear br. Oncken was placed in the midst, surrounded by ornamental embellishments. They had also arranged for a love-feast after these services, for which they had made rich and tasteful provision, in which our Hessian brethren

excel. Very sweet conversation enlivened the time and rendered the occasion highly interesting.

Ordination at Spangenberg.

With thanksgiving to our dear Lord we separated on Wednesday morning, and again occupied a large omnibus on our way to Bebra. Again songs and expressions of mutual love enlivened our course. We reached Alt Morleben by railway, where a brother from Spangenberg waited for us with his carriage, which took us there in two hours. It is a very inviting place, in the midst of high mountains, the little town winding through the valley. Above it, on a commanding rock, is the castle, now a state prison. I first made a trip up the hill and around, to enjoy the beauty of nature, which is here very striking. We were then told that our appointment for that day, the ordination of br. Grotefendt as pastor of the church there, could not be fulfilled. The people wanted to enjoy our company a day longer, and to make additional preparations for the occasion. All remonstrance and reference to further engagements availed nothing, and we were obliged to yield to the constraint of love. In the evening I preached to a large and very attentive audience. The variety of dress, especially among the females, gave the assembly a picturesque appearance. We were accommodated as comfortably as could be expected, and our stay among our dear brethren and sisters in the communion of saints was peculiarly sweet. The church here numbers eighty-seven members. The next day the ordination took place, the same brethren taking part as at Hersfeld. Then a love-feast was arranged by the people, when the same joy and fervent affection were manifested. It was almost too much to enjoy at one time.

Labors at Cassel and vicinity—Prevalence of cholera—Cassel church.

The next morning I parted with most of the brethren and went by railway to Cassel, where also I was most cordially received, but heard deep complaints of

the disappointment the day before, which could only be corrected by the promise of staying over the Sabbath with them. After consulting with the brethren who came with me, I acquiesced, and wrote letters to Fronhausen that they might not look for me on Sunday. I preached that evening at Kauffungen, where about half the members of the church reside, whither I went by the mail coach. The interest was great, and many strangers had been induced to attend. The next morning I went with a brother to Windhausen, where several of the brethren live, and in the afternoon returned, by a wretched clay road, to Cassel; in the evening to Nieder Zwehrn. Cholera, prevalent also in Cassel, was raging here. Nineteen corpses in one day lay unburied, and sixty had already died here. People were thus humbled and prepared for the seed of the gospel. In the house of one of our brethren I preached to a crowded congregation from Luke 12: 16—21. A lively interest was observed. Late in the night I returned to Cassel, and rested till morning.

Brethren had hired for this occasion a large saloon at the town hall, but the very rainy weather prevented a large attendance; few of those present were strangers, though more came in the afternoon. I preached on both occasions. But most refreshing was our celebration of the Lord's Supper in the evening, at the same place. All the members, about forty-five in number, sat in a large circle occupying almost the whole saloon. When I beheld these dear people, and thought that in two years they had all been gathered and made heirs of heaven and a light, in the Lord, I was deeply moved and could speak to them with the greatest tenderness of spirit and affectionateness. The Lord was present with us, and we were most heartily united. After this we agreed to assemble again in the regular place of meeting, for the transaction of business; but to my surprise I found the place adorned with garlands, and a table prepared for a love-feast in true

Hessian style. Sweet hymns were sung, prayers offered, God's wonderful dealings were related, conversations were held, and all fastened their eyes upon me with warmest sympathy, and the occasion was one of very great enjoyment.

Marburg—The word of God not bound.

The next morning I started for Marburg; arrived about noon at this highly romantic place, where mountain and valley, meadow and forest, vie with each other in praising the name of their Creator. Br. Grimmel guided me to his house, where his worthy wife received me most cordially. The walls of his apartments were nearly bare, for in the late time of persecution the government had seized and sold all their furniture. Br. G. led me to the castle, in a very beautiful situation on a high rock,—the same in which the famous religious dispute between Luther and Zwingli was held, and where he himself had often been imprisoned. He then used to pray, sing, and preach to the prisoners over and under and next to him. This excited the scorn and anger of the jailer, (he pointed out the man to me,) who vehemently reproached him one day and told him he ought to be ashamed of his constant crying and praying, that had brought him into this state. Br. G. replied that it was written *Ora et labora*,—"Pray and labor." "You have," said he, "made it impossible for me to labor, by confining me here; now, therefore, I can do nothing but pray." Afterwards, in company with the excellent Mrs. Grimmel, we ascended other eminences, where we contemplated the beauties of nature, and also the grace of God, who has redeemed his people and delivered them out of the hand of their oppressors. In the evening a meeting was held in the house of br. G., where a tolerable number came together,—there being but few members in Marburg.

Fronhausen—Frankfort on the Rhine.

On the following day I proceeded to Fronhausen, where br. Becker received

me cordially. They had expected me on the Sabbath, as my letter came to hand too late. It was resolved to hold a meeting that night in Roth. The notice was soon spread and a large and interesting audience gathered. The men were in their country dress,—white linen coats, three-cornered hats, and long stockings with shoe-buckles. The women had a still stranger costume, with very peculiar caps, on the very top of their heads; but in the faces of all was depicted the liveliest interest in the word of God. About two hundred were assembled, and all promises here a rich harvest. I was urged to come back here and stay over the Sabbath, at which time, I was assured, the interest would be far greater. But I could not pledge myself to that, as my general duties would not admit of it; and by the half moonlight I returned on foot to Fronhausen, where very late I enjoyed a few hours' rest.

The next day I set out for Frankfort on the Maine. An interrupted railway line made it almost a whole day's journey. Arrived there, I at once went out to the villages where our br. Wiehler (the sergeant) had labored for the Lord. (See p. 258, last vol.) In the night I missed my way, and with difficulty found Eckenheim, where some of the brethren live. We agreed to call the brethren together the following evening, and after family worship I spent the night in their humble cottage.

On the morning I broke up early and went to Frankfort, and on the Taunus railway into the territory of Nassau. I sought here in the villages for one of our brethren of the church in Berlin, who being a soldier had marched this way with his regiment. I was so happy as to find him, and his joy was great. After a refreshing interview of some hours, I returned to Frankfort on foot, a tedious way, as I had missed one train. From Frankfort went by railway to Offenbach, where br. and sr. Pauli and br. Langwort live. I had a commission from the conference at Hers-

feld to the latter, who, without ordination or authority from any church, had administered baptism in Switzerland,—a transaction which did not turn out to my satisfaction.

Returned to Frankfort, and in the evening of a very harassing day went to Eckenheim, where our intended meeting was held. The dear sisters of Ginheim came, and also some from Offenbach; I preached and broke bread with them. Among the audience I saw with pleasure br. Pahlke from Nassau. Frankfort on the Maine, from what I observed, seems to me a very important station, and I much regret that no competent person labors here. There is no one nearer than br. Becker in Fronhausen near Marburg, but that is a great distance, so that he can only be here once or twice in the year. May the Lord soon awaken an instrument of his grace.

Return to Berlin—Accessions to the church.

Though I received the strongest invitations to stay longer here, yet my duties at home bound me to return quickly. Disregarding all the cordial invitations I received on my way back, I found myself, by aid of coach and railway, in Berlin on the following Lord's day, to my great joy and that of my dear flock. Several were then added to the church, and I spent a week or two in the midst of my well-beloved brethren, enjoying rich spiritual blessings; meetings were crowded, and much interest was shown. But I was again called away, and set out for a journey into Silesia.

Second tour—Liegnitz—Intolerance of the government.

Nov. 8.—Went to Liegnitz, where br. Klinker labors as a missionary and bible colporteur. In both respects he has had trials lately. Our present administration of government is such as to suppress every free movement, which does not proceed from the state church. Thus all our bible colporteurs are compelled to do their work stealthily, and if detected are arrested and fined. This

has been the case with br. Klinker. He was arrested in a village and brought as a prisoner into Liegnitz, to the astonishment of the people, carrying with him his large bible bag; in which state his wife and daughter fell in with him. After a protracted investigation, he was at last sentenced to pay a fine of six dollars. On a repetition of his offence the penalty will be increased. This is the much praised liberty of Prussia. Our other brethren are in a similar situation, and of course this retards very much their progress in circulating the bible. Our present Minister of Commerce has issued a law that bible colporteurs, who have certificates of a "recognized" bible society, shall receive licenses of the government *gratis*. Now the certificates of our agency, even of the American Bible Society, have been rejected,—they are not "recognized." Only those in connexion with the state church are received, and all these circulate the Apocrypha; besides, they are very far from giving certificates to *Baptists*. All other agency in this branch of labor is prohibited, and prosecuted by the police and courts of justice. Such is our state,—the hierarchy in union with the state power;—and there is not yet an end of the retrograde movement since 1848. We are in a downward way, as well in politics as in religion.

Irvingites—Breslau—Glogau.

In his work as a missionary br. Klinker has had the pain that five members have proved unfaithful and turned to the Irvingites, who are now spreading very much over all our country to our great astonishment. But he is undaunted, and still labors patiently. My visit was highly acceptable both to him and his wife, who had sweet recollections of times past in Berlin. There are a number of faithful brethren, and several have been added within a few months past. I spent a Sabbath there, and was able to speak much, though the day before a serious complaint in my throat seemed to interfere. The brethren here needed a time of refreshing.

On Monday I went to Breslau, where a meeting of the brethren and sisters was held in the evening; to whom I related much of what the Lord had shown me in this year, which greatly refreshed them. There are here twenty-four baptized believers, and near Voigtendorf, where br. Straube labors, forty. Here in Breslau they have opened services in a pretty large room in a very favorable situation, and under the preaching of dear br. Fasching attendance is on the increase. Breslau is a very important station; of Prussian towns it is next to Berlin in population.

I went next to Glogau, where one of our sisters of Berlin lives, whom I found in a languishing state. Two German miles from Glogau I purposed to visit Count Egloffstein, but was disappointed, as I learned that he and his consort were on a journey to Berlin. I saw everywhere the greatest efforts and preparations for war. Returned to Guben, where some of our members live, and spent a Sabbath there. For a very long time I have not had such small congregations; two in the morning and eight in the evening. But these poor brethren are much neglected if not thus visited. On Monday I visited Forste, where I also held a meeting to the number of eight or ten.

Returning to Frankfort I found letters from Berlin, saying that Count and Countess E. had visited our meeting, much regretting that they had missed me; and on learning that I intended to visit them, they would hasten back to await me. I thought it my duty to return to Glogau. I spent a day more in Frankfort and held a meeting, which was attended by about forty, and much interest was shown. In the night I made my way to Glogau, a long tour, and thence back again to Schwusen, one of the Count's estates. I was received very courteously. I spent some days here, and we had much conversation on the kingdom of God and his truth; which may hereafter bring forth fruit.

Frankfort on the Oder—General state of the cause in Prussia.

On Saturday I hastened back to Frankfort on the Oder, where I have long been expected. I stayed over the Sabbath and we had pleasing meetings; in the evening seventy were present, which had not as yet been the case here. May the seed thus sown bear fruit! Our dear br. Metzkwaw labors here and in the environs with patience, and several have recently been baptized. On the following Monday, early, I set out for Berlin, where I arrived by railway in the forenoon, very thankful to be again among my beloved ones, and as I hope, for the winter. "Bless the Lord, O my soul, and forget not all his benefits!"

In general, the kingdom of our Lord is everywhere on the increase; and when I consider what the Lord has done during the past twelve or thirteen years, since the time I was alone in all Prussia with two or three feeble brethren: when I survey a crowded meeting in our chapel, all full of glowing love to the Saviour and to his truth, and then in spirit travel over all those fields where my feet have stood during this year: my heart bursts forth in praise for the overwhelming grace of God, who has so soon and so abundantly crowned our feeble efforts with the most glorious results. Surely this is the Lord's doing, and it is marvellous in our eyes.

OTHER BENEVOLENT INSTITUTIONS.

AM. BOARD OF COMMISSIONERS.

CEYLON.

The Mission of the American Board of Commissioners in Ceylon reports, on the whole, an encouraging progress, during the six months ending Oct. 1. At Tillipally, Mr. Meigs states that in addition to services on the Sabbath he preaches from house to house, a work in which he has received valuable aid from the native catechist. Morning meetings held at the houses of people in the vicinity about sunrise, collect audiences of from five to thirty, who are attentive to the word. In this way many females and others are reached, who would not otherwise hear the gospel. The monthly concert of prayer is observed with much interest. On one of these occasions a native assistant stated the grounds of encouragement he found in the condition of the people.

"He said that multitudes of them can read and write; and most of them have some knowledge of the Christian religion. Some in nearly every family have been educated in our schools; and they have our school-books, tracts and portions of the bible in their possession, and can

repeat the catechisms which they have learned. 'When I go to such houses and converse with them,' said he, 'I feel that I have a hold upon them; that we in some sense stand on common ground, and that I am related to them and they to me. We have many things in common on the subject of religion, that we can talk about, and in which they feel some interest.'

Schools—Church at Batticoa m.

In the schools at Tillipally there are 560 pupils; at Oodoopitty 307; at Atchuvaley 192. Messrs. Smith and Scudder examined the free schools at all the stations last summer, and they report that while some are nearly stationary others have improved in several respects. "The most marked progress was seen in some of the girls' schools supported by government grants." Mr. Smith states that the Romanists are very active, and that they resist the truth more than the heathen themselves. Among the heathen there is a willingness to hear the gospel, but the great difficulty is to induce them to hear it regularly, and seriously to investigate its claims.

At Oodooville, Mr. Spaulding reports that the schools are in a satisfactory state, though for two months some of the pupils were dispersed by cholera. Preaching has been maintained at two places each Sabbath; some of the meetings are discouraging, but at one or two villages there are favorable indications. Six individuals have been added to the church, five of whom were pupils of the boarding-school. Others in the school give ground to hope that they are converted, and there are encouraging cases in the neighborhood. The translation of the bible into Tamil is completed, and will shortly be issued from the press at Madras.

Mr. Howland, who has charge of the church at Batticotta, bears a pleasing testimony to the character of the native Christians :

"I feel more and more bound to the native church members, as I become more and more conversant with them. My experience thus far has convinced me that they will bear an intimate acquaintance, and they can hardly be understood without such an acquaintance. Their customs, their modes of thought and feeling, are so different from ours as to render it hazardous to judge them without an intimate personal knowledge, such as it is the privilege of a pastor to have."

Some time since, members of the Batticotta church expressed a desire to attempt evangelical labor upon some of the adjacent islands. The Mission sanctioned it, and they have prosecuted their labors "with good courage and apparent success." In Velany three or four persons give evidence of a change of heart.

Revival in Batticotta Seminary.

The Seminary at Batticotta graduated at the close of the last term, (Sept.) eight persons, who have completed a full course of study. Six of these are members of the church; the remaining two profess to be Christians, but give unsatisfactory evidence of piety. A new class of thirty has just been admitted. There were eighty applicants, most of

whom were well fitted, and were urgent to be received, but they could not be accommodated. But the most interesting facts concerning this institution relate to its spiritual condition.

On the second Sabbath in August five young men were admitted to the church. There was warm opposition on the part of one, from his heathen friends; but they all went forward courageously, though the aspect was so threatening that a policeman (himself a heathen) was in attendance to keep the peace. The event had a happy influence on the pupils, which was much deepened by the services of the next Sabbath, when an account of a revival among the Nestorians was read. There was an evident thoughtfulness, and soon an unusual spirit of prayer manifested itself.

"At the close of the bible exercise at four o'clock," says Mr. Mills, "instead of going out to distribute tracts among the people, as is usual, the church members and teachers met in the school room, and were soon joined by most of the impenitent. Their voices were heard in fervent prayer until sunset. At our evening meeting, there was a stillness such as exists only where the Spirit of God is present. At the close of the exercise many lingered in the school-room; and as soon as they were left alone, their voices were heard in prayer. It was after ten o'clock when I went to sleep, and they were still praying. I learned the next day that they continued until near midnight; and at half past four I was awakened by the same sound.

They have held a morning prayer meeting nearly all the term; but never before had I heard them pray so early or so fervently. It was not merely the form of prayer, but the earnest pleading of burdened hearts; and I could not but feel that the Lord was indeed among us, stirring them to take hold of him, and plead his promises; and I felt that a cloud of mercy was hovering over us.

Though they gathered so early, the sun had risen long before they dispersed. They then came to ask that they might spend the whole day in prayer. I told them they had better go on with their studies as usual, spending their leisure hours in prayer, and that we would set apart the next day for such a purpose. At our morning devotions, therefore, we

spent an hour together, and then went on with school duties. But the bell for twelve o'clock, which released them from study, had hardly done ringing, when the voice of prayer was heard in the school-room. At first only a few of the church-members were present; but as they continued in prayer, others came until nearly all the members of the seminary were there. Many did not go to dinner. Some who entered the room thoughtlessly, and because they saw others going, were soon in tears; and church-members, who seemed lifeless and dead, spoke and prayed in a manner which the Spirit only could inspire. The Spirit seemed literally poured out; and all were moved, as by an unseen yet mighty influence. The bell rang at two o'clock to call them to their studies, but still they lingered more than half an hour; and then I sent and advised them to adjourn until evening. I never before witnessed such a simultaneous movement, on so many minds, when there was no special apparent cause.

Tuesday was spent as a day of social prayer; and it was truly a most solemn and interesting day. From four o'clock in the morning until nearly midnight, except during the public meetings, the voice of prayer might be heard from the class and prayer-rooms, and, indeed, from every place where one could be alone, or unite with others in small circles.

During the remainder of the week, we had meetings at eight o'clock in the morning, and at seven and a half o'clock in the evening; but the exercises of the seminary were not suspended. The interest continued without much change. There was less of apparent excitement, but more depth of feeling. Much prayer was offered on Saturday, that the Sabbath might be a day of God's power, and so it was.

The scenes of that day it is not easy to describe. The most careless seemed aroused; and on every countenance there was a solemnity which showed the inward workings of the Spirit. The interests of the soul seemed the only topic of thought and conversation. Often did we wish that the patrons of these boys might be here to witness what we did, and share our joy. They would have felt a thousand times repaid for all they have done. To us that Sabbath was a day never to be forgotten. We had hoped, but hardly dared to expect, to see such scenes in this dark land; and we could hardly believe what our eyes saw, and our ears heard.

During the following week we had frequent prayer-meetings, Mr. Howland and others rendering such aid as their own duties would permit. There was no decrease of interest; in individual cases, indeed, there was an increase of deep feeling, a stronger sense of guilt and ruin. Almost all went regularly to the prayer rooms; and their leisure hours were mostly spent in reading the bible, conversing together and in prayer. The next Sabbath, moreover, gave a fresh impulse to the work, and the following Thursday was devoted to religious exercises and prayer.

I have not time to detail all the subsequent events of this interesting season. As we drew near the close of the term, and were occupied in preparing for the examinations, those who had been excited more by sympathy than by a sense of sin, lost some of their interest; but in many cases it increased to the last. And the same quickened and fervent spirit was manifest among the church-members."

Mr. Mills refrains from speaking numerically of results, for obvious reasons. The dispersion of these youths during their vacation would naturally subject them to severe trial, and their teachers could but commit them to the divine protection and await their return. Of more general effects, he remarks:—

"Christians were firstled to take such views of their own hearts, of their guilt and unfaithfulness, as drove them to the mercy-seat with a spirit of agonizing prayer. Then followed a general solicitude in all minds as to the concerns of the soul. This first outburst of feeling passed away; but it was succeeded by a deeper and more permanent interest. Some, as is usual at such times, have been affected chiefly by sympathy; and when the outward excitement passed away they relapsed into their former carelessness. Still the work has not been lost upon such. They have now a conviction of the truth of Christianity which they had not before. Before the revival many expressed doubts as to the truth of Christianity; but no one does it now. Such an exhibition of God's power has done for them what no arguments of ours could do. Others who have really felt their sinfulness and need of a Saviour, have held back and sought to stifle their convictions, through fear of their heathen friends.

Perhaps the most interesting feature

of the work has been its effect on Christians. The Spirit appeared not only as a quickener, but also as a refiner. From the first the thoughts of the children of God were turned in upon themselves. Their burden was not so much the burden of souls, as of personal guilt. Both in their remarks and in their prayers, their language was almost invariably that of confession; and it showed the deep workings of the Spirit in their own hearts.

Reading the bible, religious conversation and prayer, have been to some of them as their meat and drink. One said, 'Before I became a Christian, I was vexed when days of prayer were observed; but now, as I hear praying here, singing there, and see all interested, it seems like heaven, and my heart is full of joy.' One remarked, 'I have always thought that if I was only consistent, that was all my duty required; but now I see that my great business should be to seek the good of others, and the salvation of souls.' Three members of the senior class were in the habit of meeting to pray for direction as to the future, and to ask the Lord to direct them to the field where they might be most useful. Their minds turned particularly to the neglected islands; one of them has already engaged to go to Poongertive. They seem to have a true missionary spirit, with a maturity of piety which promises much. I have often felt reproved by their zeal and earnestness in trying to do good. And though we know the natural weakness of native character, we hope it will be permanent, because produced by the power of the Spirit."

ARMENIANS.

Mr. Powers, missionary of the American Board among the Armenians in Asiatic Turkey, describes, under date of Oct. 7, a movement at Tokat which may involve important consequences. At present it does not indicate any *definite* promise of good, but it will be watched with interest by friends of the Mission, and by all interested in the revival of pure religion among degenerate Christian communities.

There was a great movement among the Armenians of Tokat; and I thought at first that some immediate good might result; but farther acquaintance with the people has convinced me that the

spiritual element has had less to do in the matter than I hoped. Still I cannot but anticipate a day, when the truth will take deep root and bring forth a harvest.

For six years we have sustained a book agent in this city, who has distributed here, as well as in other places, quite a number of books. He has had religious conversation, too, with many of the people. Very considerable numbers, including the Vartabed, teachers, and several priests and deacons who have been more recently inducted into office, have become intellectually enlightened. During the last Lent the Vartabed, on one occasion, preached a sermon so nearly evangelical that he retired to his room, trembling for its effects on his audience. To his surprise and delight he was followed by fourteen of the "enlightened" to congratulate him on the new character of his preaching. He closed the door, when a long conversation ensued on the doctrines of the gospel, Protestantism, &c. "Oh," said the Vartabed, "when will the time come that I may fearlessly preach such doctrines?"

These persons are all thoroughly convinced of the errors of their church, and long for a better state of things, but not, I fear, because they are hungering and thirsting after the bread and water of everlasting life.

The great mass of the people have become alienated from the church for other and very different reasons. The conduct of the priesthood has excited almost universal disgust and hatred. And some of the higher ecclesiastics have combined with the heads of the nation, for a series of years, in a course of enormous exactions. These exactions have been borne with incredible patience, till they could be borne no longer; and the people have at length risen in a body, and demanded their rights. After various fruitless efforts to obtain redress, more than seven hundred men signed a paper, declaring themselves Protestants, (though there has not been any actual separation, and the greater part know not what Protestantism is;) and they appointed our book agent their head; but he wisely declined. A few days later several men cried aloud in the streets that they were Protestants, that they recognized no Patriarch, &c.; for which, under another pretence, they were imprisoned and bastinadoed. All these things have produced a thorough revulsion of feeling from the church in the minds of the great body of the people.

But however this matter may turn out, there is much talk of a separation from the Armenian church and nation; and by many it is confidently believed that it will take place. At any rate it seems very desirable that some one should be here to watch the movement, and give it a right direction if possible. Occasional visits of missionaries will not meet the exigencies of the case. The enlightened are exceedingly timid; I have never seen people more so, who made the least pretension to be seeking after the truth. Last week our book agent, my travelling companion, and myself, had considerable intercourse with the people; and a number gave us encouragement to hope they would attend preaching on the Sabbath; but only three were present. And it is not without reason that the common people here are afraid of their superiors. They have long been accustomed to suffer the greatest abuses from them, without the least hope of redress. The reformation which has taken place in the capital and other parts of the empire, in the administration of civil and judicial affairs, has not reached this city. And hence one universal feeling prevails, contrary to what has taken place elsewhere, that before individuals espouse the cause of Protestantism, they must effect an entire separation from their nation. While the churches, therefore, are almost deserted, and the priests do not get one tenth of their former income from their people, and some of them almost literally beg their bread, we too cannot get an audience.

FREE WILL BAPTIST MISSIONS.

The Annual Report of the Free Will Baptist Missionary Society for 1850, shows the following results. It has two stations in Orissa, India, one at Balasore and the other at Jellasure. At Balasore Mr. and Mrs. Bachelor labor, with the aid of the native assistants. The Christian community, including the boarding schools, consists of seventy-five members. The church consists of eight members, and there are also six members of other churches resident there, five of whom are in communion with them. Preaching has been continued as usual, and is heard with more re-

spectful attention than formerly, but without any more decisive encouragement. The native preachers lead blameless lives, and are zealous both in study to fit themselves for increased usefulness, and in preaching to their countrymen. The day school, supported by the subscriptions of friends at Balasore, has about thirty children under instruction. The boys' boarding school consists of sixteen lads, all rescued from the murderous sacrifices of the Khoonda. Fifty more, of the same interesting class, are expected to join it, for whose education the government makes liberal grants. The girls' boarding school consists of twenty pupils. The members of both schools are active, intelligent, and promising. The medical department has afforded relief to a large number of patients.

At Jellasure Messrs. Phillips and Cooley are stationed. As at Balasore, preaching has formed the principal feature of the work. Itineracy has been practised as circumstances admitted. Attention has been called to the Santals, an industrious, inoffensive and oppressed people, who hear the word with attention and interest, when addressed in their own language. The church numbers sixteen members. The girls' boarding school has been discontinued, and its pupils added to that at Balasore. The boys' boarding school has nine pupils, and it is also attended by six or eight day scholars. The constancy of the native converts at both stations is encouraging, and the work is believed to be prosperously, though slowly, advancing. Miss L. Crawford sailed last year to join the mission at Balasore. The total receipts for these missions the past year, were \$4,433.05.

The Home Missionary Society reports, that aid has been given to seven churches in New England, two in New York and one in Michigan, and that three missionaries labor in Ohio, Wisconsin and Iowa. Six churches, heretofore aided by the society, last year sustained themselves. The receipts for this object were \$1,201.45.

RHENISH MISSIONARY SOCIETY.

The Rhenish Missionary Society in Germany, was formed in 1828 by a union of three smaller associations. One of these, the Barmen Missionary Society, published a missionary gazette, of which 20,000 copies were in circulation, and had for three years maintained a missionary seminary. These came under the charge of the united society. Other local associations have united with it, to the number of fifty, who meet by their delegates annually, and entrust the management to a committee of twelve, meeting once a month or oftener; while the executive power is vested almost exclusively in a single officer known as the inspector of the Mission-house.

The first missionaries were sent to South Africa, in 1829. There were four of them, one a physician, and they founded three stations. One of these combines instruction in the arts of civilization as well as in Christianity, a company of German mechanics having been introduced to aid in diffusing various sorts of handicraft among the people. In this way the station was made self-supporting, but some of these colonists have set bad examples to the natives, and the society has felt obliged to desist from further colonization of this kind. In 1830 two other stations were founded. Each station is regularly organized with a complete system of ecclesiastical government modelled after the Presbyterian discipline, schools are maintained, and missionary associations formed to lead the people to contribute according to their ability.

In 1840 the society extended its operations to the northern limits of Cape Colony, where three stations were established, and seven stations have been formed still further northward in the interior of the country. The missionaries have found extreme difficulty in acquiring the native languages, and in contending with the wandering habits of the people; while the tyranny of the Dutch Boors follows the natives, threatening to de-

prive them of their land as fast as they bring it into cultivation. But they have succeeded in forming some prosperous communities.

In 1834, a mission was established on the island of Borneo, to which, in all, eleven missionaries have been sent. Some have died, and others compelled by the unhealthiness of the climate have withdrawn, leaving only five in the field. They have translated the New Testament and collected 500 pupils in the mission schools. In 1835-39 ineffectual attempts were made to establish a mission among the Oregon Indians, and on their failure the persons who were sent out settled in this country as pastors, in communities of German emigrants. In 1847 a mission was established in China, to which three missionaries have been sent.

The London *Evangelical Christendom* furnishes this summary of the society's operations:—It supports twenty-five stations, with several out-stations, in South-eastern Africa, Borneo and China. It has sent out fifty missionaries, mostly married, of whom seven have died. It has a mission-house, where missionary candidates are educated, ten at a time. Annual missionary meetings are held in all the congregations connected with the society, and missionary prayer-meetings monthly. Periodical reports are published once in two weeks, besides the Annual Report. The income is from 28,000, to 32,000 thalers, or from \$15,000 to \$18,000. In Borneo and China, the work of their missionaries is of a preparatory kind, from which no important results, as yet, have been obtained; in Africa there are over 4,000 nominal Christians, and about 1,400 communicants, connected with their churches.

MISSION TO THE JEWS IN EUROPE.

The last report of the London Jews' Society gives some interesting statements of the progress of Christianity among the children of Israel. It is a

slow progress, for the eyes of that people are still veiled; yet there are continual tokens of the Divine favor visible, in different fields of labor.

At Amsterdam is a church composed of Jewish and Gentile believers united in fellowship, a union regarded by the society as advantageous to the former in many respects, and which they are disposed to effect wherever it is practicable. The members live together in peace, edifying one another in love. Twelve Israelites were added to their number the last year, making fifty-five in five years. Besides these, about thirty proselytes reside in Hamburg, and twenty in other towns. The success of the Mission has stirred up the Jews to vigorous counteracting measures, one of which is the publication of a weekly newspaper.

In Sweden and Denmark, where is a Jewish population of about 16,000 souls, a missionary has travelled extensively and found not a few willing to hear the gospel; some of whom professed their faith in its truth. But the field is difficult, infidelity having spread among them to a considerable extent. In East Prussia and Pomerania, with less immediate results than in some other districts, and with narrower openings for labor on account of the Danish and Holstein war, there has been increased success in sowing the good seed, increased readiness to receive instruction, and a wider circulation of the Scriptures than at any time previous. A periodical published at Posen, meets with considerable acceptance among the Jews. There are also in this district nine schools for Jewish children, containing 548 scholars, who are instructed in the truths and evidences of Christianity.

At Berlin the number of proselytes is large, estimated at 2,500. Fourteen were added to the church sustained by this society. From this point missionaries and colporteurs visit the great fairs at Leipsic and Frankfort on the Oder, to which from six to ten thousand Jews resort from various countries of Europe. At the fairs during the last year, the New Tes-

tament was eagerly received by persons who formerly could not have been induced to touch it, and very interesting discussions took place. In other parts of Germany, in Austria, Sardinia and Italy, much has been discovered to encourage the prosecution of this work. In Germany, however, the tokens are somewhat threatening in a new direction. It is well known that infidelity has prevailed extensively under the forms of a nominal Christianity. "The evil," says the report, "is now widely spread among the Jews. Their youth have in numerous instances been taught in the public schools, both in primary and grammar schools, along with the mass of the people. Entertaining no apprehension of proselytism where there was no evangelical light or life, the Jews have sent their children to schools where, while escaping Christianity, they have, as a grievous compromise, lost their own faith. Forsaking Moses, and despising the Talmud, they have also abandoned their hope of a Messiah coming in glory." They are also, to a great extent, so far absorbed in the excitement of politics, by which the continent of Europe has been agitated for the past three years, that they are less disposed to listen to the word of life. This state of things calls for some change in the mode of carrying on the work, and in the style of publications to be circulated as auxiliary to the reading of the Scriptures,—changes which the society proposed to undertake immediately.

BELGIAN EVANGELICAL SOCIETY.

Belgium (as stated p. 363, last volume,) presents that rare spectacle, a Roman Catholic country in which religious freedom is practically enjoyed. The power of wealth, rank, and popularity, it is true, are all with the Romish church, but force is not used to restrain opinion, which rises superior to these potent influences. This inviting field is cultivated by the Belgian Evangelical Society, an

institution of recent origin. The first church planted by it was at LaBouverie, in 1838. It now has twelve under its care, including about 4,000 members, all of them, with scarce an exception, recent converts from Romanism. It also carries on eight schools, and supports four colporteurs, besides publishing tracts, building chapels, and defraying other items of current expense. The annual income of the society does not exceed \$10,000, about one fourth of which is contributed in Great Britain. Its affairs are managed by a Committee of ten persons, and the secretary, a pastor in Brussels, labors gratuitously.

The energy with which the work of evangelization is carried on, is limited

only by the want of means,—opportunities are never wanting. Since 1848 they have established three new stations for preaching, founded three new schools, and undertaken the erection of two new chapels. The consistent character of these Protestants is attested by their opponents. On one occasion a Romish priest held up their morality as an example to his flock, taking care to abate the indirect force of the appeal by classing them with Jews and infidels. It is gratifying to state that the good work is prosecuted with increasing success and thoroughness. In all their schools the bible is a text book, and in most of them the children are taught from Dr. Watts's Catechism.

MISCELLANY.

THE GERMAN MISSION AT DACCA, INDIA.

The change of views by which Mr. G. Däuble was led to ask baptism at the hands of our brethren in Assam and to unite with their Mission, was detailed in our last volume. The *London Missionary Herald* gives some additional particulars concerning the Mission with which Mr. D. had been associated. It seems that a Dr. Heberlin originated it some years ago, and obtained eight brethren from Basle, educated in the missionary institution there. Two of these settled at Dacca, and the others occupied stations extending in a north-easterly direction towards Assam. At the sacrifice of much of his own property, aided by some friends in Bengal, the Mission was kept in operation till Dr. Heberlin's death, which happened fifteen months ago. It was then broken up. Four of the members joined Church of England Societies, one removed to Southern India, and Mr. Däuble united with our Mission in Assam, leaving two of the brethren, Messrs. Bion and Supper, at Dacca. These were unwilling to forsake their small congregation or

to join the Church of England. The course of Mr. Däuble led them to investigation, and investigation to conviction.

On applying for baptism to Mr. Robinson, English Baptist missionary at Dacca, he informed them of the risk they were running in respect of their pecuniary support; that they would undoubtedly be discharged by their brethren at Basle, from whom they were then receiving aid, and that the finances of the Baptist Missionary Society were in such a state as to render it extremely uncertain whether the Committee would feel justified in taking them into its service; but they persisted in their request, and received the sacred ordinance on the 29th of September.

Mr. Robinson had long been anxious for aid at his station, and felt deeply the straitened circumstances that limited the appropriations of the Society. The Committee, recognizing in this event a providential reinforcement of the Mission, have authorized their deputation now in India, in case they shall be satisfied of the qualifications of these brethren, to receive them into the Society's connection.

PROTESTANTS IN HUNGARY AND MORAVIA.

Hungary, out of a population of eleven millions, has three millions of Protestants. Of these one million are Lutherans and two millions belong to the Reformed or Helvetican Confession. The reformed faith was at one time predominant in the kingdom, but open persecution and the insidious progress of infidelity have reduced them to this low estate. They are very poor, as the soil is wholly owned by Roman Catholics, and they are compelled to earn a precarious livelihood by uninterrupted toil. The new Hungarian government offered to salary their ministers and support their worship, but they would not, by accepting such an offer, place their churches under the virtual control of a Popish government, and their synods, in September last, unanimously declined the offer. A writer quoted in the London *Evangelical Christendom* thus describes a scene exemplifying the extreme destitution of the people.

"On my entering the miserably poor parsonage of Jauchtel (in Moravia), I found myself in an uncouth, lobby-like apartment, which served at once for the eating and reception-room, dormitory and study, of the reverend occupant. There I found seven aged men, all clad in garments of coarse black cloth, seated round a table, on which stood a large dish of potatoes, a salt-cellar and several bottles of water. Yet the guests for whom this antediluvian feast had been provided, appeared not only perfectly contented with their humble fare, but exhibited a hilarity for which the partakers of many a costly feast might have envied them.

"On their departure I was left alone with my host, from whom I learned the following particulars. He himself is, it seems, dean of the surrounding diocese, which comprises seven Protestant parishes, the pastors of which receive, in addition to a wretched dwelling-house and small garden, a stipend of about 300 francs (\$56) per annum; he himself, in his quality of dean, receives fifty more for travelling expenses.

"'Think not,' (said he,) 'that we are unhappy on this account. Far from it. It is true, we must plant the potatoes, which constitute our chief support, in

the land which our own hands have previously dug and prepared, while our beloved wives are equally industriously employed in house and garden. But these temporal hardships and bodily fatigues are richly overpaid by the joy we have in seeing the fruit of our spiritual labors among the people, and the unequivocal influence we possess over the minds and hearts of our flocks.'"

SOCIETY ISLANDS

It was stated (p. 324, last volume,) that an encouraging revival of religion was in progress on the island of Tahiti. The London *Missionary Magazine* contains advices from the Mission under date of April 16, 1850, by which it appears that the good work continues. Rev. William Howe, writing to Rev. D. Darling, a missionary now in England, says:

"I have not been able to do as you bid me about the students, which was, that none of them should go until they had been twelve months in the institution; for the people would have them: and as every sermon they preach is examined by me before they go, I do not regret the determination of the people to have them. The list of candidates which you left had increased to thirty the first ordinance day. I was engaged in their examination and in the church meeting, from eleven to four in the afternoon; nineteen of them were admitted. . . . From that time there has been a remarkable development of a long standing work. . . . I spent last Friday and Saturday week there, employed almost the whole time in examining candidates, and in admitting members to the church. Sixty-one were admitted, after a faithful examination of their sentiments and conduct."

Rev. C. Barff, under date of May 22, states that the principal settlement on the island of Kuahine, devastated by the French a few years ago, is recovering its former prosperity. An account is given of the annual "May meeting," at which a missionary sermon was preached to a large audience, and a collection taken up, amounting to \$325, of which sixty-five dollars were from children in the schools. On the island

of Maiaoitti, containing a population of 300, there are 76 members of the church and 100 children in the school. The people are poor, and sickness had prevailed on the island, but they contributed at the annual missionary meeting fifty dollars. The station is under the care of a native teacher, and the people are regular in their attendance on the means of grace.

STRUGGLES OF HEATHENISM IN INDIA.

We have alluded to the act establishing religious liberty throughout the British possessions in India. That we have not overrated its consequence is apparent from the zeal with which the Hindoos resist it. They petitioned the Governor-general against its enactment, without success, and have since set on foot a memorial to the Home Government to annul the action of the local authorities. The *Calcutta Christian Advocate* publishes some striking passages from the address of a Committee appointed to agitate the question. We copy an extract from this production; it appeared originally in the *Bhaskar*, a Bengali paper.

"Of all the cases of injustice shown by the Government towards their Hindoo subjects, this is by far the worst: for the law which through our evil destiny has been lately published, will prove the weapon that will utterly root up the whole tree of Hindooism—of this there can be no doubt. By this act the Government has opened the doors, so long closed, which stood in the way of the destruction of the Hindoo religion, and has made the way easy for Hindoos to become Christians. . . . We well knew that, so long as the Government forbore to render them any assistance, all the outrages of the missionaries, though counted by thousands, might be disregarded. But now, when the Government itself, in whose hands are our lives, our property, and all that we have, begins to favor our adversaries and to seek the destruction of our religion, we too clearly see that our safety is at an end."

This document, it will be seen, unwittingly makes the confession, that the

old intolerant laws were the only bulwark of the Hindoo faith; that men adhered to their national religion, not because they believed or loved it, but through fear of losing all their rights of property; and that the removal of these severities leaves the whole system defenceless. The overthrow of such tyranny, it seems, is denounced as flagrant injustice to the nation.

The editor of the *Bhaskar* urges the raising of funds to prosecute the appeal to England, and suggests the publication of subscribers' names as a test of fidelity to their ancient faith. He says:

"We know very well that a very great number of Hindoos have become Christians. Even of those who have not been baptized and thus publicly professed Christianity, a great many adopt in secret Christian practices. We have now a favorable opportunity of finding out how many are Christians, either publicly or in private, on the one hand; and on the other, how many there are in this country who piously adhere to their own religion. Every man who comes forward with his wealth and influence in support of the appeal is a Hindoo; and he who does not thus aid his brethren is a Christian, either openly or in secret; he must certainly be thus regarded.

"At the time of the suppression of the suttee by Lord William Bentick, even the Hindoo widows came forward with their contributions of two annas or four annas each, as they were able, in aid of the appeal then made to England for its revival; by this it was known that the great body of the people of the country adhered to their own religion. We do not see the same eagerness in regard to the present subscription, and hence we suspect that the number of Hindoos has greatly diminished."

A want of zeal in coöperating for the repeal of the law is not the only cause for concern. Native writers have entered the field on the other side, with a degree of force that shows how vain must be the effort to enslave the enlightened Hindoo mind. One of them has published a spirited burlesque on the proceedings of his "orthodox" countrymen. He describes a great meeting of brahmins for the purpose of petitioning

Parliament, in which their pride of caste is happily ridiculed. They draw up a pompous petition addressed to the House of Lords,—for they suppose the Commons to be no better than soodras. They seek some messenger, but as no one can cross the sea without breaking caste, they are somewhat at a loss. At last they pitch upon the monkey god Himmoo-man, requesting him to bear the petition at one leap to England. Just as they have reached this conclusion, one makes the discovery that the House of Lords is so far inferior to the sacred brahmins, that they cannot descend to petition even them, and the project is abandoned. The same writer publishes two petitions,—one from the Khoonds, complaining that their *ancient privilege* of offering human sacrifices has been invaded by the Indian government, which even stigmatizes the practice as *murder*; the other from the Thugs, whose peculiar opinions on the rights of property have been most intolerantly invaded by the government, under the pretext that they were *robbers*, an accusation they vehemently repel, as they only claim the right, enjoyed from time immemorial, of “helping themselves to anything within their reach of which they may be in need.” They request that when Parliament enters on the work of redressing other wrongs, those of such peaceable, inoffensive and injured subjects will be considered.

It will not do, however, to consider the fall of Hindooism as necessitating the corresponding progress of Christianity. The heathen mind may be so enlightened as to discard the vain, impure fables of the shasters, but the natural man will still be blind to the things of the Spirit of God, until he receives that divine illumination through which alone they can be discerned. But when these mountains of human power by God's providence become levelled into plains, it is time for the “sacramental host” to go forward. Every such interposition increases the responsibility of those to whom are committed

the duty and the ability to diffuse the gospel among all nations.

JATNI, THE BRAHMIN'S DAUGHTER.

The following narrative is condensed from a more extended sketch communicated for the *Foreign Missionary* by Rev. Mr. Warren, of the Presbyterian Mission at Allahabad, India. Though written particularly for youth, it is worthy the attention of all, as a beautiful exemplification of the power of true religion. The effect of such a life and such a death as are here described cannot fail to be felt wherever witnessed.

Many years ago a brahmin, named Ranjit, made a profession of Christianity at Chunar, and put himself under the care of the late Rev. W. Bowley. There he was baptized, and after a while made a catechist, or native assistant. He had two daughters, the younger of whom was married, when about fifteen years old, to one of the young men who had been brought up at that Mission. She was received to the communion in our church five or six years ago. At that time she passed an examination; but we did not see anything very remarkable in her. She was so modest—so shame-faced—that she never could, while in health, talk with us very freely. But though so shy, it was not long before we discovered that her character had many excellences. Though we could not often hear of anything in particular that she did, yet she gained the respect and love of all the native Christian community. All the men were ready to point to her as an example for their wives; and all the women, without envy or strife, acknowledged her as the most excellent person amongst them. The customs of this country almost entirely forbid a respectable woman's speaking to a man out of her own family; and Jatni was too unfeignedly modest to find fault with the custom, or transgress against it. So her influence was not brought to bear upon the men as that of a good woman so often is in America. But this was more the fault of circumstances than of herself. On one occasion, one of our young men had been guilty of some bad conduct, and I had thought it necessary to punish him. At first he resented it, and said he would not remain here; but he went on some errand to Jatni's house, and she asked him about his circum-

stances. He told her his griefs; and she told him how sin had brought them all upon him. She besought him not to go away. Her kindness brought him to tears and confession. He went to his work again, and has been a better man ever since.

Now all this is in such marked and beautiful contrast to the life of an ordinary native woman, that I love to dwell upon it. The heathen women are without education, and without useful employment, aside from cooking for their families. Their time is spent in useless chatter, or clamorous quarrelling. A man would consider it the last and deepest disgrace to be known to have asked a woman's advice, or to have followed it when offered. Such a thing as a woman gaining influence for good, in a Hindoo community, has not been known for the last 2000 years. But here was a woman, from amongst that very people, who, without effort, was a shining light to the full extent of her sphere; and without seeking it, exercised an influence on all around her. I gratefully acknowledge, that humble as she was, I valued the friendship she bore to my family. The last tears I saw on her face were shed when she sent her blessing to my little boy in America. Very pleasant was she to us. She never quarrelled, nor slandered, nor excited differences; but was a healer of divisions. The difference between her and her heathen countrywomen must have been seen in order to be known. And all this was in such beautiful quietness and modesty—such feminine, and even lady-like delicacy!

This woman was of the *second generation* of Christians. The benefit of early education in Christianity is here most manifest. Nearly all our hopes are placed on the generations to come, whose mothers shall have been Christians.

Jatni suffered many sorrows in her life. She had a darling little son. He was "black, but comely." He was finely formed, with a skin of the most perfectly healthy hue; his hair so fine, and his large, speaking, black eyes so pleasant. His head was most beautiful in shape. You may well believe that he was his mother's joy. At thirteen months of age he was suddenly cut down by convulsions, after about a day's illness. Poor Jatni, who was not at all prepared for such an event, cast her arms around Mrs. Warren's waist, and hid her face in her bosom, and in a strain very similar to David's lament for Absalom, bemoaned her loss. But she neither did nor said any thing unbecoming her Christian profession.

At last came sickness—fever, constantly returning in spite of all that could be done to check it. I suspected *consumption*, and soon it showed itself in a way that left no doubt but that we should soon lose her. I took the first favorable opportunity to ask her how she felt when the question came up in her mind, whether she should get well or not? I asked this with all the care that I could; because I knew she was so timid, and I feared she might be shocked and injured. But I was delighted to find that she had thought of it, and had come to feel willing that God should do with her, as to life, just as he pleased. I questioned her closely, and set death and the judgment before her plainly; but her nerves were firm, her eye clear, and her voice calm and steady; her uniform profession, from that time forward, was, "I know Christ, and can fully and completely trust him in all things. He keeps my mind in perfect she lived throughout Sunday. I went to see her before going to church on Sunday evening, and found that she was peaceful. When I returned from church she was dead.

As soon as it was known that I had come into my bungalow, my best native Christian assistant came to tell me of it. To my surprise, he spoke in a tone of unusual animation, and he seemed rejoicing. I asked, "How did she die?" "O, sir, such a thing was never seen in the native Christian community in this part of the country before. She called for you, and was sorry she could not tell you how much she thanked you for all you had taught her, and comforted her. When she called for all of us, and when we went to her, she asked, 'if she had offended any one?' and said, 'that if she had, she begged for pardon.' Then she said, 'she wanted to tell us that Christ was with her, and that her heart was full of joy and faith.' Then she bade us all farewell, and prayed for us. We all knelt down and prayed for her. She spoke to her heathen servant, and told him to become a Christian. Then peace." No soldier on the field of battle, and no brave and strong man in danger, ever faced death with more cool, unwavering courage, than did this weak, timid, shrinking woman, though shattered by sickness and pain. I saw her often, and always found her the same.

Her disease was not very rapid in its destructive work. She wasted away for some months; sometimes she had hope of recovery; but that hope did not produce any lessening of her resignation,

nor did it seem to render her less fit for her great change. At length she gave up all hope. I saw very little difference in her after this. She seemed to be ready to go; and the main thing that I could notice in the state of her mind was a quiet, calm, trustful waiting for the set time. At last, one Saturday evening, I saw that she was very near her end. I talked with her about the work that the Saviour still had for her to do; and told her to pray for grace to speak and testify for him to the last. I gave orders to be called during the night, if she should seem to be dying. But she remained silent a few moments, and suddenly died." I said, "This is a very happy thing that has occurred, Baboo. This is not like a common death, that leaves a faint hope and a great deal of sorrow behind." "No, sir; it is not. Come out and see the people. You will see how those who loved her best rejoice rather than mourn." I went out, and found a large party of the Christians gathered in the verandah. The body was laid out there. All were calm. I talked to them a little about what they had witnessed. Many of them con-

fessed, that when they had heard from us how happily Christians had died, they had hardly been able to believe it; but now they had seen it—it was a strange thing to them. They had known Christians to die with some calmness; but they had never seen one triumphant and joyful.

The next day we laid the body of dear Jatni beside those of her three children. After the prayer at the side of the grave, one of the native Christians, apparently from a strong impulse, took up in the Hindoostani language the beautiful words of the Episcopal burial service—beautiful when said over the grave of a true believer—"Forasmuch as it hath pleased Almighty God, of His great mercy, to take unto himself the soul of our dear sister, here departed, we therefore commit her body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." Then we all sprinkled some clay on her coffin, and left her "body, still united to Christ, to rest in the grave till the resurrection."

AMERICAN BAPTIST MISSIONARY UNION.

LETTERS FROM ASIA.

In consequence of some unexplained detention, no communications have been received from the Missions in Asia since the publication of our number for February. We have availed ourselves of the opportunity to publish more largely from the Greek Mission. The articles, though unusually extended, will be found not deficient in interest, the more especially for their completeness of view of that Mission, its present stage of advancement, and its hindrances and encouragements for the future.

BOXES OF CLOTHING, &c., FROM SEPT. 17,
1830, TO JAN. 7, 1831.

Massachusetts.

Old Cambridge, Ladies' Miss. Soc. of 1st Map. Ch., per L. B. Dana, for Rev. A. Bingham, a box of clothing.

\$36.40

Charlestown, Mrs. Jackson and ladies of C., for Goshen ch., a communion service.

5.30

Palmer, Mrs. Valentine, for distribution, a bundle of clothing.

Maine.

Portland, a box of clothing, no advice.

Calais, Thos. Johnson, for Rev. J. Johnson, a box of cheese, &c.,

5.00

New York.

Norwich, Sab. school in N. Village, per Rev. M. Stow, for Orphan School at Nowgong, a box of clothing,

17.25

Norwich, Young Ladies' Benev. Soc. of the Bap. Ch., for Mrs. Knapp, a quilt.

5.00

New York City, A. & F. Bible Soc. for distribution by Rev. R. F. Boel, at Piquets, a box containing 100 Bibles,

35.27

Pennsylvania.

Lancaster, a Benev. Soc. connected with the Bap. Church at L., per Rev. D. D. Gray, for Orphan School at Nowgong, a box of clothing.

Vermont.

Winton, Sisters of Bap. Ch. at Winton, for Assen Orphan Sch., a box of clothing.

21.40

DONATIONS.

RECEIVED IN JANUARY, 1851.

Maine.

Bowdoinham Asso., Wm. R. Prescott tr., viz., Greene, ch. 12; A friend 50 cts.; East Winthrop, Mrs. Jameson 50 cts.; Litchfield, John Neale 4; Mrs. Car- oline Neale 1; John Dennis 15; Hallow- ell, ch. 20.16; Wayne, ch. 5.62; Leeds, 1st ch. 5.13; Miss. Soc. 10.16; 2d ch. 1; Fayette, ch. 14; Mrs. Betsey Chase 50 cts.	89.57
Piscataquis Asso., — Follett tr., viz., Mrs. Chase and her daugh- ter	1.02
Damariscotta Asso., B. D. Plummer tr., viz., Woolwich, D. Preble	5.00
Oxford Asso., viz., Paris, Mrs. Mary Cummings	25.00
Hancock Asso., D. Morgan Jr. tr., viz., Ellsworth, ch. 13.60; Trenton, 1st ch. 17.23; do., East ch. 11.02; Hancock, ch. 33.01; Surrey, ch. 11	85.86
Waldo Asso., D. Mer- rill tr., viz., Belfast, ch. per Rev. J. Wilson, agent,	50.00 256.45
Warren, ch., mon. con., and one finger ring,	26.00
Bucksport, Henry Darling, to cons. himself L. M.,	100.00
Bangor, 1st ch., (of which 1.42 is from Miss A. Stewart,)	100.00
Lebanon, Miriam B. Goodwin, for sup. of a Bassa youth named Daniel Wood,	20.00
Kennebunkport, ch. 8.83; Wiscasset, John Sylvester 10; Rev. A. Wood 10	28.83
	<u>\$531.28</u>

New Hampshire.

N. H. State Conv., John A. Gault tr., per Rev. J. Wil- son, agent,	300.00
Millford, Mrs. Anna H. Bolles 5; Piermont, N. Spencer 1; Concord, ch., to cons. Abraham Prescott L. M., 100	106.00
	<u>406.00</u>

Vermont.

West Topsham, ch. 10; Cornwall, W. R. Peet 4; Passumpsic, L. P. Parks 4	13.00
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Massachusetts.

West Medway, ch. 94; South Milford, ch. 6, to cons. Rev. Abner Mason L. M.	100.00
Barnstable Asso., Hyannis Fem. Miss. Soc.	34.00
Salem, 2d ch., for Assam Or- phan School, 50; Lowell, a friend to missions 10; Florida, Mrs. F. Drury 3	63.00
Watertown, ch., mon. con., to cons. Newell Brown L. M., 100; West Dedham, ch. 4.92; North Randolph, ch. 69.40; Roxbury, Ken- dall Brooks 20	184.32
Boston, Bowdoin Square Board of Benev. Opera- tions, W. C. Reed tr., to cons. Wm. C. Reed L. M., 100; A boy 7 years old, "for the heathen," 1; Charlestown, 1st ch., Boardman Miss. Soc., J. Goodman tr., to cons. Joshua C. Collins L. M., 100; South Yarmouth, friends, for sup. of Mr. Haswell's children, 2; Fram- mingham, ch. 75	278.00
Westborough, ch. 81; Salis- bury and Amesbury, Sab. school class 4; Billerica, ch. (of which 25 is for As- sam Orphan School, and 2 for African Mission.) 34.25; Foxborough, ch. 24.63; North Adams, Sab. school, for sup. of a boy in Assam Orphan sch. named Duty S. Tyler, 25; Old Cam- bridge, ch., to cons. Rev. John Pryor, D. D., L. M., 142; Newton Upper Falls, Miss E. Jameson 12; Wor- cester, Pleasant St. ch. 30; Amesbury, dying gift of Sarah P. Byram 1.06; Lowell, a friend 5	358.94
	<u>1,018.26</u>

Rhode Island.

R. I. State Conv., V. J. Bates tr., viz., Providence, 1st ch. mon. con. 144.25; Fem. F. M. Soc., Mrs. Sa- rah Bolles tr., 241.75; Young Ladies' F. M. Soc., Miss Hannah P. Daniels tr., 14; Pine St. ch., to cons. Noah Smith L. M., 100; Providence Asso., G. B. Peck tr.: Providence, 5th ch. 12; West Wren- tham, ch. 2; A friend 3; Warren, ch. mon. con. 39.20; Quarterly colls. (one of which is for Bur- man Missions,) 23.36; Fruit Hill, ch. mon. con. 5.50; Lippitt and Phoenix, ch., sundry persons, 3; Lime Rock and Albion, ch. 3.50; Richmond, 2d ch. 5; Pawtucket, 1st ch. 63; Exeter, ch. 19	678.56
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Connecticut.

Conn. State Conv., W. Griswold tr., (of which 100 is from Robert Francis, to cons. Rev. Pierpont Brockett L. M.,) 205; Essex, 1st ch., to cons. A. H. Hough, M. D., L. M., per Rev. J. F. Wilcox, agent, 102

Hartford, a lady 10; Middletown, 1st ch. 50; North Lyme, ch. and soc. 60.55; A. Fish and family 5.25; Rev. L. Meech and family 14.20; Colchester, ch. and soc. 18; Bozrah, &c., friends of missions, 2; to cons. Rev. W. Meech L. M.; Greenville, ch. mon. con. 3; P. Gardner's miss. box 1

307.00

164.00

471.00

New York.

Rockton, Rev. A. Briggs 10; Castile, S. school, for Assam Orphan sch., 11; North Hebron, Fem. Mite Soc. 50 cts.; Medina, ch. 16, Sab. sch. 3; Franklin Asso. Bib. Soc., Wm. Stilson tr., (of which 100 is from Nathan Stilson, to cons. Mrs. Affa Stilson L. M., and 100 from West Meredith ch. to cons. George Carver L. M.,) 397; Hartwick, Marshall Pease 5; Shelby, Rev. Wm. Putnam 50 cts.

443.00

Otsego Asso., viz., North Burlington, ch. 18; Brookfield, ch. 18; Butternuts, ch. 4; Cooperstown, ch. 2.48; Jacksonville, ch. 10.50; Exeter, ch. 4; Hartwick, ch. 6; New Lisbon 87; Springfield, ch. 5.37; Warren Delany 5; Mrs. P. Marsh 50 cts.; coll. at semi-annual meeting 9.56

170.41

Worcester Asso., viz., Leesville, Fem. B. Soc. 6.80; Maryland, do. 9.45; Wm. Goddard 5; W. Goddard 2; Summit, ch. 25.62; Westford, ch. 4.44; Westville, ch. 13.75; Worcester, ch. 75 cts; 1st ch. 2.12; Maryland, ch. 16.46; Middlefield, ch. 16.50; Summit, 1st ch. 2; West Worcester, 7; Waterville, 5 14; Rev. A. Butler 2.60; Sab. school girls, for

Mrs. Judson, 3.25; collected at semi-annual meeting 3.44 126.22 per Rev. H. A. Smith, agent,

296.63

739.63

New Jersey.

Pemberton, ch. 13.17; Marlton, ch. 11.25; Moorestown, ch. 6.43; Bordentown, ch. 29.06; per Rev. T. Swaim, agent,

59.91

Pennsylvania.

Philadelphia, 1st ch. 100; Tabernacle, ch. Mrs. J. Mustin Jr. 10; Mrs. Lydia Crispin 2.50; Southwark, 2d ch., to cons. Rev. J. A. McKean L. M., 106.22; Kensington, 12th ch. 32.50; per Rev. T. Swaim, agent, 251.22 Philadelphia, a friend 10; Benton, ch. 4

14.00

265.22

Ohio.

Washington, S. F. Yeoman 9; Westfield, Union mon. con. 3; Antrim, ch. 4; Clinton, Sab. sch. 3

19.00

Indiana.

Lawrenceburg, ch., mon. con. 8.40; Martha Wicks 10; Silas Wicks 3.60

22.00

Illinois.

Salem Asso., Benj. C. Coghill tr., 6; Lyndon, 1st ch. 6; Rockford, Geo. McKell 50

62.00

Wisconsin.

Sheboygan, Sab. school

3.00

Canada.

Sandwich, C. W., a class of school children

1.00

Legacies.

Littleton, Mass., Josiah Kendall, per A. Sander-son, Ex.

1,450.00

Holyoke, Mass., Chloë Hunn-eston, per Isaac Hunn-eston, Ex., to spread the gospel in Copenhagen,

25.00

Providence, R. I., Nicholas Brown, per W. D. Tick-nor, tr. Mass. Bap. Conv.,

200.00

Fairfield co., Ct., Abel Beardslee, per W. Griswold, tr. Ct. B. Conv.,

150.00

Belvidere, Ill., Jacob Whit-man, per N. Crosby,

100.00

\$6,219.86

Total from April 1 to Jan. 31, \$54,127.37.

The treasurer also acknowledges the receipt of the following sums from the American and Foreign Bible Society.

For the Chinese Scrip-tures,

\$1,000.00

For the Siamese,

500.00

For the Assamese,

500.00

—\$2,000.00

MISSIONARY MAGAZINE.

VOL. XXXI.

APRIL, 1851.

No. 4.

AMERICAN BAPTIST MISSIONARY UNION.

SIAM.

ANNUAL REPORT OF THE MISSION.

The following report of the Siam Mission, forwarded by Mr. Smith, embraces a period of only nine months, closing Oct. 1, in consequence of a recent change in the Mission year. The report contains, however, much of collateral interest, and will secure, we hope, a full reading. The opening paragraph alludes to the late devastations by cholera.

God's goodness to the mission, and his mercy in preserving the lives and health of your missionaries from "the pestilence that walketh in darkness, and the destruction that wasteth at noonday," have led us to realize the preciousness of the promise, "a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." This gracious manifestation of mercy has imposed upon us additional obligations to be faithful to our kind preserver—the great Head of the Church.

Chinese Department.

Chinese population—Early history of the church.

The Chinese are by far the most numerous and interesting class of foreigners in the kingdom. Without them Siam would possess but little enterprise, and

be of still less commercial importance. They and their descendants constitute, perhaps, one half the population of those towns that are accessible from the sea. The Siamese government evidently regards her Chinese subjects with more favor than any other class of foreigners. But how truthful is Scripture in delineating the character of the unsanctified! "The tender mercies of the wicked are cruel."

The Chinese, though at present destitute of the labors of an American missionary, are to your mission the objects of much solicitude and Christian sympathy. Long before any missionary of our Board had been appointed or sent to labor in this department, a little company of Chinamen had professed faith in the Lord Jesus Christ.* Soon after the arrival of the Rev. J. Taylor Jones, they solicited to be publicly recognized as believers, and were accordingly baptized and admitted to a participation of Christian privileges. The example of this little company others soon followed.

* They, no doubt, received their first knowledge of Christianity from the Rev. Messrs. Gutslaff, Tomlin and Abeel, each of whom had transiently visited the country.

In July, 1837, the Rev. Dr. Malcom assisted in organizing the first Protestant church of Christ in this idolatrous kingdom; which was composed of all the American missionaries of your Board then present, and two of the six Chinese believers who had been previously baptized. Three of them had died, giving, to the last, encouraging hopes that they had passed "from death unto life." One had fallen away. The church was constituted of nine, and is still slowly accumulating numbers and Christian strength. It is to your missionaries the occasion of much joy, and the earnest of large hopes for the future; not only with reference to the Chinese, but likewise to all the other tribes in the kingdom.

Present condition of the church—Its destitution and bereavement.

Since the departure of our dear br. Goddard, which is more than two years, the little church has been destitute of the counsels and regular instructions of an American missionary. The missionaries of the Siamese department have, however, endeavored to make up as far as possible for their loss, by rendering them all the assistance in their power. Sin Sé Hongkit, an unordained Chinese preacher, continued to conduct the religious exercises of the Sabbath, and in this and various ways, helped to make up for the deficiency of a regular pastor. But last February, God in his wise providence saw fit to transfer this dear brother, as we trust, from the church militant to the church triumphant. During the year one of the lay members of the church has also fallen asleep in Jesus. Their removal was to us a sad affliction and a great loss. But we have every reason to believe it was their great gain. The little church was now destitute of a competent teacher, either native or American. Our hearts ached for them. On the arrival of each mail they would imploringly inquire, "Who is appointed to be our spiritual teacher?" We were painfully compelled to say at all times, *None*. We could only commend them to Jesus, and

advise them to lay their case before Him who has graciously styled himself the great Shepherd of his fold. The Chinese brethren met as usual after the death of their teacher; and the surviving assistants, though not intellectually great men, but good men spiritually, continued the usual Sabbath exercises.

Visit of Rev. W. Dean, of Hongkong—Baptism and reception of members.

While we continued urging our petitions at a throne of grace, that this little church might soon be supplied with a suitable teacher, we were permitted, last March, to welcome the arrival of br. Dean, who came in company with the American embassy to the court of Siam. He brought with him Sin Sé Siang,* one of his native assistants. God kindly sent them to our relief at a time when their services were most needed. The joyful emotions of each heart can in some measure be appreciated, when it is stated that br. Dean was one of the original members of this church, and its first pastor. Sin Sé Siang also was baptized and received into the fellowship of this church in 1838, but of late has been laboring in Hongkong. Most of the church members knew both these brethren, and no event could have occurred, under the circumstances, which could have been more grateful to their hearts and ours.

Last June br. Dean had the privilege of baptizing four Chinamen, and of extending to them the right hand of fellowship in behalf of the church. At the same meeting the pastor† of the

* This is the assistant formerly known to our readers as Kiok Cheng.

† Last June the little church elected Rev. J. Taylor Jones as their pastor, and br. J. H. Chandler as deacon. Our br. J. is the first American missionary who visited the kingdom with a design of permanently locating himself in it. He is the oldest missionary in the country, and may be emphatically called the spiritual father of the church. He baptized the first Chinese converts, and has had, from the time of his arrival to the present, more or less to do in promoting the spiritual interests of the church, advising, assisting and consoling its members. As both these brethren are connected with the Siamese Department, all they do for the church has to be done through the medium of the Siamese language.

church gave the right hand of fellowship to four of the American missionaries, who had joined them by letter; after which were administered the elements of the broken body and shed blood of our dear Redeemer. It was an interesting season. We were strengthened and encouraged. Every eye sparkled with delight, and every heart throbbed with inexpressible emotions of Christian joy. We all felt that we could prosecute our missionary work, and confidently commit our way unto the keeping of an ever faithful Saviour, who has promised, in his own appointed time and way, amply to reward the toils of his servants.

Religious services—Mission church.

In view of the destitution of the Chinese department br. Dean has given up his claims upon the services of Sin Sé Siang, who has consented to accept the invitation of the Mission to remain, and supply as an assistant the present need of the church.

The Chinese brethren and sisters living in the vicinity, meet daily on the mission premises for morning and evening worship. Usual number of attendants, twenty. Since br. Dean's arrival, the morning services have been conducted under his superintendence. Each person who reads is required to give an explanation of his verse, and all misapprehensions, if any exist, are rectified. This service is opened by singing and closed by prayer. The evening services are conducted and attended by the natives solely. They simply sing, read and pray.

On the Sabbath there are usually two services. The forenoon service consists of a sermon by br. Dean or one of the native assistants. The afternoon service is a prayer and conference meeting. Usual attendance on the Sabbath, thirty-five. The attendance on the communion Sabbath, which occurs once every two months, is larger than usual, as the brethren who reside at a distance, and at the out-stations, bring with them personal friends. The church holds its

concert of prayer for the world's conversion in the forenoon of the first Monday in each month. The design of this arrangement is to accommodate as much as possible all the members of the church. The brethren are however punctual in their attendance on the Great Sabbath, as they term it, usually arriving here on the Saturday previous, and leaving early on the following Monday; so that their detention on the first Monday of the month interferes as little as possible with their other arrangements or the week. Not only are the heathen the subjects of their prayers on these occasions, but they likewise affectionately remember you, brethren and sisters of America, who are the almoners of God's richest blessings to them.

The church numbers thirty-five: Chinese twenty-seven, six of whom are now in China; American missionaries five; one Siamese woman, one Siamo-Chinese woman and one Burman.

Out-stations.

There are two out-stations, Bangchang and Lengkiachu. The former is two days' journey from here by boat, and the latter, one. Some of the church members reside at both these places. At each station the Mission owns a house and lot, and the arrangements are such that these are constantly occupied by native assistants, whose duty it is to conduct morning and evening worship. The church members residing at these places, and others who have no special interest in the subject of religion, attend. At each station two religious services are held on the Sabbath, communion Sundays excepted, similar to those held in this city. The average attendance, however, is much smaller. The assistants are required to go out every day in the week, to distribute tracts and to engage in religious conversations with all who give them access to their homes, hearts and ears. Your Mission feel amply repaid for the labor that is thus expended, and have repeated attestations of the faithfulness of the assistants, in repeated applications for admission

into the church from the people of these localities.

Schools.

As none of your missionaries in the country at present know enough of the Chinese language to be of any important service in this department of the Mission, there has necessarily been but little done in the way of schools. Mrs. Jones, however, has a number of boys, children of church members, whom she supports at her own expense, and who receive daily both Siamese and Chinese instruction under her superintendence. The Chinese children are much more accessible, and could be more readily gathered into schools than Siamese. We however indulge the fond hope that much more will be done in the way of Chinese schools, when the Board will kindly reinforce this department of our Mission.

Tract distribution.

Chinese tracts and books have been distributed almost wholly by the native assistants. The tract distributors resident in Bangkok are Sin S6 Siang and Pe Hwa. They are able and judicious brethren, and are generally well received, and listened to with pleasure. They complain, however, that since the arrival of the British embassy, the people manifest much fear, and refuse to receive their books and to give them a hearing. The assistants at Bangchang and Lengkiachu also make daily excursions for tract distribution, and give encouraging reports of the favor with which they are usually received. When the missionaries make tours into the country, they take with them Chinese books and distribute them as opportunities occur; but they labor under the painful embarrassment of being obliged to give away books without being able to make any accompanying suggestions.

Siamese Department.

Peculiar obstacles for the year.

All missionary labors for the spiritual good of the Siamese, during the present year, have been very much embarrassed. The commencement of the year was, in

some measure, unfavorable for missionary labor. The cholera at intervals and in particular localities, was rapidly bearing away its doomed victims to the grave and eternity.

The panic occasioned by this fearful disease, was succeeded by another, occasioned by the arrival of the British war steamer *Nemesis*, and the announcement that Sir James Brooke had been appointed by her Britannic Majesty, the queen of England, ambassador to the court of Siam, with full powers to make all desirable modifications in the treaty already existing between the two countries. The *Nemesis* had not yet left Paknam, when the American sloop of war *Plymouth* arrived with the American commission. His Excellency J. Bales-tier's reception was anything but favorable for promoting the object of his visit. He was refused an audience with the king, and finally left without presenting the president's letter, without the gratification of making a new treaty of amity and commerce, or even modifying the treaty already existing between the two governments.

After the departure of the American embassy, the Siamese government were busily employed in placing Paknam in such a state as to resist and prevent, if possible, the ingress of the expected British war vessels to Bangkok. The country was consequently all excitement, and ever and anon agitated by many conflicting and absurd reports about the intentions of the British. The people have consequently been shy of the missionaries, and the number of visitors for tracts and religious conversation has been considerably diminished.* Since Sir J. Brooke's arrival the excitement has been unusually intense. The Siamese teachers have all left us through fear. Our personal servants, and those employed in the printing office, type

* The limited geographical and historical knowledge of the Siamese people inclines them to cherish whatever of prejudice may exist in their minds towards any particular European nation, indiscriminately against all bearing the costume and habits of Europeans.

foundry and bindery, seem to be very much terrified, though they have not left us. We still hope and pray, that all these apparent difficulties may ultimately eventuate in the furtherance of the gospel. The British embassy and suite, having made an unsuccessful attempt, left the city last Saturday. Br. Dean accompanied them, a passage to Singapore having been offered him by the courtesy of Capt. Shadwell, of H. M. steamer *Sphynx*.

Siamese religious services.

Religious services in Siamese are held every Sabbath. Br. Jones preaches every forenoon at ten and a half o'clock. Average attendance, forty. The audience is composed principally of the Siamese men, women and children in the employ of, or in any way dependent upon the mission. Occasionally a priest or stranger attends this service, and listens to the truth. But the great work remains yet to be performed, of cultivating a taste for religious meetings, before it can be expected that an assembly of disinterested hearers will present themselves on the Sabbath. Sometimes persons call upon br. Jones with much apparent anxiety and inquire about Christian truth, but none are of such a character as to lead us to hope much at present.

The political, civil and social obstacles in the way of the Siamese becoming Christians, are very great. National pride, arrogance, and the abject servility of each to his superior, are intricate meshes which Satan has admirably adjusted for the effectual slavery of this people in moral degradation. But God's great power is superior to all these, and on this we rely. He can enable men to overcome all obstacles, and raise up many faithful ones to serve him. O for a glorious display of his saving power, so that ere long our little chapel may be thronged with eager and spiritually interested hearers, who will come to listen to the truth in spite of external obstacles.

Morning prayers are held every day in Siamese upon the mission premises.

This exercise consists of singing, reading a portion of Scripture in course, with appropriate remarks suggested by the passage read, and prayer. It is conducted by br. Chandler. All the office-men and laborers connected with the mission attend. Average attendance, thirty. Every Friday afternoon, between two and three o'clock, sr. Chandler conducts a female prayer meeting. The female members of the church, and the girls in Mrs. C.'s school usually attend. Sabbath morning at nine o'clock the office-men meet to study their Sabbath lesson, and at one and a half P. M. meet again to recite, when br. C. makes all necessary explanations, and imparts such instructions as he deems most calculated to promote their spiritual good. In this and many other ways, constant efforts are made to communicate the precious truths of the bible; and we hope that the future history of this department of the Mission will show that these labors have not been put forth in vain.

Distribution of tracts and scripture.

As br. Chandler is busily occupied in printing, casting types and binding, and br. Smith is still acquiring the language, the distribution of tracts and religious books at the house devolves mainly upon br. Jones. He has daily numerous calls from all classes of men. Those who have not previously received a book have one presented to them, and are informed that in order to receive another, they must be able to give some account of the contents of the previous one. This is a necessary condition in order to receive a second. Those who come from abroad receive books freely at all hours of the day. Residents of the city and its environs can obtain books only in the afternoon. Br. Jones has many calls, many cheering evidences that the books are read and their contents well understood, many opportunities of imparting religious instruction and advice. And thus, we trust, slowly, but most effectually, the people are receiving a thorough knowledge of Christianity.

The cold season, from November to February, is the usual time for making excursions abroad, and scattering the precious words of eternal life into the heart of the country. Br. Smith, in company with Rev. S. R. House, M. D., of the Presbyterian Mission, made a tour last January to Makh'amtan; but as his knowledge of the language is very limited, he could do little more than give away books to such of the applicants as could read. He took with him about 3,000 copies of books and tracts, and returned about five hundred. Br. and sr. Chandler made a tour to Nakhonnayok in the latter part of February, and distributed about 2,000 copies. Our brother and sister seem to be very fond of this kind of labor, and their knowledge of the language enables them to prosecute it to advantage. It is deeply regretted by all the missionaries, that there are not more well qualified brethren and sisters, who could devote much more attention to this department of missionary labor. Br. C. also made a short tour to Bangchang and Lengkiachu. On this occasion he was accompanied by br. Dean. They distributed about five hundred volumes. Oral instruction is the kind of labor on which we must mainly depend, in connection with the outpourings of God's Spirit. And we would most earnestly solicit that your Mission may be amply supplied with living teachers, to follow and explain the numerous books that are being annually distributed. Then we may safely indulge large hopes that the religious instruction communicated to both Chinese and Siamese, by the printed page and oral instructions, will be accompanied by the gracious influences of the Holy Spirit. In the various ways already mentioned, there have been distributed this year about 11,589 copies. The failure of the American and British embassies to make a new and desirable treaty of amity and commerce, may preclude the possibility of all future trips into the country. The experiment has yet to be made; and

we trust the God of missions will so affect the hearts of this people that there will not be any government interferences on this subject. But should there be, our opportunities for carrying on our work of love must necessarily be very much circumscribed.

Printing, bindery and type foundry department.

Each of these departments of labor has been kept in motion during the year. The entire supervision of them devolves upon br. Chandler; which leaves him but comparatively little time for the performance of other missionary labor. His artistical and mechanical skill renders his labors in these departments invaluable. The types, printing and binding, are decided improvements upon all of preceding years. In addition to furnishing this people with the printed words of eternal life, and a religious literature, br. C. renders much valuable assistance to those of the natives who have mechanical and artistical tastes, by giving them valuable suggestions whenever it is in his power. The Siamese types used in Bishop Pallegoix's Grammar, a beautiful and valuable work which has been recently published, were cast at the mission foundry. The first volume of a neat and convenient edition of the laws of Siam has been issued from the mission press. The second volume is now being printed. This work is printed at the expense of Kh'ua Môte, a young Siamese nobleman of much promise and talent. And we sincerely hope that his intercourse with the missionaries may incline him to labor assiduously for the moral and intellectual improvement of his people, and that religious truth may be brought to bear upon his own mind and character. Br. Chandler has the advantage of being able to labor in the double capacity of a religious and mechanical teacher.

During the year the following works have been printed: Romans, 1,000 copies; 1st and 2d Corinthians 500; Galatians to Philemon (inclusive) 500; Hebrews 500; James to Jude (inclusive) 500; Revelation 500; English preface

to New Testament 140; New Testament complete, 1,000 copies; total number of copies of scripture, 4,640; total number of pages, 418,120. Laws of Siam, thirty-two royal octavo forms, 125 copies; total number of pages, 32,000. During the year the following works have been bound. Scriptures, 4,640 copies; Laws of Siam, vol. I, 125 copies; Bp. Pallegoix's Grammar, 60 copies.

Though missionary labor has been performed under many embarrassing circumstances, your missionaries have every reason to be exceedingly grateful to God, that they have been permitted during the year to distribute, without molestation, portions, and to select persons whole copies, of a carefully revised edition of the New Testament, neatly printed and neatly bound. Will not the patrons of your Mission in Siam pray that God will accompany these pages of his own precious truth with the gracious influences of his Holy Spirit, as they find access to the palace, the homes of the nobles, the hamlets of the poor, and the innumerable towns and villages that stud the many beautiful and serpentine streams with which Siam abounds.

Translations.

Nothing has been done this year in the way of translating or preparing new books. Br. Jones, the most competent member of your mission for such important work, has been kept constantly busy in revising the New Testament, which work God has graciously permitted him to complete. At times his health has been quite feeble, but God has in mercy spared him to us thus far; and we continue to send up our earnest petitions to our Father in Heaven, that he will still prolong his precious life, and bless him with the necessary physical and intellectual vigor to complete the translation of the Old Testament, which he is about to commence, and for which his long residence in Siam, his varied experience and his extensive knowledge of the language, so admirably qualify him. As Br. Jones is about to commence this work, we regret very much that

no one is competent to relieve him of his other responsibilities.

Schools.

The Mission makes no appropriation for schools. All that is done in this way, is done upon individual responsibility and at individual expense. A small week-day school for girls is kept in operation by Mrs. Chandler and Miss Morse. All the instruction in this school is given in the Siamese language. Mrs. C. and Miss M. have, likewise, each an interesting class of Sabbath scholars. They meet at nine o'clock every Sabbath morning. The children are very promising, and we have strong encouragements to hope that religious impressions are now being made upon them which will never be forgotten, and that many of them will yet be brought to a saving knowledge of Jesus.

Concluding remarks.

In this large and rising kingdom; and in a city having a population as dense as New York, you have, all told, six missionary laborers, three males and three females. Three of these, Mr. Jones and Mr. and Mrs. Chandler, have been sufficiently long in the country to be of important service to your Mission. They have each of them a good command of the language, and are fully prepared to discharge the respective duties that devolve upon them. Should either of these laborers be disabled by sickness or removed by death, years must elapse before others could be equally qualified to fill their places. Miss Morse is associated with Mrs. Chandler in the Siamese schools, and renders her all the assistance that her necessarily limited knowledge of the language will allow. In view of the wants of the Chinese department, Mrs. Jones has turned her attention mainly to that people; and is devoting all her energy and ability to made up for their want of an efficient and well qualified American teacher. Her domestic and other duties, and her short residence in the country, necessarily prevent her from doing for them all

that an active mind and a warm heart prompt.

The year has been one of unusually intense excitement, unfavorable to our work, yet we have had many things calculated to encourage and to inspire large hopes for the future. We have the assurance that our Christian books are read by the king, his nobles and the common people; that they are understood, and that many acknowledge Christianity to be superior to Boodhism. We must, however, wait patiently, and pray earnestly for gracious outpourings from above, that spiritual life may be imparted to these dry bones. But we need more help. Only three of our number may be said to be prepared for their work. Two others have been here two years and a half, and considering their limited residence, they have done and are doing a great deal. The other has been here but a little more than a year, and cannot reasonably be expected to be of any important service in the missionary work. We feel assured that a simple statement of the paucity of our numbers, and the still greater paucity of those who are prepared for the work which has been assigned them, is the strongest plea we can urge for additional reinforcements. Brethren, we earnestly and respectfully entreat for more help. Not one American missionary in the whole kingdom to look after the spiritual interests of the Chinese. An interesting little church left without a competent teacher, and solely dependent for religious instruction upon an imperfectly educated native assistant. Shall the only flickering taper of Christianity in this empire be extinguished? Forget not our cause.* Forget not the numerous and interesting population of this growing empire, who are hastening by thousands into that state where all human hopes and destinies are unalterably fixed. Remember us, and replenish your enfeebled Mission in Siam.

* At the time when this report was written, the Mission had not received intelligence of the recent appointment of Mr. and Mrs. Ashmore.

LETTER OF MR. DEAN.

Policy of the Siamese government.

Mr. Dean, in a letter dated 18th Oct. on board the steamer Sphynx, in his passage from Singapore to Hongkong, alludes to the attitude of the Siamese government with respect to foreign nations and to religious toleration.

The Siamese are taking lessons from their neighbors, the Cochin Chinese and the Japanese, and have resolved on a non-intercourse policy. Our Mission there may suffer temporarily, but must succeed ultimately. Some of the Siamese teachers had taken the alarm and left the employ of the missionaries. They may suffer oppression from their rulers in consequence of aiding foreigners, but the persons of the missionaries I think in no danger. Mr. Jones has been employed both by the British ambassador and the Siamese officers to translate the correspondence attending the late mission, and the Siamese nobles appear as friendly as usual, but have been a little restrained in their intercourse with foreigners from fear of the king.

During the correspondence it appears that His Siamese Majesty made in substance the following statement: "Siam is a great country! and from ancient time till now, Siamese, Chinese, Malays, Portuguese, Englishmen and Americans, have each been allowed to worship after their own religion; and they shall still, so long as they behave well."

MAULMAIN.

JOURNAL OF MR. MASON.

Sabbath excursions.

Sept. 29, 1850.—After visiting two or three dwelling houses, I walked down one of the lanes that lead to the river's bank; and while the sun was hovering over the hills on Balu island beyond, I took my seat beneath a cocoa-nut tree in front of a fisherman's hut. I had not been seated long before I was surrounded by between twenty and thirty men, women and children, more than half of whom were adults, and not

one of whom had ever entered a Christian assembly. I preached and read and conversed with them, till I was weary and the shades of night gathered around.

Several were very anxious to obtain books, but I purposely had with me one only, as I wish to make them valued by rendering the obtaining of them a little difficult. Ten or a dozen asked for my bound volume of tracts, and I promised it to the best reader. It fell to the lot of the very man that seemed most anxious to obtain it. He read two or three pages in a very intelligent manner, without miscalling a word. When I decided that he had won the prize he seemed delighted; and quite unprompted, said he would take the book home, read it deliberately through, and examine the truth of its statements; if he thought them false, he said, he should reject them, but if true I should hear from him again.

Transient impressions—Inquisitive hearers.

A man is needed who has leisure to follow up every favorable impression that is made, with precept upon precept and line upon line. The first salutation I met this evening was, "Teacher, have you got the 'Golden Balance' with you?" I asked the inquirer, what he knew of the Golden Balance. "Why," he replied, "you gave me a copy some time ago, and I liked it so much that I want to see it again." One evening, a short time ago, a man stopped me in the street and said, "You gave me a Christian book a few weeks ago, and I want to know more about Christianity." Now I have no time during the week to attend to such cases and the impressions wear off; but with the blessing of God, if they were followed up, happy results might be anticipated.

In my company this evening was a solitary Karen from Balu island, with whom I had some conversation. His only objection was that he could not read and that he was very ignorant, which seemed incontrovertible; he did not contrast favorably with the intelligent Burman that sat near him, who was

constantly asking me some pertinent question. Among other things, he inquired "What is the use of baptism? Were I to become a Christian I suppose you would immerse me, but what good would that do to me? What virtue is there in water?" When these questions were answered, he inquired, "How can I become a Christian?" Here I took occasion to show him the necessity of a new heart and the way to obtain it. A woman who had been listening in the distance, then called out, "Is it proper for women to become Christians?" After conversing with her a few minutes my company scattered, and it being nearly dark I was starting to return home, when one called out, "Please come again to-morrow, teacher!"—but a female voice in another direction made a very appropriate amendment, adding, "Come again next Sunday!"

The theme of Buddhist preaching—An inquiring priest.

Oct. 6.—I met a priest this evening just leaving a temple, and asked him, "What have you been preaching about?" "I have been preaching," he replied, "the law that Gaudama preached." "And what law was that?" I asked again. After a little more equivocation, he rather reluctantly said, "I have been preaching on the duty of giving, of making offerings." The people that stood around smiled, for this is the constant theme with the priests; and while I was telling him he ought to preach unto them the way to attain holiness of heart, a looker-on took a volume of tracts from under my arm, and opening at random he read with a loud voice, "The betagat [that is, the Burman Scriptures] is filled from one end to the other with directions to the common people to make offerings to the priests." This was too much for my reverend friend, so he walked off in the midst of a loud laugh from the crowd.

While I stood conversing with those who remained, a message was brought me from a priest in a kyoung within sight, requesting me to make him a call.

I readily complied, and on walking into the monastery, found a young priest, who invited me to a seat beside him on a handsome rug, with a pillow placed on it for me to sit upon. He told me that he was recently from Rangoon, and I was not a little surprised to hear him say that he was a brother of one of the Maulmain Christians. He appeared very candid, and desired me to bring him "a good book," which he said he would assuredly read and consider. I shall endeavor to comply with his wishes by furnishing him with a New Testament, for the word of God is not allowed to enter every monastery.

LETTER OF MRS. JUDSON.

Burmese dictionary.

The following extract of a letter from Mrs. Judson shows to what extent Dr. Judson had prosecuted the preparation of his dictionary prior to his last sickness, and the prospect of its satisfactory completion.

Maulmain, Nov. 15, 1850.—Mr. Judson finished the English and Burmese Dictionary at the close of the year 1848, soon after which it went to press. The printing was interrupted by his illness in November, 1849, and again resumed, under the direction of Mr. Stevens, after Mr. Ranney's return from Bourbon in August last.

The Burmese and English Dictionary, —a new compilation from manuscripts which had been the work of many years —was commenced in January, 1849, and was probably a little more than half finished when Mr. J. closed his labors, in November of the same year. If his health had been continued, the whole work, according to his estimation, would have been completed within the present year, at the close of the rainy season. The task, however, will be much more formidable to his successor, involving a greater amount of labor, and doubtless requiring a longer period of time.

While preparing the first dictionary, Mr. Judson was also employed to some extent on the second, as, in his daily discussions with his assistants, something was sure to be elicited by which the

original manuscript might be enlarged and improved; and this accounts for the comparative facility with which he executed the finished portion of it. The part, however, which remains unfinished, is in a very imperfect state; and every word will require to be subjected to the severest scrutiny. Mr. Stevens will not be obliged to puzzle over broken and scattered fragments, for the whole is collected and arranged alphabetically; but a vast deal of critical knowledge will be required in the use of the material, as I know that there was a large portion of it which the original compiler did not consider reliable. I regret also to add, that the writing is very indistinct, and some parts of it, I fear, wholly illegible. The greater part of Mr. J.'s Burmese writing was performed with a crayon or pencil, as he fancied an instrument resembling the *stylus* better suited to the formation of the Burmese character than our elastic pen.

In his directions concerning the manuscripts, Mr. Judson did not request Mr. Stevens to finish the work; but by his manner of speaking, it evidently did not occur to him that there could be any other disposition made of it. And in this connection it may not be wholly improper, and I trust will not be deemed officious, for me to mention Mr. J.'s opinion of the qualifications of his more youthful colleague. He regarded Mr. S. as not only a fluent speaker and writer of the Burmese, but an able scholar also; while his industry, patience and perseverance, as peculiarly fitting him for departments of labor making large drafts on these qualities, were often mentioned in terms of commendation.

JOURNAL OF MR. SIMONS.

From portions of Mr. Simons's journal received the past year, we publish the following extracts, as illustrative, to some degree, of the general character of his labors at Maulmain.

After returning from church meeting, found a note waiting for me,—a request from a young man, formerly a scholar

with me, who was now ill, to visit him. Went and stayed till midnight. Had conversation and prayer with him. He had been an inquirer after truth, but was drawn aside into the paths of the destroyer by the temptations peculiar to young men here who are not living in the fear of God.

— Received notice of the death of the young man, and performed the funeral service at his grave. The night I was with him he appeared conscious that he had been living in sin, and wished me to pray for him.

Religious conversations—Distribution of books and tracts.

— Had conversation with two young friends. One expressed her hope in the Saviour. There were two women present, who were reminded of the sin and folly of idol worship. Spoke to some Burmese on the road, and had a promise from one that he would come to the house for some books. In the evening visited a friend who has been dangerously ill. He and his wife appear to be Christians. They have attended service on Lord's day evenings at the chapel, but are members of the established church. The woman was formerly a Roman Catholic, and I believe was brought to the knowledge of the truth by hearing *Pilgrim's Progress* read. After spending a short time with the family, read the scriptures and prayed.

— Early in the morning met some acquaintances in the street, and among them a Chinese who promised to visit me. Towards evening two Chinese young men came,—one a person of much promise, being able to speak, read and write the English language well. Gave him some tracts; he promised to call on me again.

— Visited a family in the evening, and had a good opportunity of presenting the great truths of the gospel to all its members, old and young, and trust it was not in vain.

— Supplied some young priests with tracts. Had conversation with a Burmese. Gave tracts to two Chinese

lads, who can read English and Burmese.

— Lord's day.—Preached from 1 Chron. 29: 5. "Who then is willing to consecrate his service this day unto the Lord?" The attendance was good, and the word spoken was apparently heard with attention. A rough-looking sailor came forward after service, and said, "He was a great sinner, and was afraid he had committed the sin against the Holy Ghost." He desired instruction, and was invited to call at the house during the week.

— Visited some Burmese families and furnished them with tracts. Met in the street some young men from Burmah Proper and gave them some tracts. Met also a Shyan, some Chinese and a Jew, and spoke to them of God and the Saviour.

— Had conversation with a Taling man about attending preaching at the Burmese chapel. Invited another man to the house who appeared to be suffering from disease. He said he had read our books, but now he had none; all he had were burned in the late great fire. He was furnished with a fresh supply,—the Digest, the Life of Christ and some small tracts. He received them kindly and promised to call again.

— In speaking to two Taling men, a third joined us. They are timber cutters, and had come to see if they could have the loan of some money. They were directed to seek after the true riches, and were supplied with tracts, Burmese and Taling, for their use while in the forest.

A proposition having been made by an individual, a member of the congregation at the chapel, that he would give 100 rs. in shingles towards roofing it, and finding others favorably disposed towards it, with the advice of the brethren I have accepted the proposition, and have devoted parts of each day to making arrangements for completing it. The whole expense is estimated at 700 or 800 rs., which sum of course will be obtained from friends residing in the

place. Besides, the authorities require all buildings hereafter to be covered with either tiles or shingles.

July 3.—Gave some tracts to a young man of Burmese and Taling extraction; of royal descent. He says he is the son of the Shyan prince. He and an elder brother have been exiles in the provinces ever since the revolution by Tharawadi. He often calls on us. He was in Mr. Howard's school for a short time; but could not endure the confinement, and no doubt considered it degrading to be so familiarly associated with persons of inferior rank. He prefers living in the jungle, and only visits the town occasionally. When doing so, he calls on us for books.

13.—Gave tracts to three Burmese from Burmah Proper, and urged them to attend the preaching of the gospel at the zayat while in town.

16.—Last night a fire broke out in an adjoining compound, but as there was little wind our premises were not in any immediate danger. Gave tracts to five Burmese, after spending some time in conversation with them. Had a visit from a Eurasian young man. Conversed with him on the necessity of personal religion.

18.—Sent a supply of Burman tracts to a friend who, I trust, is a Christian, though not professedly one. She is of European and Burmese extraction and familiar with the Burmese language. Feeling an interest in the welfare of the people, she expressed a wish to have tracts and portions of scripture to distribute among her relations and friends when they called on her.

24.—Visited the General Hospital, open to receive natives of all classes as well as Europeans. Left a supply of tracts with Mr. B. the apothecary, for the use of the Burmese. Spent some time in conversation with the patients, Europeans and natives, on temperance and religion. There are two Karen lads here from Newton, who are learning medical practice.

Aug. 4.—Requested by note to call

and see a female supposed to be dangerously ill. She is the wife of a pious young man, a member of the Methodist church in Madras, but has been a regular attendant at the chapel on the Sabbath and at our prayer meeting. Spoke to her on believing in Christ, and at her request prayed with her. Spoke to others present to be ready, and not leave the day of repentance till death comes.

5.—Again visited the sick woman, and found her very low. She recognized me and appeared glad to see me. I trust she is looking to the Saviour for salvation. When in health I frequently urged on her the necessity of a change of heart. She was then apparently buoying herself up by false hopes consequent on her training in the rituals of the Church of England. She believed she was a Christian because she had been christened and confirmed. O, when will churches professing to be churches of Jesus Christ be free from such errors, and teach the people the truth as it is in Jesus!

6.—In the evening attended the funeral of the person whom I visited yesterday. She was buried in the Episcopal burying ground. The chaplain, it appears, was greatly offended, when he was told that the reason he had not been sent for before she died to give her the sacrament was, that when asked if she wished a minister she said, "Yea, send for Mr. Simons."

Sept. 4.—Having a favorable opportunity of sending to Rangoon by a young man formerly one of my pupils, furnished him with Burmese tracts, and several numbers of the Herald for distribution among his friends. Gave tracts to four Burmese whom I met in the road.

8.—Had a conversation with a young friend, Eurasian, who indulges a hope of her interest in Christ. She dates her first impressions from hearing a sermon in Madras preached by Mr. Page from Rev. 3: 20. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in

to him and will sup with him, and he with me." Promised her a supply of tracts.

*10.—Went with the tracts as promised. Called at the General Hospital and spoke to the European and native patients on the "one thing needful." Supplied a Burmese with tracts and several members of the Herald for his own use, and others on their passage to Calcutta. Sent also by the same person a supply of the Herald for two lads who are studying in Calcutta. They are brothers to Pho Ghyan, the Rangoon Interpreter. This young man knows something of the advantages of an education, having been some time under Mr. Hough in the government school. He is taking praiseworthy steps to have his brothers well educated.

MAULMAIN KAREN MISSION.

LETTER OF MR. HARRIS.

Karen Theological Seminary.

Maulmain, Oct. 18.—The tenth term commenced April 18, 1850, a few days before br. Binney left for America, and closed Sept. 30. The number of students in the first class was six, including the native assistant teacher, in the second class ten, and in the third eighteen, making in all thirty-four. The first class went through that portion of the New Testament which they had not previously recited, and also the Psalms; they were required to write weekly an essay, or an exposition of some passage of scripture; in common with the other classes, they spent part also of each day in studying arithmetic. The other two classes have made commendable progress in the study of the New Testament. The character of all the students has been highly satisfactory to their teacher, and their diligence in study and earnest desire for the truth as it is in Jesus, have rendered the labor of teaching them very delightful.

The eleventh term commenced on the 15th inst., and it is proposed to continue the session till duty calls us to go into

the jungles. The number of students is the same as last term. From the first class five are soon to go forth to preach the gospel to their countrymen, and we hope they will be remembered in the prayers not only of their teachers but also of Christians in other lands. Sr. Vinton is engaged a part of the day in instructing the wives of some of the students.

Sgau Karen Boarding School.

This school has been taught principally by Mrs. Harris and a native assistant teacher. The average number of pupils for five months was about fifty; four of whom were baptized and added to the church during the term. Others asked for baptism, who have not yet been received, making in all ten who are not members of the church.

I would add that a class of boys, about fifteen, are still pursuing their studies in town, because we have no native teacher qualified to teach them in the jungles.

LETTER OF REV. W. MOORE.

Necessities and prospects of the Mission.

Maulmain, Oct. 21.—I have pleasure in acknowledging the receipt of your kind letter of Aug. 3, containing the cheering intelligence that we may reasonably hope soon to welcome an additional man to this Mission. I assume that he is designed for jungle work—"to labor more particularly in the Pwo department." When br. Vinton returns and he arrives, there will be two missionaries for the Sgaus, and two for the Pwos; which will probably be as many as "manifest necessity" requires under the present state of things. Then, when br. Binney returns, the Karen Mission will be well manned. We shall anxiously await favorable news in reference to his speedy return, to fill the place for which his acquirements, habits, and acquaintance with the language so well fit him. I entertain not the least doubt, the Committee are willing and anxious to do all in their power to furnish the

means which God has ordained; by which, with his blessing, the evangelization of the Karen race, so gloriously begun, may be vigorously carried on and speedily consummated.

Uses of adversity—Jungle labors—Strength from above.

I hear by reports from the jungles, that the Pwo villagers have so far recovered from the confusion occasioned by the cholera that they have settled down again at their homes. Fevers are prevalent, as they have been all the season. Most of the Karens have given up all hope of securing Karen magistrates during the incumbency of the present commissioner, and are quietly, though reluctantly, submitting to Burman rule. I trust God designs this for a blessing. The Christians need something to bring them back to a firm reliance on God, and it will prevent the unconverted from joining the church from unworthy motives. When beholding the firmness and brightness of the Christian characters of many who were tried in the school of adversity in Burmah, I could almost wish for all the disciples a similar training.

I feel a deep solicitude in view of the jungle labors of the coming dry season. I go among a cunning and wicked people, (many of whom, I trust, however, will be found among "the chosen" in the last great day;) "and I am but a little child. I know not how to go out or come in." My trust is in the Lord. I hope the spirit of prayer, to some extent at least, dwells in my heart and the hearts of my associates; but it is the prayer of the *pious* that God hears. He heard Abraham because he was his friend, and David inferred his piety from the fact that God heard his prayer. O that I could find such evidences day by day! Then would I have the feelings of Paul "when he saw the city wholly given to idolatry." I have experienced, of late, more of the joys of the Spirit than formerly, and a more earnest desire to see sinners converted; but am still far below that happy point

where the apostle was, when he felt the full assurance that he was made a minister "according to the gift of the grace of God given unto him by the effectual working of his power." My unceasing prayer to God is for a more copious descent of the Holy Spirit on ourselves and on the hearts of this people, that they may "*know* the love of Christ which passeth knowledge," and "be filled with all the fulness of God." To this end, also, pray for us.

LETTER OF MISS WRIGHT.

Karen Normal school—Entrance into the work.

In a letter dated Maulmain, Nov. 14, Miss Wright, who, it will be recollected, was appointed the year before associate teacher in the Karen Normal School, gives the following account of her connection with it, and course of labor.

The instruction and discipline of a class of children taken from the haunts of superstition and ignorance, and fitting them for spheres of usefulness never before occupied by any of their countrymen, is a work of incalculable importance; a work whose magnitude I have felt, since my arrival, in all its dread reality. My relations to the school are very different from what I anticipated, owing partly to the sudden and unexpected removal of br. and sr. Binney; but more, perhaps, to my previous ignorance of the real character of the school, and of the nature of the duties connected with it. My disappointment in their removal was greater than I can express; but it has given place to equally inexpressible gratitude, that I have the privilege of learning the nature of my duties and how to perform them to the best advantage, from one who is so well acquainted with the school as sr. M. Viuton.

Course of employment—Proficiency of the pupils.

The school was in vacation when I arrived, but it resumed its accustomed duties April 15th, and since that time I have spent a small portion of the day in the study of the language, the rest in

hearing recitations in my own room or in the school room. Sr. Vinton has been employed exclusively in the school room in the morning, myself in the afternoon. I was happy to find most of the pupils sufficiently advanced in their knowledge of English to be able to understand my explanations of their lessons. This afforded me an opportunity to enter at once into the work, and to pursue it with comparatively few inconveniences; an advantage gained through the laborious exertions of sr. Binney and sr. Vinton to make them familiar with English;—a task which could never have been accomplished by one even partially acquainted with the native language. I think I know how to appreciate these labors, which have been so successful in preparing the way for me to labor in the school before my own knowledge of the language is perfected. And were the school to consist of those, only, who have enjoyed these advantages, it would be a matter of less importance whether I obtained a perfect knowledge of Karen. But eleven new scholars have been admitted since my arrival;—some from Mrs. Bennett's and Mrs. Beecher's schools,* with some knowledge of English;—but others were from the jungle, where they had never heard a word of English. To the minds of these I must convey ideas through an interpreter. This is one of the most, perhaps the most unpleasant part of my labors; though not the most difficult, while there are so many about me able to interpret.

My work, though laborious and trying, is on the whole truly delightful. My warmest anticipations are more than realized, while unlooked for trials have not been few. But amid all, I have enjoyed the sweet consciousness of being in the path of duty. Enjoying this, I can endure any trial, however severe. The duties of the school room are so very much like those with which I have been long familiar, that I can scarcely realize that I am so far distant from the land of schools and churches.

* From Tavoy and Sandoway.

You will have received the annual report of the school before this reaches you, and I will only add, that with the five new pupils from Sandoway, and two from Mrs. Moore's Pwo Karen school, our present number is forty five,* twenty-seven of whom are boys. They all appear well, and are making as good progress as any class of children of the same age in America. It is no very strange thing for a child to learn the English alphabet in one day, but a very rare thing for one to be more than a week doing it. They also learn to read their own language in a short time. There is not a scholar who has been long in the school, that cannot read both dialects of Karen, and English also.

I am not able to inform you of any new cases of conversion, nor of any unusual manifestation of seriousness among the pupils; but the throne of grace is still accessible, where, I trust, the prayers of Christians in America will commingle with ours, for the revival of God's work in the dear school; seventeen are still strangers to the grace of God.†

TAVOY.

JOURNAL OF MR. BENNETT.

New yayat proposed—Schools—Tavoy church.

Sept. 14.—As the physicians in Maulmain, and our physician here, concur in saying I must not go into the jungles the present season, and I am not willing to sit down inert, though an invalid, it has occurred to me to get a new yayat in operation, somewhere in the neighborhood of one of the bazaars, where the people can occasionally hear preaching, and where an assistant may sit and converse with the people and distribute books. Made an attempt to-day to hire a corner of one of the new bazaars for this purpose, but the owner is hostile to us, and will not rent a part of the bazaar,

* The number attending during the previous term was thirty-eight—twenty boys and eighteen girls.

† One pupil was added to the church the last term.

or even a piece of unoccupied ground near it. There is an unoccupied plot of ground on an opposite corner of the road, belonging to the government, a very desirable location, and I have made up my mind to ask for it.

Oct. 13.—Yesterday an examination of the schools which Mrs. B. has had under her care during the rains, passed off very pleasantly; they are dismissed for a month. In both schools there are a little over eighty pupils, who have made progress, some in English, some in Burmese and some in Karen.

Last evening the "little flock" in Tavoy met in covenant meeting. I have never met with the dear disciples here when they appeared so spiritual and to be making such steady attainments in the knowledge of truth. A feeling of anxiety seemed to pervade them all, that God would remember the poor Tavoyers and not wholly take away his Spirit from them. Though contrary to the advice of my physician, I have conducted Burmese service to-day, but am weak and much exhausted. We were permitted to meet around the table of the Lord, remembering the love of the Saviour, in his body broken and his blood shed to take away sin. Some of the Karens being present, the communicants numbered about forty.

Favorable intelligence from the jungle—Superstition—A social loss.

Oct. 20.—The pastor at Mata has just come in, and his report is very encouraging as to new inquirers. At the Pwo village on the South branch of the Tennasserim, where the old bookho resides, there are several who are satisfied he has been deceiving them, and they are more than ever disposed to listen to the truth. This old bookho, like many others of his class, has formed a ritual for himself from nat worship, boodhism, and the former superstitions of the Karens, and a little, I believe, from the New Testament. The bookho on the north branch has also lost several of his disciples, as he has lately taken another wife, and polygamy is never a popular

thing with the Karens. This is the young man visited by Mr. Cross and the writer a few years since, and will be remembered as the one who required his feet to be washed and his disciples to be dressed in white. In the Shan Karen village near him, a better disposition is manifested than formerly. We have made repeated efforts to establish schools in these villages, but have thus far failed.

22.—One of my Burmese neighbors came to-day to beg a few flowers, to make an offering for the recovery of a sick relative. I had considerable conversation with him. He assented to the remark that flower offerings could not heal the sick, but pleaded for the practice as a "custom." This is all the plea half the people make for worshipping idols. He seemed to have the superstitious notion that flowers from *here* would be more efficacious as an offering. We make it an invariable rule to refuse such applications, and endeavor to show them the folly of the practice. The custom, however, carries the day with most, though they be more than half convinced of its absurdity.

25.—Dr. W. J. Van Someren and family leave us by the steamer to-day. This is a great loss, as they are Christians, and Baptists, and our intercourse together has been very pleasant. The first house we entered in India, more than twenty-one years ago, was that of his father, at Madras, where we were hospitably entertained. Thus changes ever await us in this life, and happy are they who can look forward with a good prospect of arriving where changes are unknown.

Mrs. Bennett's health is not very firm, but we hope a short stay at Monmogan will do her good. My fever has not returned since I left Maulmain, but I am warned by the physicians not to expose myself to the jungles, at least during the present season.

SANDOWAY.

LETTER OF MR. BEECHER.

A Burman convert and helper.

We had the pleasure, on the last Sabbath of September, of baptizing a Burman who for nearly fifty years was a worshipper, of Gaudama. While the missionaries were still at Rangoon, the Karens of the village in which he was living, first heard the gospel. They were anxious to hear it more fully, and this old Burman, in company with a Karen neighbor, procured and brought to their village the first book that taught the religion of Jesus. From that time he forsook the religion of his fathers, and has made the gospel his study. His only daughter, who was left motherless in infancy, was brought up by Karens and as a Karen. She was baptized years since, with those who had adopted her. Her father was anxious to be baptized at the same time, but the native preachers, distrustful of one who had so long been a worshipper of idols, thought it prudent for him to give more full proof of his faith in Christ, before he made a public profession of belief in the new religion. He and his daughter have now been living at Sandoway about nine months; during which time he has been instructed in the way of the Lord more perfectly, and has given abundant proof that he is a faithful worshipper of God the "Father, who hath delivered him from the power of darkness, and hath translated him into the kingdom of his dear Son."

He is a man of strong mind and comprehensive views, and well read both in the doctrines of Gaudama and of Christ. He is now sixty years old, but possesses an energy, earnestness and rectitude of character, that command the respect of those who know him.

Through the instruction which br. Abbott has given him, and which he has derived from books, he has gained a good idea of what it is to preach Christ to idolaters, and now delights in the work; he is daily and faithfully engaged in reading the scriptures and teaching

the truths of the gospel, in the city and surrounding villages. He understands the religion of Boodh so much better than even its priests, that he is soon able to silence its stoutest champions, and it is said that none in the vicinity who know him will now pretend to discuss with him. It is our fervent prayer that his life may be spared many years, to sow that good seed which shall yet spring up and bring forth fruit abundantly to the glory of God.

GERMANY.

LETTER OF MR. KÖBNER.

Opening of a chapel at Halsbeck.

The following letter, giving an account of the opening of the newly erected chapel at Halsbeck, in the Grand Duchy of Oldenburg, was addressed by Mr. Köbner to Mr. Oncken, by whom it has been passed to our hands.

It was on the 26th of September, 1850, and at night, that the travelling carriage in which I was seated, halted; — my slight slumber was easily broken; and I at once recognized the voice of our dear brother Hinrichs inquiring for me. A hearty greeting soon took place, and the carriage proceeding on its way, left me at Westerstede, where a warm reception awaited me at the house of some brethren; and I once more experienced how easily and naturally a feeling of "home" steals over us even in the remotest places, while in the midst of those who are one with us in the Lord. After exchanging a few words of mutual pleasure and welcome, we retired to rest. The next morning, br. Hinrichs and I proceeded to the estate "Fickensholdt," where we were to enjoy the kindly proffered hospitality of the owner; nor can I without emotion retrace the attention shown us by him during our stay. May the Lord accomplish in him the promise bestowed on the benefactors of his people!

On the 28th of Sept. br. Hinrichs and I drove to Felde to see the chapel. While still at a distance, its new red

roof peeping out from among the green trees and thatched cottages which surround it, arrested our eye pleasantly. On alighting near the chapel our brethren Remmers and F. Oncken met us with countenances radiant with the friendliness of genuine charity. Br. Remmers was superintending the finishing touches which were now being given, and in the mean while br. Bolcken and several other brethren joined us, all indulging pleasant anticipations of a happy morrow.

I now proceeded to examine the building; which owing to its locality and good execution leaves an agreeable impression, although as regards the architecture it is extremely plain. It is situated most conveniently on the high road, where it forms the centre of several parishes in which the members of the church are scattered. The building is railed off from the road, and the intermediate space is to be arranged as a kind of shrubbery. One gable end faces the road and bears an inscription. The two walls forming the length of the chapel contain each four arched windows. The interior of the chapel is conveniently but simply arranged, and confirms the pleasing impression made by its exterior. Between 300 and 400 persons can be accommodated in it. It is to a suggestion of our beloved brother, J. G. Oncken of Hamburg, that this chapel owes its origin; and how would he have delighted if he had been present, to see the work accomplished towards whose execution he has so greatly contributed! The ground on which the chapel was built has been presented to the church by br. Meilan. He and many other brethren have made great sacrifices of time, trouble, and money towards this building.

On rising on the 29th of September, a bright Sabbath morning promised a fair day, and we soon set out to Felde. We were joined by many friends on the way, and many more greeted us on our arrival at the chapel, which gradually became quite filled.

For the first time the praise sounded within these walls whence henceforth the church will in hearts sang and made melod Lord, and tears of devotion the ground. A breathless attention marked the audience the preaching of the word; and as a precaution against disturbance three gens-d'armes were present services were not required.

Order of services.

The order of worship was as follows: After a short prayer, that I might be present with us to bless sang a hymn, after which folk prayer of our Lord contained 6. Another hymn was then sung which br. F. Oncken read the psalm. Then again we raised voices in praise, after which I read from Ezra 6: 16. "And the of Israel, the priests and the Levites and the rest of the children of captivity, kept the dedication of the temple of God with joy." Keeping this in view, I endeavored to show the New Testament dedication house consists, and that in order to form it we must know, 1st. What it is that we are to dedicate; and 3d. What prospects it offers.

In the first part I pointed out the expression "children of captivity" which refers not only to the physical children of Israel whose native land was Canaan, but to those who were in captivity, applies equally to us who are born in the captivity of the god world, in the captivity of a false Church Establishment, and in the captivity of barbarous laws that threaten to punish us at every religious assembly thus being a three-fold bondage. year 1843, June 10th," (these things occur in the sermon), "I was in this country, removed and imprisoned because it was suspected that it was my intention to conduct a religious assembly. This day I address you and

protection of the laws of the land. This is the Lord's work! Yes, this is a day which the Lord hath made, and we shall best keep it by rejoicing with childlike gratitude at the threefold liberty bestowed on us by the giver of this house."

In the second part of my discourse I endeavored to show that the present occasion had no reference whatever to the Old Testament consecration of a place or house, every local solemnity and display in the house of God, in the use of clerical robes, consecrated utensils, &c., being evidently opposed to the spirit of the New Testament and the appearance and custom of the apostles. "We have not met to dedicate this house to-day," (I proceeded to say,) "but ourselves we desire to dedicate anew to the Lord; with renewed humility, gratitude and faith, the powers of body and soul are anew to serve him. You are this day to bind yourselves to the Lord, to come up hither so long as your strength permits, and to depart from hence with rich treasures."

In the third part I endeavored to show that for us there is even more cause for joy, than for those who kept the dedication of the house of God "with joy." "In spirit they had before them the beautiful services which were to be held in the new temple at Jerusalem; but what will the Father permit his children to inherit in *this* place! Oh! what wonders of grace and love will take place here! Jesus Christ and him crucified will be preached; and on this day be it made known for the first time within these walls, that there is no other name by which men can be saved; the preaching of the cross of Christ has commenced here *this* day—and what will be the results? Oh! that they could all pass before the mental eye, they who will here be wounded by the two-edged sword, who are to be overcome by the Holy Spirit, who will here fall down before the crucified, and who will, though self-condemned, venture to make their robes white in the blood of the Lamb. Yes, within this

dwelling of the righteous, songs of joy and victory will resound; for the arm of the Lord will be exalted, and his will be the victory. How glorious the prospect this day opens before us!"

After the sermon another hymn was sung, and br. Bouk from Leer followed with earnest prayer. At length the apostolical blessing closed the pleasing engagements of the morning, during which we had in a rich measure tasted the graciousness of the Lord, and felt our confidence in him renewed and strengthened.

LETTER OF A NATIVE PREACHER.

The following letter was received by Mr. Oncken from one of his fellow-laborers in the gospel, showing the zeal with which the work of evangelization is prosecuted in and adjoining the Duchy of Baden, and the obstacles interposed in its way by the civil government. The communication is dated from Föhr, June 23.

Sale of the bible prohibited.

Beloved brother in Christ Jesus!—It is my pleasing duty to communicate to you something concerning that work which should constitute the main object of every Christian's life. Although I speak of but small things and sorrowful, with regard to the spread of the gospel in these parts—still this rather induces me to write to you, in order to secure the prayers of the brethren in our behalf.

From my last you learned, that the sale of bibles, &c., had been but small; I must now add, that their sale had been entirely prohibited, on the ground of the general laws in force against itinerant selling; we must therefore trust in the Lord, that he may provide a way of proclaiming the gospel to perishing sinners.

Schwetzingen—Tract distribution resisted.

Our Sunday meetings being but poorly attended, owing to the vigilance of the police, I have lately preferred to employ the Sabbath in distributing tracts, by which many opportunities also offer

of making known the Saviour of sinners. It was with this intention that I went to Schwetzingen, near Mannheim, where there is always, at this season, a numerous concourse of people, who resort thither to enjoy the beauties of nature in the grand-ducal gardens, which are laid out with great taste and skill. These gardens, a perfect paradise of beauty, crowded with the choicest productions, both of the animal and vegetable kingdoms, and whose very air is perfume, are well adapted to excite the admiring wonder of a heart not entirely callous, and to raise its aspirations in grateful melody to the Creator of all, singing with King David of old: "How wonderful are thy works!—Come and see the works of God." To me, therefore, this appeared a favorable opportunity of providing my fellow creatures with those means which might lead them to the Saviour.

In the portico of the palace leading to the gardens I began to distribute a parcel of tracts that I had with me; but soon a Prussian lieutenant came up to me, and in a severe manner ordered me to leave, or, in case of disobedience, to expect imprisonment. The sudden interference of this officer had attracted a considerable crowd, who now overwhelmed me with entreaties for tracts, and, though I distributed a great number, all were not supplied. The keeper of the palace also came to me, and demanding a tract, asked me how I dared to propagate such "absurdity;" and, after a severe reproof, bid me depart. In walking across the castle yard I again narrowly escaped being arrested by the soldiers, for continuing to give away tracts; but the Lord conducted me through the midst of them. In these few moments from 500 to 600 tracts had fallen into the hands of unconverted people, nor dare I doubt that the Lord will accomplish that whereto they were sent.

On the same day, I travelled to Mannheim and visited our friend J—; our meeting proved mutually gratifying.

Pilgrimages to Walldürn—The "holy blood"

On the 16th inst. I was at Walldürn, celebrated as a favorite place of pilgrimage of the Roman Catholics. The tales and wonders told me of this place appeared so incredible, that I determined to see and judge for myself. Walldürn is in Baden, in a retired locality. During four weeks, devout pilgrims crowd from all parts towards this place, where they hope to obtain from the holy blood preserved here, pardon of sins, bodily health for themselves and others, and to be released from vows, &c. Alas! my brother, it is heart-rending to see these deluded mortals arrive in large processions, and proceed with flags in their hands and accompanied by music to the church. A large flight of broad steps leads up to it, on each of which a psalm is repeated, after which the pilgrims proceed to the altar of blood, on which a small vessel standing is said to contain the salutary "holy blood."

An old legend says, that ages ago a priest was, during the performance of mass, harassed with doubts whether the cup contained the real blood of Christ; at the same moment an invisible hand overturned the cup, and the contents flowed on the handkerchief of the priest, who, much alarmed, hid it behind the altar. On his deathbed he confessed this sin, after having suffered much remorse, and on producing the handkerchief it was found that twelve holy heads had formed upon it. A miracle so astonishing was not passed over unheeded; a very large church was built over the site of its performance, and it has to this day continued one of pilgrimage, and possesses immense wealth. It is bitter, then, that the faithful resort to find rest for their souls.

With deep emotion, I saw them go up to the altar, which none pass without some propitiatory offering, be it ever so small. Many offer figures cast in wax, others only legs, arms or heads, each according to his necessities, so that in a short time the altar is so laden, that the offerings have to be

removed in baskets; but are then again exposed for sale outside the church. In passing through, the pilgrims pass their hands over the altar and then over their faces and limbs. You may conceive how frequently this is done, when I tell you that the horn of the altar, which is a representation of an angel in marble, has lost a nose and cheek, owing to the frequent handling it has undergone.

It is impossible to refrain from pitying and commiserating these misguided people, when one sees them in their various robes of penance and having performed this long pilgrimage with uncovered heads and feet; others again crouching with peas in their shoes, and some going round the church on their knees until they sink down exhausted. With extreme pain I saw one pilgrim—who had come from a great distance and seemed quite overpowered by the weight of a cross which he bore on his shoulders, his feet uncovered, wearing a black, penitential dress, and accompanied by ten pilgrims repeating prayers—slowly advance towards the church.

Preaching of Jesuits—Fidelity of the pilgrims.

But all these miracles and penances are gradually losing their influence on the minds of the people, and it is only owing to the superior attractions of some eloquent priests that the number of pilgrims has not been greatly diminished this year. These priests call themselves penitential priests or *ligarians*, but they are really Jesuits. I heard two of these brethren preach on the market-place and the steps of the church, which could not contain all who had assembled. One of them preached on *faith*. He endeavored to show that faith is a thing neither to be conceived of nor understood; and having proved this to his own satisfaction, he at once proceeded to the authority of the priests, and did not hesitate to say that they alone could endow the people with this faith; they having received it from the bishops on whom it was first bestowed by the pope, who is Christ's vicar on earth. The

other priest preached from the words, "Children are a gift of God." He was very zealous, and preached with an enthusiasm worthy of a better cause. He spoke of heaven and hell, salvation and damnation, and, what surprised me more, of *election*; but the unhallowed spirit which animated him soon became apparent. Finally, he endeavored to portray the peace of one who dies in the faith;—"The dying man may still during his last moments press the blessed crucifix to his parched lips, and, in the consciousness of departing this life as a Catholic Christian, commit his soul and his children to the care of the most pure Virgin." The crowd dispersed at the conclusion of this harangue, some returning home, others reëntering the church.

On my own return, I had a specimen of the piety of these pilgrims. Meeting with ten or twelve praying women, I gave to the last of them twelve tracts, telling her to divide them amongst her companions, as soon as their prayers should be ended. But they had not proceeded far, when a violent quarrel arose amongst them regarding the tracts, which they suspected the woman, to whom they had been given, intended to keep. Of course all praying was at an end, and I perceived that the leading sister had no small difficulty to keep order, and that even after she resumed her prayers, angry words of contention, instead of responses, were being uttered.

On the whole, the tracts were very well received by the Roman Catholics; but you see, my dear brother, how sad the state of things is here; nor can I doubt that you will redouble your intercessions for this benighted people, and also for me, who am but weak and fearful. One man, of whose persecution by his mother I told you in my last, has passed from death to life. Another friend and his wife are now anxiously inquiring the way. May the Lord himself gather a flock here, of those whose robes have been washed in the blood of the Lamb! And to His name shall be all the glory

THE BRITISH COMMISSIONER AT
ZANTE.

In our last number, p. 69, is a letter from Mr. Buel, which reflects on the conduct of Sir Henry Ward, the British Commissioner of the Ionian Islands, and among other things refers to his reply to Mr. York's memorial. As a fuller statement of that reply has since been furnished to us by Mr. York, which wears a different aspect in some respects from Mr. Buel's, and the Commissioner is entitled to the benefit of the difference, we give the substance of it:—

Government is both willing and able to guaranty liberty of conscience, but it cannot guaranty private individuals in the exercise of a profession in which success mainly depends on public opinion, against those injuries which a change

of opinion may produce, however unprovoked by their own conduct.

That Mr. York did not receive protection, was owing to the *suddenness* of the attack.

As the government had acted leniently towards the offenders, public feeling was less excited against Mr. York, and hence, as he enjoyed the esteem of many for his eminently useful services, he could, under their patronage, continue his labors unmolested.

When Mr. Y. complains of the conduct of the government, he should remember that religious matters are not under its control; that a Roman Catholic convent was pulled down in Charlestown, U. S., by a mob, and in Birmingham, Eng., the Unitarian chapel of Mr. Ross had suffered the same fate.

 MISCELLANY.

RELIGIOUS MOVEMENTS IN
FRANCE.

The separation of Church and State, though the temporary political strifes are so turbulent as apparently to drown the question, is attracting increased attention in France. There are two parties that agree in favoring such a measure—the Protestants, who naturally desire freedom of worship, and the infidels—unhappily a large and increasing class of the people,—who have less laudable grounds for advocating it. Besides these, the division of the Papists into two factions renders it not unlikely that a portion even of these might favor it under some circumstances. These two factions have always existed under different names, one headed by the Jesuits, commonly styled *Ultramontane* and devoted to the authority of the Pope in all things, the other disposed to maintain in certain things the independence of the Gallican church. It is by no means improbable that some aid would be ren-

dered by one of these parties, were the religious establishment violently advocated by the other, and likely to favor its particular interests.

Two recent transactions, related by the correspondents of the *London Evangelical Christendom*, give an indication of the state of feeling that is prevalent. Our readers may have noticed some allusions to the fact that a motion was recently made in the National Assembly for the stricter observance of the Lord's day, which was unfavorably received. The incident is very properly regarded in this country as giving new evidence of the irreligious state of France. But while this is true, it would be wrong to suppose that the irreligious are alone in their opposition to this measure. It was proposed by M. de Montalembert, well known as the leader of the ultramontane party, and an enemy of religious liberty. There was nothing strange in the jealousy with which the true friends of the observance of the Sabbath

looked on this proposition. They had reason to dread the most meritorious project in such hands. Then the terms of the proposed act were of a character to suggest important questions. It forbade the prosecution of public works on Sundays, and required that no workmen, with certain exceptions, shall be compelled to labor on that day, imposing penalties in case of disobedience. One of the correspondents alluded to, remarks :

"After having compelled the nation to rest on the Sabbath, will not the Assembly have the further right of obliging the nation to keep holy the Sabbath day? And what is understood by this hallowing of the Sabbath? Going to mass and vespers. And what penalty will follow disobedience? Instant removal to the Inquisition."

We might reply that there is no necessary connexion between the statute proposed by M. de Montalembert and the enactments here suggested, but our object is not so much to commend the reception of this proposition, as to show the motives which induced good men to look with suspicion upon it.

The other transaction, though a matter slight in itself, kindled "a great fire." A priest near Bordeaux recently refused to give the last sacraments to a young girl, because she declined to comply with some of the conditions of absolution he imposed upon her; after her death he likewise refused to perform the customary rites of burial. The mayor of the commune endeavored in vain to induce the priest to attend, and met with a similar refusal from the curé of another parish. He then went himself to the grave and delivered a touching address to a large concourse of the people. The press took it up. The priests maintained, and their partisans echoed it, that they could not be controlled in this matter by civil magistrates, but were answerable only to God and to their ecclesiastical superiors. Certainly, their opponents replied,—you may take this ground, provided you will

relinquish your salaries from the public treasury, for which every citizen is taxed. But so long as you demand that the State shall support you, it will not do to claim independence of State control. Thus by degrees just views on religious freedom are gaining access to the public ear, and sinking into the public mind. They will not be fruitless.

THE HILL ARAANS.

The English Church Missionary Society has an extensive field of labor in Travancore, at the southern extremity of the Indian peninsula. It is divided into six districts, having 3,558 nominal converts under instruction, of whom 889 are communicants. Their labors are directed to three classes of natives: Syrians, or members of the ancient church of India, who retain only a faint tradition of the truth, with various corrupt ceremonies of worship; the Romanists, many of them originally Syrians; and heathen of different castes. Among the latter is a class of aboriginal mountaineers, among whom a station has been commenced, described by one of the missionaries as follows:

I consider these mountaineers to be the most promising part of the vineyard entrusted to me. The villages are situated on the mountain sides, little terraces being cut out on the steep ascents to prevent wild elephants getting to them. They are surrounded by dense forests of splendid trees, every valley having a little stream falling over granite rocks. The headman of one of the villages, who has joined me, is considered very wealthy, his annual crops yielding him 10,000 or 12,000 parabs of paddy, beside other grain. His place is called Combukuthie, from the mountain having at a distance, in their idea, the appearance of an elephant fallen with the tusks to the ground. Copara and Magapata are the two other villages. Some of the inferior Circar officers, together with some Syrians and Moormen, who had made great gain by oppressing and cheating these people, oppose the progress of Christianity in these hills as far as they can; but, thank God! hitherto, with one exception only, with no success. My readers and schoolmasters take it in turn to stay a month

each with them; and, as I have already mentioned, prayer-houses have been built; the Sunday is kept holy; the little huts in which lamps to the memory of their ancestors were kept burning, have disappeared; prayer, morning and evening, as well as on Sundays, is offered up unitedly; old and young, all capable of learning, are doing so; and I hope before long I shall have some young men among them capable of teaching others. One great drawback is, that during some months of the year the hills are very feverish, so that it is exceedingly dangerous for those who are accustomed to the low country to live there. One of the schoolmasters

has died of the fever, and another is slowly recovering from it; two or more having got over it already. The habits, figures, and customs of these Araans are very different from those of the people we have been accustomed to. Truth is very rarely departed from. Industry, hospitality, and freedom of speech, appear marked in their character. There is no fawning nor cringing about them; so that even while teaching them, if any thing is told them beyond their comprehension or belief, they say so at once. The heathen customs of the women in the lower part of Travancore are not known among them.

AMERICAN BAPTIST MISSIONARY UNION.

OBITUARY OF REV. CYRUS BARKER.

BY REV. J. O. CHOULES, D. D.

To record the Christian excellences of men who have feared the Lord and served their generation by the will of God, is a duty to which we are commended by the sanctions of the word of God. The writer of this sketch has no intention to compose a panegyric, and the humility which so strikingly characterized the man of God, who is the subject of this memoir, would render it improper. If the voice of our departed brother could be heard upon this point, he would say, "Do not eulogize me, I have been an unprofitable servant. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake.'"

His birth and education.

The Rev. Cyrus Barker was born March 27, 1807, at Portsmouth on Rhode Island. He was the third son of Christopher Barker, a farmer, and a man distinguished through life for integrity, piety and strong common sense. He was a "man greatly beloved," and his influence among his neighbors was deservedly high.

It was the happiness of Cyrus Barker to belong to a family preëminently distinguished for the prevalence of piety.

Perhaps no family living has had such a numerous representation at one time in the ranks of Christ's militant church. The number of professors of religion, all living some twenty years ago, in the range of the Barker family, could not have been less than fifty. The great characteristic of the piety of this family circle was earnest simplicity.

One venerable man, Samuel Barker, great uncle to Cyrus, was for a long course of years deacon of the second Baptist church in Newport, and in some respects a most remarkable man. His devotion to his duty as a member and an officer of the church, was perhaps never surpassed. When on his deathbed, his pastor entering his room at the close of the Sabbath day services, the venerable man accosted him, "Pastor, I never heard you preach a sermon, but I always prayed God to bless and help you." No wonder that he was a growing Christian and enjoyed the provision of God's house.

The early years of Cyrus were spent upon his father's farm, and the only advantages which he had for education were derived from the district school, which was taught with frequent interruptions. At a fitting age young Barker applied himself to the trade of a house carpenter. In his boyhood and youth

he was strictly moral, and his manners were sedate, but he manifested no indication of piety.

In 1829 he resided in New Bedford, Mass., and was with a brother-in-law engaged upon the erection of the William Street Baptist meeting-house. At this time a revival of religion was enjoyed in several of the churches of the town. Mr. Barker was very seriously impressed, at his work, by the thought that he was helping to build a house for God's worship, where Christians would be trained up for glory, and yet he had no reason to believe that he was a Christian. The thought, no doubt, was suggested by the Spirit of God. It produced blessed results; and surrounded as he was by means most favorable to spiritual cultivation, he became a decided Christian and was baptized by the pastor of the Baptist church.

In 1830-31 he returned to Portsmouth, and again resided under the parental roof—united with the second Baptist church in Newport, and became a steady attendant upon all the services of the sanctuary. At this period his health was poor, his spirits were depressed, and his conversations with his pastor painful and gloomy. On one occasion he observed that he desired to perform all his religious duties because he was bound to do so, but they had no power to afford him comfort. Much of this depression arose from disease; but it was not long before his pastor was conscious that some secret grief was also connected with the state of mind; and it will never be forgotten with what deep humility he at last acknowledged, one Sabbath day, that for months he had almost been driven to desperation by his conviction that it was his duty to preach, while he felt his unfitness and perfect want of education and ability. A conversation with his judicious father led to an arrangement, by which he was assured that, if the church thought fit to encourage the measure, he should go to Newton, where at that time there was a course of preparatory studies pursued

by a few young men who were not connected with the Theological Institution. The church heard Mr. Barker several times, and cheerfully encouraged him to go forward and at all events endeavor to ascertain what the will of God was concerning him. Soon after he went to Newton his pastor visited him, and asking how he was pleased with the study; he replied, "O it is hard, very hard work; but I mean to go on for the sake of my object." At the seminary he was respected and beloved for his earnest piety and the genuine humility which marked his course.

In 1833 the connection between Mr. Barker and his pastor ceased, and the writer knew but little of his course until 1847, when again becoming pastor of the second Newport church, he found that he still retained his standing in the membership of that body, and a pleasant correspondence was re-opened.

After leaving Newton Mr. Barker removed to Hamilton seminary, N. Y., and pursued his studies there with great assiduity and success. It is much to his honor that he succeeded in obtaining the perfect confidence and attachment of the venerable Dr. Kendrick, then president of the institution, and who spoke of Cyrus to his pastor as "a most excellent and holy man" who "was sure to do good."

Called to be a missionary—His field of labor.

At this school of the prophets, where the missionary spirit has always burned brightly, Mr. Barker became impressed with the desire to spend his life among the heathen and build up the kingdom of Christ in the desolations of the East. The sacrifice of a son was felt by his venerable parents to be costly, but they acted upon the principle that nothing is too precious for Christ, and they gave him up; they would not have him stay if his Master needed him.

In the month of August, 1839, Mr. Barker was married at Camden, N. Y., to Miss Jane Weston. At the close of the month he was ordained in the second

Baptist church at Newport, and after affecting farewell services in Newport, Providence and Boston, he and his wife sailed in the *Dalmatia* for Calcutta, Oct. 22;—which he reached safely the last of Feb. 1840.

The designation of Mr. Barker was to the Nagas, in Assam; but he turned his services to the Assamese Mission, satisfied that it needed assistance, and that the brethren had not the ability to carry on both missions. Mr. Barker displayed sound practical judgment in the selection of favorable localities for points of Christian effort. Gowahatti was his chosen and beloved sphere of labor, and here Christ had much people, whom it was the honor and privilege of Mr. Barker to gather into the fellowship of the Christian church.

It is not necessary to trace the ten years of toil and effort in which Mr. Barker became endeared to the Board he served, the brethren with whom he was associated, and the converted heathen who owned him as their father in Christ. Much of the missionary's time and thought was devoted to the formation and support of native schools, and over these he watched with paternal solicitude. The writer does not know that he can better introduce Mr. Barker's position at Gowahatti to his readers than by inserting the following extracts from a letter addressed by him to the church at Newport, in June, 1849.*

"We learned from one of the letters received on the return of Mrs. Brown an interesting fact of which we were before ignorant—and what do you think that could be? Was it your having obtained a pastor, your having a crowded house, a flourishing Sabbath school and a sewing society? No. It was pleasing to know that you had these means of being good and doing good; but none of these was the fact that most interested us. What could it have been then? It was that you had a charity box with the significant name "*Assam*" inscribed

* The ladies of that church had sent him and his family a valuable box of clothing, and in it a quilt or counterpane, in the fabric of which the names of the pastor, deacons and members of the church were written, and appropriate texts of Holy Writ.

on it. Yes, this interested me very much. It was the name of our adopted country; and because little known, little thought of, and little prayed for, we were the more pleased that you had not disdained to find a niche for it under the roof of your consecrated house of worship. Because you have done this, we infer that you think of us and of the poor Assamese and the country of our adoption, and that you have found a place for the interests of this mission in your affections and prayers, for where your charities are, there must your hearts be also. Because you have done this, and of your own selves, we will speak a word about Assam; and you will believe me when I tell you there is no place in more need of your charities. Could I connect it with Burmah, or the Karens, or the Chinese territories, I should, perhaps, draw many eyes towards it. But we have no Burmah or China to boast of, though the Chinese are coming over the hills at the head of this valley, and the Burmans and Chinese come over to trade, and we are surrounded on all sides with teeming millions, who never saw a Christian, or know there is a bible. But of these I cannot now speak.

Assam is divided into six principal divisions. Kamroop is the name of this division. It is the most western, and joins Bengal. It is the smallest, or among the smallest in area, but the most populous, containing about half a million of people, and paying the most revenue to government. The next most populous part, and the most profitable to government for its revenue, is Durrung, and within a couple of hours' travel of this; so we do not want for population, misery or death. The inhabitants are chiefly Assamese. The next considerable class of people are the Kacharees, extending up into Durrung, and forming the best of that population. They are a people descended from the hills into the plains, having a language of their own not reduced to writing, but speaking the Assamese language also. There are also some Bengallees. Our parish, then, contains about a half a million of people. They are poor, the most of them farmers. They take care, however, not to cultivate much, and are contented with little, living on rice, vegetables and fish; but perhaps three-fourths know not the luxury of salt. They are ignorant, only a small portion of them can read, and those are not very learned, because they have nothing in their books but nonsense to read.

They are idolaters, and worship almost everything—the river—their boats—a great tree—a great stone—an old cow—a cooing dove, or a parrot. Particularly do they worship what they fear. Of evil spirits they have a great dread, and thus worship devils rather than God. The Kacharrees worship the cactus, or some small shrub or tree of that species. This I believe is their only object of worship. They are a simple, laborious, harmless people,—a fit people for Christian benevolence to pity and save. They are not Hindoos, but are fast learning their pernicious ways. Two of our converts are from this people. Could they be blessed with the gospel, we might see them flocking to the Saviour as the Karens are.

When we have said they are poor and ignorant, and idolatrous, we have said a good deal; for of such is not the kingdom of heaven. But when we have said this, we have said only a part of what is true of them. They have not the gospel. They have not the gospel, in the sense even in which many heathen nations have it. A man may be very sick, but with a good physician and plenty of medicine by his side, he may be regarded as half well, and so might the Assamese were they instructed; but no such antidote accompanies the cup of sorrow which they are doomed to drink. The great majority live from year to year, and are destined still to live and still to die, and go into a vast eternity, without knowing that Jesus came into the world to save sinners, and without knowing that just before he ascended to his exalted throne in heaven, he called his disciples around him, breathed on them; communicated to them the Holy Ghost, and commanded them to go into ALL THE WORLD and preach the gospel to every creature.

But to return; our parishioners wish to be instructed, but are unwilling to pay their schooling. They are willing, to some extent, to hear the gospel, but from them no filthy lucre can be sponged for its support. We must, for the present at all events, furnish them with books, quills and paper, and educate them, and put them in a way to help themselves. Preaching directly to the natives, and schools, are the two principal means employed by us for their conversion. We find that schools taught by heathen—while the children are surrounded by heathen practices—and without the daily superintendence of a Christian or missionary, are of but little use. We have, therefore, commenced board-

ing and educating as many as we can with our means, taking them young, and keeping them a number of years. We can support boys and girls in such schools, and have them completely under our influence for less than two annas per month. This is the plan pursued with the Karens at Maulmain.

We have said these few things of this district and this people, and of the position we occupy, with an especial object in view. You may have already seen the tendency of our remarks to the end contemplated. They are directed towards that charity box of yours, which has Assam inscribed on it. And they are preparatory to a question I am about to ask, and which, perhaps, you already anticipate. It is this. How many of you will adopt a child, and put it under our care to be educated, paying twelve dollars a year for its support? We take them from their nearest relatives under a written agreement, for a certain number of years, according to their age. How many of your number will join together and become one of two to support a boy or a girl? There must be something done for this people. If we do not do it, God will put us aside and introduce those who will. If the children hold their peace, the stones will cry out. There is a moral necessity for our advance or retirement. The "kingdom of dominion and greatness of the kingdom" must be given to the people of the saints of the Most High. Do not fancy that because we are nearly out of the world we are beyond the bounds of your sympathy and need; nor of the help of the American churches. If you were to take your place by our side in this compound, we could point out to you five or six heathen temples crowning as many hills. On the highest of the hills and in the most celebrated of the temples is enshrined the Goddess of Love, and worshipped in a form not to be mentioned. The deeds of darkness done there cannot be told to a Christian church. But these are the happy innocent heathen of our infidels. She sways her sceptre over all this valley, and boasts of the *most*, and *most* devoted followers, and she can look down from the eminence which she occupies on us, and boast that more costly sacrifices are laid at her feet, than are made and offered for the spread of the gospel in this valley. Her devotees come long journeys and from distant countries, endure great fatigue, and often suffer death. But I promised not to recapitulate the horrors of heathenism.

Gowahatti is surrounded by hills, through the midst of which the Brahmaputra winds its way—one of the purest, coolest and noblest of the rivers of India. This river forms the northern boundary of the town. Beyond it are a few isolated hills—then an extensive and populous plain—then the lofty Himalaya mountains, whose peaks are from this seen covered with snow. The town contains ten or twelve thousand inhabitants, and is said to be one of the prettiest places in all India. The mission compound is a square, containing an area of between six and seven acres, bounded by a street on every side, and running down to the banks of the river. But I must close. We are embarked in a noble but fearfully responsible enterprise. Our hearts must be in it, and God must be our helper.

Failure of health—Departure from Assam.

Mr. Barker's labors were far too arduous for his strength, and painful intelligence kept his friends in alarm lest his useful life should be terminated. His wife says, "His labors were too excessive—all day with the natives, and till midnight in his study." In 1849 the worst fears were felt by his brethren of the mission respecting his health, and all other remedies having proved inefficacious his medical advisers ordered him as a dernier resort to try a voyage to his native land. The trial was great; his beloved disciples had claims upon him which he felt; and it was with reluctance that he consented to suspend his labors.

In October he and his family took passage on board an English vessel bound to London. The grief of his church and the dear children of his school was called out by this event, and very affecting were the demonstrations of their love to Mr. and Mrs. Barker. The following letter was addressed to him by one of the native members of his church.

"Gowahatti, 29th Oct. 1849.

"My dearest Pastor,—What shall I write to you, and what shall I say? It makes my heart bleed when I think about you, from whom I separated yesterday, never to meet again—for a season. How much we feel the loss of

that voice which we have heard for many years! We see every one around us, and we hear not the voice of the new shepherd who fed our souls with the bread of heaven; he is not here; he has gone to his own native land; we do not know whether we shall meet him on earth to praise that God with whose love our hearts were bound. Though we may be separated on earth, we shall soon meet in that heavenly bliss where we shall never have to part again. Our fellowship will continue forever; and there we shall shine as the stars, in presence of the Lamb of God that taketh away the sins of the world. This binds up my bleeding heart and dries up my weeping eyes. My dearest suffering pastor, I shall never forget all your fatherly kindness to me. I am not able to write a very long letter to you at present. I hope to write to you soon again. Please to let me know how you are, and that will comfort my heart. O that the Lord will be pleased to restore our dear pastor speedily to us for Jesus' sake.

Believe me, my dear pastor,
Your most affectionate
Friend in Christ.

Here it may be remarked, Mr. Barker's last sermon was preached at Calcutta from these words, "Thou hast the words of eternal life."

After leaving Calcutta and getting to sea Mr. Barker improved wonderfully, so much so that hope was firmly planted in Mrs. Barker's breast and she expected nothing short of speedy restoration; but the system was too thoroughly exhausted to derive lasting advantage from the means, which at an earlier period of disease would certainly have been useful. On the 17th Jan. his feet began to swell, owing to extreme debility. Applications that were resorted to, in a degree checked this symptom, and as the swelling subsided Mr. Barker went from his cabin to the deck, as usual. Jan. 22d he was attacked with violent pain, and on the 24th was kept from going on deck for two days. The medical man on board was kind and watchful, and every attention was paid to the sufferer. The 28th saw him still confined to the cabin and growing evidently weaker; his breathing was very distressing, and

when he endeavored to rise up in his bed, he was well-nigh suffocated. The symptoms that now exhibited themselves were fearful; the mind began to wander, and ran upon the affairs of Assam. On one occasion he sang with a strong voice,

"O for a closer walk with God."

The doctor told Mrs. Barker that her husband should have left Assam in 1844 on his first pleuritic attack. On entering his cabin, Mr. B. asked his wife to pray for him, that his faith might be strengthened and the Lord made sensibly precious to him.

Last hours—Burial at sea.

On the 29th he was much weaker, and trying to get from his cot he had to lean against it and gasp for breath. The doctor now pronounced him to be in a dying state; and he was laid on a sea-cot for the last time. He became alarmed at the sight of the doctor and at his conversation with Mrs. B. Mr. Burpé, a returning missionary, prayed with him, and at the close he solemnly repeated "Amen; the will of the Lord be done." His mind dwelt through the day upon the arrival of new missionaries, and reaching St. Helena; and of this wandering the patient at moments seemed aware, and observed that he imagined strange things. Mr. Burpé prayed again, and inquired if Christ was precious to him. Mr. Barker then noticed the children, kissed each of them and blessed them, lifting his hand upon their heads; over the youngest he offered a prayer. This exertion was too much for him, and he burst into a profuse perspiration. He knew his friends and recognized his wife, addressing her in words of endearment.

Mr. Barker talked much in Assamese to the disciples as if present, and asked one if he continued in the daily practice of reading the scriptures and prayer. He then called for Mr. Danforth, but was told that he was far from Gowahatti, on the ocean. Mrs. Barker asked him, "What shall I write to the church and friends at Gowahatti?" "Assure the church of my warm and unabated affec-

tion, and that it will be my highest happiness to hear of their spiritual prosperity." "What shall I write to our American friends?" "O Jane, I am too weak now," he replied, "I did not wish to die in this eventful day; but when the Lord calls what shall feeble man say? I commit my spirit unto Thee." On one occasion he begged his wife to pardon all his short-comings, and said he had never had occasion to forgive her anything.

The doctor urged sleep, hoping to quiet the wanderings of his mind; but the rolling and pitching of the vessel was dreadful, and no one could maintain a position without holding on. During the entire night the tempest increased, and morning brought no alleviation. Mr. Barker now seemed more disposed to sleep. While the doctor and friends remained, Mrs. B. retired for half an hour, and on coming back he grasped her hand, and said "How hot! you require medicine more than I do."

The dying testimony of the missionary may be found in the following expression, uttered a short time before his death. "I have tried to devote myself devoutly and faithfully to my Saviour; but I make *no account* of any thing that I have done, but all account of what my precious Saviour has done."

Death was now fast doing his work. Excessive perspiration burst from every pore. He would be insensible for a little time, and then rouse up and utter a few broken sentences; he heeded not the raging of the elements, which was so terrible that it was very difficult to stand at his side.

All the passengers but three and the children, were gathered in the cuddly room, watching with intense interest the raging sea. At about 11 he rubbed his eyes, then looked up and smiled, and said, "Jane, how strangely you look; I shall begin to ask if you know me!" His hands became cold, nails blue. "I besought him in vain," said his wife, "for one more word, one look of recognition;" then there came one long breath, and then another; when a tre-

mendous sea came over the deck, raising the cot from its cleets and casting Mrs. Barker to the other side of the room. When she was assisted back, she witnessed one more deep breath, and all was over! He had burst his prison house, escaped from life's storm and tempest, and was introduced to the mansion above, prepared for him by an elder brother's care. The countenance of the man of God was placid and natural, as in other days.

The corpse was immediately prepared for its last resting-place. The situation of the ship was eminently dangerous, and the body was placed in the boat for the night. The next day at noon the bell rang, the ship's company assembled, and the captain read the solemn service. The sea was too rough for Mrs. Barker to be present. It is a singular circumstance that the spot of ocean where the missionary reposes, till the resurrection morn, is near a rock that bears his name. Mr. Barker was buried off the African coast in the Channel of Mozambique, near Barker's rock, Lat. 33 South, Long. 31 East.

Mrs. Barker and her fatherless children reached England in safety, and

arrived in the United States enjoying the fulfilment of those promises which God has given to the widow and the orphan. On her arrival at Portsmouth and Newport, Mrs. Barker was received with the kindest affection. A very large and solemn congregation was assembled in the 2d Baptist church, when a funeral sermon was preached by the pastor of the church, to which Mr. Barker was still attached at his death. The discourse was founded on Acts 20: 24. The Rev. Messrs. Adlam and Jackson united in the services of the evening.

Mr. Barker was not distinguished by varied acquirements or profound intellect, but he was eminent for personal piety, entire devotedness to his missionary work, and amiableness of temper; and possessed that strong common sense which gave directness and effect to all his labors. Few missionaries have been more blessed in the selection of a wife; and the cheerful, intelligent piety of Mrs. Barker must have been his greatest earthly solace. May the widow and the fatherless ever experience the loving kindness of the God of missions and the generous support of the friends of missions.

ANNUAL MEETINGS.

The Board of Managers of the American Baptist Missionary Union will hold their 37th annual meeting in the meeting-house of the Bowdoin Square Baptist Church, Boston, on Tuesday, May 13th, 1851, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec'y.*

Williamsburgh, Feb. 24th, 1851.

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting-house of the Bowdoin Square Baptist Church, Boston, Mass., on Thursday, the 15th of May next, at 10 o'clock, A. M. The annual sermon will be preached by Rev. William Hague, D. D., of New Jersey, or Rev. V. R. Hotchkiss, of New York, his alternate.

W. H. SHALER, *Rec. Sec'y.*

Brookline, March 12, 1851.

DONATIONS.

RECEIVED IN FEBRUARY, 1851.

Maine.

Bucksport, M. G. Buck,	5.00
Buxton, ch. mon. con.	
2.75; Sab. sch. 2.25;	
Mrs. Sally Bradbury	
1	6.00
Oxford Asso., J. B.	
Thayer tr., viz., Nor-	
way, ch. 2; Rev.	
J. P. Hunting 2;	
Buckfield, ch. 75	
cts; Rev. N. Chase	
1; Rumford and	
Milton, ch. 90 cts;	
Paris, ch. 56.25; a	
friend to miss. 5;	
Livermore, 1st ch. 10;	
2d ch. 50 cts; Tur-	
ner, ch. 63.70; Miss	
E. Thayer, her dying	
gift, 1; Sumner, ch.	
15.32; Poland and	
Oxford, ch. 1.21, to	
cons. Rev. Nath'l	
Chase L. M.,	159.63
Bowdoinham, Asso.,	
W. R. Prescott tr.,	
viz., Green, ch. 5;	
Wayne, ch. 8.53;	
Hallowell, ch. 35;	
Sab. sch. for sup. of	
a child in Maul-	
main Karen Normal	
sch., 14	62.53
Cumberland Asso., J.	
Chandler tr., viz.,	
Freeport, ch., 9.67;	
Bath, ch. 10.31;	
Maquoit, Capt.	
Stanwood, 15;	
Brunswick, R. T.	
Dunlap 5	39.98
Waterville, T. Bou-	
telle	5.00
per Rev. Nath'l But-	
ler, agent,	267.14
Damariscotta, ch., "a	
friend"	25.00
Wiscasset, John Syl-	
vester	5.00
	\$308.14

Vermont.

Townsend, "a friend"	50
Georgia, ch., Alvah Sabine	
tr.,	5.00
Grafton, "a friend"	100.00
Fairfax, 1st ch.	18.00
Charlotte, ch.	15.00
	138.50

Massachusetts.

A friend, for African mission,	50.00
Charlestown, 1st ch., Sab. sch.,	
I. F. Arnold tr., for Assam	
Orph. sch.,	22.27
do. High St. ch., Miss	
Martha Whiting, (40 of	
which is for a Karen	
preacher, and 25 for a pu-	
pil in Miss Vinton's sch.	
at Maulmain,)	65.00

Charlestown and Somerville,	
ch.	25.00
Cambridge, 1st ch., Judson	
Miss. Soc., Miss M. W.	
Hancock tr., for sup. of a	
girl in Mrs. O. T. Cutter's	
sch. at Sibsagor, 25; Geo.	
Cummings 400	425.00
East Cambridge, ch., (of	
which 25 is from the Sab.	
school for sup. of a child in	
Mrs. Jewett's sch. at Nel-	
lore,) to cons. Samuel W.	
Taylor L. M.,	100.00
Northboro', Samuel Wood	5.00
North Oxford, ch.	67.62
Boston, Charles St. ch. 68;	
Fem. For. Miss. Soc.,	
Mrs. D. Sharp tr., to cons.	
Mrs. Lydia Bolles L. M.	
100	168.00
do. Baldwin Place, ch.	300.00
do. Bowdoin Square Board	
Benev. Operations, W. C.	
Reed tr., Moses Pond, to	
cons. Mrs. Nancy Pond	
L. M.,	100.00
Framingham, Abner Haven	3.00
Reading, Eben Eaton	5.00
Groton, ch.	12.00
Weston, ch. and cong.	61.38
Mansfield, ch.	6.48
Saugus, "a friend of miss."	5.00
Egremont, ch.	7.50
Lowell, 1st ch. Sab. school, for	
sup. of Dennis P. Bates in	
Assam Orph. sch.,	18.00
do. Worthen St. Sab. sch.	
class, to sup. two boys in	
Assam Orph. sch. named	
Justin Cockran and Mark	
Andrew Cummings,	50.00
Roxbury, Tremont ch., R.	
W. Ames tr., mon. con., to	
cons. Joseph C. Somerby	
L. M.,	105.54
West Bridgewater, Mrs. Ca-	
pen	50
Chelmsford, 1st ch.	17.37
	1,609.66
Less over credited Framing-	
ham ch.	38.00
	1,571.66

Rhode Island.

Woonsocket, ch., mon. con.	17.00
Providence, a member of 1st	
ch.	200.00
	217.00

Connecticut.

Wilton, Mrs. Laura Olmstead	5.00
Greenport, Rev. C. J. Hop-	
kins	5.00
New Haven, 1st ch., (of which	
30 is from the Sab. school,)	218.55
Bridgeport, ch. Sab. sch., for	
the Assam Orph. school,	10.00
New London, 2d ch., "sundry	
colls. and subs. includ'g that	
of a fr'd to miss. in North	
ch. Troy, N. Y., to cons.	
Rev. E. R. Warren L. M.,	100.00
Suffield, Fem. Miss. Soc. of	
the Conn. Lit. Inst., for	
sup. of Lavinia M. Par-	
ker in the Maulmain Karen	
Normal school,	5.00
	343.55

New York.

Evans, James Ayer and wife, for sup. of two girls in Assam Orph. school, named Sarah Reliance and Ann Augusta Ayer,	50.00	
Onida Asso., Ephraim Palmer tr., to cons. Alfred Wells, Ephraim Palmer and John Tunbridge L. M.,	479.00	
Colesville, ch., Luther Badger 5; D. F. Leach 3; Mrs. Marshall 1	9.00	
New York city, W. H. Munn, to cons. Miss Mary W. Munn L. M.,	100.00	
do. do. 1st ch. For. Miss. So.	500.00	
Bethesda, ch. 8 56; Bloomingdale, ch. 88 cts.	9.44	
St. Lawrence, Miss. Conv., M. G. Peck tr., to cons. Rev. James M. Beeman L. M.,	129.00	
Hamilton, Soc. of Miss. Inquiry of Madison University	15.00	
Piermont, ch. 6; Sab. sch. 1;	7.00	
Warwick, Mrs. Mary A. Hoyt	2.00	
	<u>1,291.44</u>	

New Jersey.

Jersey City, Union ch.	6.12	
Patterson, 1st ch., (of which 18 is from Sab. sch.,) to cons. Alex. W. Rogers, M. D., L. M.,	100.00	
Holmdel, ch. 18.87; Fleming-on, ch. 39.25; Sandy Ridge, ch. 39.63; Lambertsville, ch. 12; Haddonfield, ch. 49.13; Camden, 1st ch. 13; Scotch Plains, 9.69; Marleton, ch. 11.37; Moorestown, ch. 2.82; Nottingham Square, ch. 1; Freehold, ch. 40; Sampson, Geo. Wells 1; Cherryville, ch. H. Deats 10; Baptistown, ch. 20; Cohansay, ch. 17; Pemberton, ch. 55; Bordentown, ch. 29.68; Bethlehem, ch. 13.69; Allowaystown, ch. 14.43; Cape May, 1st ch. 6.50; 2d ch. 22.12; per Rev. Thomas Swain, agent,	389.00	
	<u>495.12</u>	

Pennsylvania.

Upland, John P. Crozer, to cons. Mrs. Sarah L. Crozer L. M.,	100.00	
Bridgewater Asso.	125.00	
	<u>225.00</u>	

Ohio.

Mecca, Rev. B. Phelps	2.10	
Zoar Asso., G. C. Sedwick tr., Franklin, Charles Butler, to cons. himself L. M., per Rev. Nath'l Butler, agent,	100.00	
Warren, ch. and cong.	22.52	
Bellvue, ch. 8; Mrs. H.		

Martindale Kirkland 2; Painsville, ch. 7; Chardon, ch. 10; Little Mountain 1.18; Mrs. P. Cunningham 2.50	30.68	
Cincinnati, 1st ch. Sab. sch., to cons. Henry Stone, Jr., L. M., (one half of which is for sup. of "Solomon" and "Rebecca" in Assam Orph. School,)	100.00	
	<u>268.30</u>	

Illinois.

Upper Alton, Rev. Washington Leverett	3.00	
Woodburn, ch.	75	
	<u>3.75</u>	

Michigan.

Michigan Conv., per Rev. M. Allen, agent,	100.00	
Milan, ch.	2.50	
St. Mary's, Ojibwa Mission, mon. con. 5.40; Mr. Sanborn 50 cts.; Mr. Seymour 1; Tekuamina, ch. 4.91	11.81	
	<u>114.31</u>	

Wisconsin.

Barabro, ch.	1.75	
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Canada West.

Grand River Asso.	7.00	
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Burmah.

Maulmain, Mrs. E. C. Judson, "for money received from the Publishers of the Memoir of Mrs. Sarah B. Judson,"	132.12	
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China.

Hongkong, Rev. Wm. Dean	6.98	
	<u>\$5,124.62</u>	

Legacies.

Cambridge, Ms., Josiah Hovey, per George Cummings Admr, in part,	1,500	
Newark, N. J., James Vanderpool, per Beach Vanderpool, Exec., in part,	100	
	<u>1,600.00</u>	

Total from April 1, 1850, to February 28, 1851, \$57,351.99.

The treasurer also acknowledges the receipt of the following sums, viz:

American and Foreign Bible Society, for translating and printing Karen scriptures,	\$1,000 00	
Siamese scriptures,	500.00	
Assamese scriptures,	500.00	
Chinese scriptures,	500.00	
Teloogoo scriptures,	500.00	
	<u>\$3,000.00</u>	
American Tract Society, for publication of tracts in Hongkong,	400.00	
Assam,	200.00	
Teloogoo,	200.00	
Germany,	700.00	
France,	300.00	
	<u>\$1,600.00</u>	

THE

MISSIONARY MAGAZINE.

VOL. XXXI.

MAY, 1851.

No. 5.

AMERICAN BAPTIST MISSIONARY UNION.

HONGKONG.

LETTER OF MR. DEAN.

Missionary qualifications.

The thoughts expressed by Mr. Dean in the following communication, were called forth by the suggestion of another, and were very modestly prefaced by an allusion to the writer's "own deficiencies," as disinclining him to discourse on such a theme. But the thoughts are eminently just; and the writer is well known to his brethren. Few have had ampler opportunity to form correct views of the mental and moral qualities indispensable to completeness of missionary character, and fewer still have a higher right to state and enforce those views.

My opinions are unchanged, and are daily becoming more confirmed—viz., that a missionary to the heathen should possess *preëminently* all the qualifications for a minister of the gospel in the more important posts in Christian lands. He needs good common sense, lest in his untried position he should be deceived by others or imposed on by himself. He needs great compass of mind, to enable him, unaided by the counsels of the wise, to grasp a subject in its various relations and bearings, lest in attempting to carry out his plans he be

foiled by a reaction from some unexpected quarter. He needs some originality of mind, lest, being away from the society of others, and left to feed on his own thoughts, he should be reduced to mental starvation. He needs more than ordinary strength of mind, lest he faint in a work equal to the energies of the highest human intellect. He needs an influential mind capable of controlling public sentiment, lest, while attempting to lead others in the right way, he be overcome and carried away with the multitude to do evil. He needs a mind matured by observation and experience, lest, being a novice, he fall under the reproach of the world or the condemnation of the wicked. He needs a healthy balance of mental power, lest when unrestrained by social influences he should pursue a comet's course, or follow some good topic of meditation to madness.

He needs an education which shall render available his native endowments, and teach him where to go, in ancient and modern literature, for help in understanding and elucidating the sacred Scriptures. The best university educa-

tion given in modern times will be found none too much for the *ordinary* duties of missionary work. He needs in the highest sense to be a *gentleman*, possessing the kindness of heart that would labor to render others happy though at his own expense—the urbanity of manner that would not offend the most refined—and the gift of language that would be instructive and persuasive to all. The suggestion that “any *good* man will do for a missionary,” is from the wicked one, and has kept many *suitable* men from going to the heathen, and sent some abroad who should have remained at home. He needs that Christian benevolence which prompts to unostentatious and self-denying endeavors for the good of others—that generosity of heart that will enable him to endure with meekness all kinds of provocation from all sorts of men—and that trust in the promise of God which will enable him to persevere in his work amid the direst calamities and the most dismal discouragements. He needs—lastly, and above all—the blessing of God, without which the highest endowments, the richest cultivation and the most zealous endeavors, will all prove useless.

MAULMAIN.

LETTER OF MRS. JUDSON.

In accordance with one of the Resolutions adopted by the Executive Committee in Sept. (see *Mag.*, last vol., p. 333,) a letter was addressed to Mrs. Judson, in reply to which she writes from Maulmain, Dec. 23:—

I have no words with which to express my gratitude, for the kind sympathy of yourself and the Executive Committee in my afflictions; nor the pleasure with which I have regarded your apparent appreciation of a character now made perfect in glory. I would also, were it in my power, extend my thanks to all those churches and individual Christians who have given me the support of their prayers, during these dark months of trial; for surely the everlasting Arms have been about me, and God—even

the God in whom *he* trusted—has led me. In sorrow, in anxiety, in weakness, in the depths of desolation and affliction, I have found the blessedness of clinging to the cross of Christ; and though I have had my hours of trembling and despondency, I have also had glimpses of the eternal world, and of a crown radiant with the glory of the redeemed, which have made me rejoice that I am permitted thus to suffer, while the suffering is *mine alone*.

Intended return to America.

After my illness of 1849, (by which my prospects of usefulness in the Mission were greatly impaired,) my husband expressed his desire, that, in case of his death, I should return to America and assume the guardianship of the children. A few days previous to his embarkation I took occasion to allude to the subject, inquiring if he had any objection to my remaining here until I had accomplished certain objects for which I had been striving to prepare myself, provided it should seem the wisest course in my own eyes, and should meet the approval of the Mission and the Board. After some little hesitation he replied, that it would be very sad to leave me in such circumstances, and he should feel far happier to think of me in the position he had so often pictured in my native land, but added, “I do not wish you to feel under the least restraint from anything that I have said. Act as your judgment dictates, and I am sure that God will guide you to a wise decision.” I therefore felt as though it would not be a violation of his wishes, for me to remain until the age of the children made my return necessary; and for a little time, with the kind concurrence of the Mission, I decided accordingly. But God ordered it otherwise; and, as you have already learned, left me without a choice. The doctor who has attended upon me for the last three years, has expressed his decided conviction, that I shall never be equal to the performance of active missionary duties; and there is much reason to fear that loss of life

ight be the penalty of remaining rough another rainy season.

The manner of effecting my return has been a subject of great anxiety to me. A merchantman, with no female friend or medical adviser on board, presents but a forbidding prospect; and I have not felt at liberty (looking to your pecuniary disbursement) to incur the additional expense of more suitable accommodations. Even in this, however, God has fulfilled his promise to those who put their trust in him. A few friends in Bengal have proposed making me a small purse as a tribute to the departed, which I hope will be sufficient to defray all expenses, over and above those usually incurred by returning missionaries. I therefore propose leaving Calcutta in the January steamer for Calcutta, and thence taking an English messenger ship to London, which port I hope to reach early in May. May I be assured of your prayers, both in my own behalf and in behalf of my fatherless children?

LETTER OF THE ENGLISH BAPTIST CHURCH.

We present to our readers a gratifying testimonial to some of the indirect benefits of the Burman Mission, in the following letter of the English Baptist Church at Maulmain to the Executive Committee, under date of Maulmain, Dec. 16, 1850.

Dear Brethren in the Lord,—In the providence of God, we are, as a church, dependent upon your Society for missionary labor; and it is with feelings of gratitude and praise to the Giver of all good, we acknowledge our indebtedness to you. Our late esteemed pastor, the Rev. H. Howard, was under the necessity of repairing with his family to America, and we feel it a duty incumbent upon us on this occasion to return our cordial thanks for his pastoral care over us, for a period of five years; which we rejoice to say was not unprofitable. We trust the Lord will soon restore him to his field of labor with invigorated strength. It was with feelings of deep

regret and sympathy we heard of his having been shipwrecked near the Mauritius, and we have not failed to pour out our hearts in thankfulness to Him who has all events in his hand, for his delivering mercy, in having preserved him and his family from an untimely watery grave.

During the pastorate of the Rev. Mr. Howard, the evening service on Lord's days, for more than three years, was performed by the Rev. J. G. Binney. It was truly gratifying to us to witness so large an assembly regularly attending our place of worship, to receive benefit from his instructive and edifying discourses. We regret that he and his companion have been obliged to leave their important field of labor, but hope by the blessing of God the health of Mrs. Binney will be soon restored and they be permitted again to return to it.

The Rev. T. Simons is now in pastoral charge of the church, for which he is known to your Board as being so well adapted.

A flourishing Sabbath school is conducted in the chapel every Lord's day morning by Mrs. Mason before the regular service, the average number of scholars being thirty. They are encouraged to contribute small sums monthly to aid in spreading the gospel among the heathen children.

For the improvement of the younger members of our church and congregation in sacred music, we feel indebted to the superintendent and teachers of the Burmese boarding school; who have with great patience persevered for more than three years in keeping up a weekly singing meeting at the school house, for the benefit of their pupils and others.

As a church we are but a small band, owing to the frequent removals of our members to other stations. Notwithstanding these changes, the attendance at our chapel, on Sabbath evenings particularly, is encouraging. Formerly the congregation consisted mainly of persons connected with the military department. Now the church members

and congregation are composed chiefly of residents of the place, the greater part of our members being young persons brought up amongst us, having their maternal parents and relatives in the Burmese church. This class of the community is increasing, and having more favorable opportunities of improving themselves, will in time have great influence with the inhabitants. We consider it important therefore, that every attention possible should be given to bring them under the influence of truth, and keep them from the baneful influence of error by which they are surrounded.

We are mere infants in knowledge, as well as in power to do good, and need daily to be fed with the sincere milk of the word, that we may grow thereby. The most of our members being young, and without the means of affording material pecuniary aid, we can do but little towards supporting the gospel amongst us; except meeting the incidental expenses connected with lighting and repairing the chapel. Some little is contributed by the few who have the ability, in aid of the local preachers and teachers. By a faithful continuance in well doing, we hope in time, with God's blessing, the church may increase, and have members who may be in circumstances to do much towards the spread of the gospel around us.

A short time ago, by the kind aid of residents of the place, a sufficient sum was contributed to repair the roof of our chapel; which was formerly thatched with leaves, so perishable that it required to be renewed biennially at a cost of about one hundred rupees. We now have a tight shingle roof, with a new front verandah, and new posts all around the chapel, with other improvements. The whole was obtained by the exertion of our pastor, and the repairs executed under his own superintendence. The amount contributed in cash and materials was about seven hundred rupees. A new fence has also been put up at the south end of the compound, at a cost

nearly of a hundred rupees. Though poor ourselves, the residents friendly to our interest have in this way come forward to our assistance.

The members who have from time to time left us, have remembered the place of their spiritual birth, and some have sent liberal donations to aid in the dissemination of the gospel among the Burmese and Karens; others in different places have been burning and shining lights. It gives us pleasure to think of the many that are scattered in different parts of India, and other parts of the world, who were brought to the knowledge of the truth *here*.

The Baptist Church at Madras may be considered as a branch of this church. When they formed themselves into a church, the majority, if not the whole of the members, were from us; and we have great pleasure in forwarding the first report of their society. "It is the Lord's doing, and marvellous in our eyes." Many who endured to the end, have triumphantly died in the faith and are now in glory. Of those still living, one has been preaching the gospel for many years in the United States—one has been an assistant missionary for years among the Tamil people in the Madras presidency—one who was formerly deacon here, has been appointed to the same office in the Madras church—one is a colporteur in the city of Madras, and here two are engaged, one as principal assistant teacher in the boys' department of the Burmese boarding and day school, and the other as assistant teacher in the female department.

These are some of the blessed results flowing from the faithful preaching of the word amongst us; fruit abounding to the glory of God.

It rests with you as a Society to continue the good work in which God has so signally blessed you.

We unite in prayer to the great Head of the church militant and triumphant, that he will bless and prosper all your undertakings in his sacred cause, and make your Society eminently useful in

spreading the savor of his knowledge in every place.

In behalf of the church, we subscribe ourselves your obliged brethren in the Lord,

W. T. KINGSLEY,
E. M. PASCAL.

ASSAM.

LETTER OF MRS. BROWN.

Hopes revived—Love and faith triumphant.

Sibsagor, Oct. 21.—The last mail brought us the account of the sailing of the older missionaries with the new recruits for Burmah and Assam on the 22d July. We are now looking forward with the deepest interest and anxiety for the safe arrival of those designated for Assam. We can hardly realize that, after so many years of disappointed hopes, we are at length to have our desires answered, in being permitted to welcome an associate family to our numerous and responsible labors at Sibsagor. May they prove a great and lasting blessing to this Mission!

Br. Cutter left us on the 2d inst., to proceed to Maulmain via Calcutta, to meet and welcome back his long absent wife. Thus we shall be left alone. Our loneliness, seclusion from children and home friends, would be almost insupportable, were it not for the delight and interest we take in our work of faith and labors of love for the christianization of this benighted people. I have but just recovered from the reaction of my visit home, so that I can say again, with a full heart, Lord, here let me labor, here let me die!

Native church—Bible class.

Our little church of native converts continues to be a source of the greatest comfort and hope, as well as of deep anxiety and care. The majority of the members appear steadfast, and some are bright ornaments to the Christian name, while others, I am pained to say, require frequent discipline for their disorderly walk. The bible class, which has necessarily been suspended for some time past, was resumed again last Sabbath

evening. The church members, also the school children and others who are under instruction, appear to have entered into it with deep interest, and I cannot but hope a blessing will follow. The health of our dear br. Nidhi appears about the same as for the last year, though from the continual attacks of bleeding, we have reason to fear that the disease of his chest and lungs must be advancing, and that the time is not far distant when we shall be deprived of his useful labors.

Females taught to read.

The female members of the church, and my little school of women and girls, have occupied much of my time and attention during the past season. Two of the women—one a member of the church (last baptized,)—finished "The First Reading Book" to-day—a great day for Assam! I do not think the Herculean task of two married women having learned to read, has ever before been accomplished in this province. The women are so stupid after having grown up in their ignorance, that they are fully impressed with the belief that they cannot learn; besides, the ridicule to which they are subjected makes it very difficult to induce them to continue. Our old brahmin pundit often comes along by my little school room, and laughs at the idea of my spending my time teaching women to read. I have had a few very promising little girls given to me by their parents and guardians, whom I hope to keep in a good degree separate from heathen influences.

We have just passed through another hot and trying season; and have great cause for thankfulness to God, that although we have suffered much from the numerous ailments caused by the enervating effects of the heat, we have been spared any protracted and dangerous illness. The delightful cold season is now before us; we are looking forward with hope that our health may be quite recruited, and that through the blessing of the Lord upon our unworthy labors, we may reap a rich harvest of souls.

TELOOAGOOS.

LETTER OF MR. JEWETT.

Pleasant labors—An inquirer.

Nellore, Nov. 9.—I can say it is a delightful work to preach the gospel to a lost and benighted people. Last Sabbath I preached about the character of Moses, especially the wise choice he made. Such subjects are exceedingly appropriate to the Hindoos, who are eager for the honors and riches of this life. Since the Sabbath a professed inquirer has called upon us several times. He says he lives fifty miles distant, and came to Nellore to attend the court. He was told by some one that he could hear good words at the chapel, and he found his way thus to the house of God. I am more moderate than formerly in my hopes and joys at the sight of inquirers; but we must not be too slow to believe in Him who can do everything, and who is *doing* great things for the heathen world through the agency of his servants. It was pleasant to see before me a congregation of sixty persons as I closed the services of the Sabbath.

Street preaching—Ways to interest.

My preaching in the street is often conducted on the plan of questions and answers. In this way I can ascertain how far they understand me, and also what are their wants, what are their trains of thought, and what words different persons use to convey them. I take my book and pencil with me to note down the new words I hear and the new definitions of words already familiar. I have often been inclined to think a person would learn the spoken language more rapidly from the lips of the people, and more easily become a vernacular preacher, without dictionary or grammar; though helps of this kind may be necessary, especially where the people have a literature.

My preparation for the Sabbath is something like that of an expository sermon at home. Parables and proverbs

and all kinds of illustration awaken the interest of a native congregation. Sometimes a question addressed to those who have learned the parable or gospel history in the day school, will elicit an appropriate answer, and interest the whole congregation more deeply.

JOURNAL OF MR. JEWETT.

Chapel and street preaching—Inquirers.

Nellore, Nov. 20, 1850.—At the chapel service this morning, many strangers were present and listened to the truth with much apparent interest, and at the close asked for books which would tell them more about the new religion.

21.—Five men from Koobloor, fifty miles distant, called at the mission-house. They were intelligent farmers. They made many inquiries about my country, its productions, &c. After satisfying their inquiries I told them of the many good people there, of Washington, who, when a boy, "could not tell a lie," and how he and many other great and good men had been taught by their mothers to tell the truth when young. "But in this country," I said, "the mothers are ignorant and degraded, and their sons, therefore, are not rightly trained. Your gooroos (religious teachers) and wise men are given up to falsehood and lewdness; how, then, can they point out the path which leads to happiness?" "What you say is true," they replied. After telling them how sin and death came into the world, and of their need of some holy being to save them from sin and the endless train of miseries it brings along with it, I told them what Christ had done for their salvation. Four of them received portions of Scripture, and departed. The fifth, being unable to read, received no book, but in a few hours returned with his two nephews, reminded me of our conversation, and requested books for the lads, who were good readers.

At 5 o'clock P. M. went into the street, where a lunatic cried out that I

was the great gooroo of the world. This gave an opportunity to declare to the crowd that assembled, that there was only one great gooroo, such as we all need to teach us and save us from sin and hell; that though many profess to be such teachers, they are but sinful dying men; while Jesus Christ, being free from sin and infirmity, is able to save. All assented.

22.—Addressed the people in the chapel this morning respecting David's manner of seeking God, as described in Ps. 119: 40—50. The hearers listened with fixed attention. One is constrained to believe, on such occasions, that these means of grace cannot be wholly lost, when God's salvation *seems* to be so near.

Dec. 15.—Sabbath. Preached in the afternoon to a very large congregation. My heart was enlarged and stirred within me for the souls of the heathen. After sermon went into the streets, where several thousand persons were assembled on a festive occasion, and preached till darkness drew near; when I returned home, wearied with the labors of the day, but rejoicing that I was counted worthy to be a preacher to the Gentiles.

Incidents of a tour to Sangam—Arrival—Plan of operations.

18.—Started with Mrs. Jewett for Sangam, twenty miles up the Pennaar river. During the heat of the day we stopped at Doovar, where we spent a month last year. The people flocked around to see us. One man brought us a *seer* of milk, and stood by us during our visit there. Another man explained to the rest the object of our coming to this country, and the leading doctrines of the bible, which he had heard from us nearly a year before. He said that the doctrine is true, and that he should go to Sangam to see us after our arrival. At five o'clock we reached Sangam and put up in the *sutrum*, an open building for travellers.

19.—Early this morning we pitched our tent at the foot of the hills just out

of the village. Over against them flows the Pennaar, which is made to water the rice fields by the aid of canals; and some thirty or forty miles distant are the Ghauts, a vast chain of mountains. We have chosen this strange spot as our home for a season, and devised the following plan of operations:—At early dawn to climb the hills and inhale their cool, bracing air, for the invigoration of health; after the villagers shall have milked their cows, sheep and goats and committed them to the care of the shepherds, to visit the people, offering a portion of God's word to every family containing a person able to read, and reading and preaching to others till the heat of the sun becomes oppressive; afterwards to receive and instruct all who come to the tent; after the heat of the day is over, to preach the gospel in public places in the village.

Visitors at the tent—Village labors.

20.—A goodly number of men came to the tent to-day and listened to the truth. One of the most learned of the brahmins read with apparent interest an admirable treatise against Hindooism, written in Sanscrit verse to meet the prejudices of the brahmins.

21.—Went to the village with James, a native Christian. After going a considerable distance without finding a reader, we came to the house of a brahmin, who was seated in the verandah. Three perpendicular white marks on his forehead showed that he was a worshipper of Vishnu. He was so fully satisfied with his religion as to refuse to receive our books or listen to a statement of the doctrines of Christianity. Finding a group of people in the centre of the town, I took my stand at the foot of a tree whose branches formed a shelter from the scorching sun, and there preached Christ and him crucified. The people confessed themselves in error and darkness, and said my words were true. The women were afraid to approach a stranger from a foreign country; they would stop, and look, and run away.

22.—Spent the morning with James in visiting from house to house, distributing books and preaching in the market place. After returning to the tent, many from other villages came to be instructed, and received books. In the evening I secured, with Mrs. J., a large congregation of men and women in the market place. When the women saw Mrs. J. and heard her speak to them in their own language, they listened without fear. The common people heard gladly, or at least respectfully; some became noisy, others—brahmins, of course, no others would do it—mocked.

Hindoo geography—The shastrums compared with the bible.

23.—A company came to-day who pretend to be learned in the shastrums or holy writings of the Hindoos. It is believed that the Sanscrit alphabet and language are of divine origin, and that the huge volumes which treat of medicine, astronomy and geography, as well as the several bodies of divinity, came from the gods. I wished to point out some palpable errors in the former, and argue from them the probability of error in the religious writings. The conversation turned upon the subject of geography.

According to the Hindoo geography the terrestrial world is arranged in seven grand divisions, each division of a circular form separated from the rest by a circumambient ocean, so that the whole forms seven circular islands bounded by seven seas, the outer sea terminating in a range of mountains which encircles the whole. In the centre of this system rises mount Méru, about 840,000 miles in height, 160,000 of which is below the earth's surface. The world is said to be supported by the king of the serpent race. Of the seven seas the first is salt water, the second sugar cane juice, the third fermented liquor, the fourth *ghee*, or melted butter, the fifth curdled milk, the sixth milk, the seventh fresh water. I observed that scientific men have ascertained the form of the earth, taken its dimensions, and sailed round it many

times, thus demonstrating in every particular the falsity of the theory held sacred by the Hindoos. In the face of such falsehoods, how could they trust their immortal souls to the guidance of the shastrums? They made no effort to refute this reasoning, but said that their sacred writers differed, some of them declaring that the earth is round, others that it is flat. Amid such plain contradictions, I rejoined, truth is lost, and the divine origin of the Hindoo writings is disproved. With these writings, at variance alike with common sense and true science, and essentially licentious in their character, I contrasted the holy doctrines of the bible,—supported by proof, in harmony with science and with common sense, and holy in its influence; coming from heaven to rescue a fallen race, it is the only true religion; to embrace it is eternal life, to reject it is the loss of the soul. The outer circle of my auditory, composed of the common people, listened with fixed attention and apparent sympathy, while the learned party retired, if not convinced, conscious that they had not gained a triumph.

Interested inquirers—Gross ignorance.

24.—The tent was so thronged as to allow us no time to visit the village. The women and children came without fear. One man, who was on his way to the mountains to cut a load of brush, called and stayed till night. He said he was at first afraid to come near us, but hearing that we talked kindly to all who came, he had ventured to the tent. He said that while listening to us he had forgotten his errand: "To go to the mountains is for the body; to listen to your words is for the soul."

Two men from another village, who though unable to read possessed far more good sense than the brahmins, made many inquiries, such as the following: "What relation subsists between you and the European rulers in this country? Is America subject to Great Britain, or independent? Have you a king for a ruler? What business does the ruler follow after retiring from the

public service? What are the productions of your country? What is the mode of contracting marriage? Do the American women, like the Hindoos wear jewels on the head, neck, arms, wrists, toes, in their ears, nose, &c.? Why did you come to this country? Who supports you? These questions gave me an opportunity to show how exalted our country is exalted in every respect, especially in the ability of all men to read. I told them that our ancestors, like them, were degraded, but that the revelation given by God had been the source of our present happiness, and to bring it to them we had left our happy country, friends and me. After telling them of the incarnation of Christ and his sufferings to save them, they took leave.

27.—Two men called at the tent and conversed with apparent interest to the gospel. The conversation was upon the incarnation of Christ,—its necessity in order to obtain forgiveness of sin,—adding alone in the history of the world as God's great work of redeeming man. I spoke of the greatness of divine love, that induced the Saviour to die to effect an atonement. Of the ten intended incarnations of Vishnu, not one was for the purpose of delivering man from guilt and sin, or to secure him any blessing whatever. They listened, and asked for religious books. After they had departed some of the ignorant came. To every question they replied, "We do not understand." In order to gain their confidence I asked them how many hands, eyes, they had, and what were the names of the objects around them, such as the trees, and the like; then I read explained Ps. 115. Before they they conversed freely, and seemed to gain some idea of the vanity of idols, and of the bible doctrine of one God and one Saviour.

NINGPO.

LETTER OF DR. MACGOWAN.

Sojourn at Chusan—Its effects—Incidents.

During our recent residence at Chusan, whither we had repaired to escape from the excessive heat at Ningpo, I went but little among the people, my enfeebled health, as well as the oppressive state of the weather, compelling me to confine my labors to tract and scripture distribution in the cool of the day, morning and evening. I could prescribe for the sick in but few instances, for those cases only which were of peculiar importance. It pleased our heavenly Parent to restore us to our homes in improved health. Soon after our return, however, we had much reason to fear that our Lord would be taken from us. Her life was in great peril for several days, and it was contrary to all expectation that she recovered. And Mrs. Macgowan returned home in nearly as feeble health as when she accompanied me to Chusan.

One of my Chusan patients was a poor beggar woman, who died from the effects of cold and hunger. She was discovered lying on the stone pavement in the court of a celebrated temple. The nourishment and remedies came too late to afford her permanent relief, yet the attention shown her must have produced a favorable impression on the neighboring community. The spot this poor woman had occupied, was soon after the scene of an appalling exhibition. On approaching a crowd of people that had gathered round the place, they made way for me, and exposed a well dressed young man who had cut his throat from ear to ear; this having been done with a pair of scissors, rendered the wound ragged and hideous. The blood was still flowing, and the sufferer gasping for breath,—an object of curiosity instead of compassion to the bystanders, none of whom seemed disposed to render him any assistance. He was a stranger in the place, and had committed the act in bed at an inn the night

of his arrival. According to Chinese law, the keeper of the house would have been amenable, had the man died under her roof. In self-defence, therefore, rather than cruelty, the old woman whose boarder he was, thrust him out of the house, in which she was aided, rather rudely, by her neighbors, who would also have been more or less implicated in the event of his death there. These formed the principal part of the group. On examining the wound I told them, to their great joy, that the sufferer would in all probability recover; and when I had washed away the gore, applied plasters, &c., they took him back to the inn, where he fared well and recovered. Suicides of this description are of rare occurrence; drowning, hanging, poison, or any method not involving the shedding of blood, is resorted to in preference. This young man was evidently in an unsound state of mind when he laid violent hands on himself.

One more incident may be mentioned. The day before our return, one of the many wretched beggars there attracted our attention, whose piteous screams and miserable appearance rendered him an object of particular sympathy. The account he gave of himself, which has since been substantially corroborated, is that his family resided near Ningpo. His father died when he was very young, and his mother was soon after sold by her husband's relations, as is often the case with widows amongst the poor. The child, Afung, not being included in the bargain, depended on his uncle for subsistence, but was cruelly treated by him and nearly starved. At length he absconded, and begged from door to door in the adjacent villages. Whilst thus engaged he was inveigled to Puto, (an island in the Chusan archipelago wholly occupied by Boodhist priests,) by a man who was taking a boy there to be sold to the priests. The account which Afung gave of himself spoiled his sale, but the other boy, who was disposed of to defray expenses incurred in burying

his father, brought ten dollars. Some of the Ningpo missionaries, who were on the island at the time, heard of the circumstances. Afung was taken back as far as Chusan by the man who had kidnapped him, and left destitute in the streets. We brought him back with us, intending to restore him to his uncle; who, however, as we found, was but too glad to get rid of him and refused to receive him, chiefly, perhaps, because of his extreme poverty. Should we refuse to keep him he must again become a vagrant, which we cannot consent to. He seems to be naturally intelligent, and Mrs. M. has decided to take him on trial as a scholar;—a present received (just at the time he was brought to our notice) from the Amity street Sabbath school, New York, enabling us to support him for a season.

Privations and annoyances.

Let it not be thought that excursions from our Ningpo home are agreeable, or afford a pleasing relaxation. The change is, in so many particulars, so much for the worse, that a strong sense of duty must combine with a good degree of energy to move one to such an undertaking. The sea air at Chusan affords sufficient inducement for a change, only when the heat of Ningpo is sensibly detrimental to health. The inconvenience of travelling in Ningpo boats, the comfortless quarters with which you must be content, the difficulty of procuring wholesome provisions, with numberless petty vexations, render the thought of change formidable, especially to invalids, who are more reluctant to undertake it from the possibility of being chased, perhaps captured, by pirates.

We were favored with apartments in a temple designated the *palace of the Water Genii*. As if such spirits required nothing on shore but the name of the thing, the palace consecrated to their use is no better than a dilapidated barn employed as a stable or sty. Enormous bats infesting the palace, together with our gauze curtains, protected us tolera-

bly well from the depredations of swarms of poisonous mosquitoes, but from the swarms of fleas and less reputable vermin there was no escape. To these discomforts must be added the annoyance of noisy rats, in great numbers, frolicking all night above, under, and around us. The Chinese endure the nuisance of insects with stoical indifference, but they have no more patience with rats than other people. To keep them from gnawing through partitions, good houses have sliding doors in them, which are opened by night to allow these animals a free passage through. Patients often refuse to keep poultices applied by night, as rats are thereby tempted to make attacks on their persons. The trouble they give extenuates the cruelty which they occasionally experience from the Chinese, being nailed alive to a board, and then exposed to a lingering death in their accustomed haunts, to terrify the remainder. I procured the services of a large cat, for which I paid twenty cents a month and found, but in the course of a few nights she compromised or fraternized with our enemies, and our rest was disturbed as formerly. The sagacity of these animals is marvelous. I have never succeeded in poisoning one; they seem able to detect the presence of poison, however concealed.

Another difficulty we experienced—respecting water. At Ningpo we drink rain water which falls on our houses, storing it away for that purpose; but at Chusan there is no such custom, nor any provision for it. The inhabitants use water drawn from marshy creeks, which is unwholesome. Good water could only be procured at the hills, at considerable expense, and could seldom be obtained at all, as no trustworthy person could be had to go for it; there were none who would not practise deception, and bring the all-important beverage from some place short of the hills. These things are related, to inform our friends that when we are absent from our posts, it is not

to enjoy anything, but to endure some thing.

The chief discouragement—Worldliness of the Chinese.

I find more discouragement in the apathetic and sordid character of the people than in their superstitions. No considerations not addressed to their love of present ease or gain, can stimulate them to thought or action. Crossing the ferry the other day, I addressed, as usual, those in the boat with me on the subject of religion. There was one who regarded me with more than ordinary attention, and on him I particularly fixed my eye. As we were quitting the boat I ceased speaking, as my listener evidently had some remark to make. To my sorrow, rather than surprise,—for such things are of almost daily occurrence,—he asked, “Are your garments made in your house, or are they made out, by contract? I should like to try my hand at making some!” In the evening of the same day, again crossing the river, I accosted a literary man, and obtained a promise that he would attend our chapel the ensuing Sabbath. He did come, although rain fell heavily all day. I found him in conversation with the native assistant; and hoping that he had become interested in the concerns of his soul, I addressed him accordingly, and supplied him with a choice selection of books; but I subsequently ascertained he had stated to the native Christian that he came to seek employment.

I once thought I had only to acquire the language so as to make myself well understood, and serious impressions could not fail to be produced; this stimulated me in study;—but I have toiled up that ascent far enough to bring others into view more difficult to surmount, and am compelled to exclaim, “Who hath believed our report?” Were it not that the promises of the Lord are on our side, we should faint from the discouragements which beset us on every side.

Loochoo Islands—Attempts to evangelize them.

The proximity of the Loochoo group of islands to Ningpo, causes us to feel a peculiar interest in a mission recently established there by private members of the English Church, chiefly under the auspices of a naval officer, who has manifested a remarkable zeal for the evangelization of its inhabitants. The Loochooans will be remembered by many from the glowing description Basil Hall gave of their almost paradisiacal purity—a description which all subsequent travellers have had abundant occasion to contradict. The missionary sent among them is Dr. Bettelheim, a descendant of Abraham, a good physician and a distinguished Sinalogue. He has been there with his family four years and a half, pursuing his missionary labors with extraordinary perseverance and self-denial. The opposition he has experienced has prevented all labor except that of translating the sacred Scriptures, a work that has so far advanced that another year will doubtless witness the completion of the New Testament. A work of this description not coming within the compass of Romish plans, the missionaries of that persuasion could do nothing at all, and were actually worried out of the country. Neither they nor Dr. Bettelheim suffered any serious personal molestation, but the authorities exerted such power over the populace as to compel all who met either of them to fly as if they had the plague. Their appearance in the street or any thoroughfare, was the signal for an instantaneous closing of doors and windows, and the disappearance of every human being. Nor could tracts be distributed by any device; wherever dropped or thrown, they were all invariably returned. All intercourse with the people was in this manner prevented, the wants of these isolated strangers being supplied by soldiers who acted as spies on all their movements; and all attempts to hold communication with their guards also failed. Nevertheless, the indomitable doctor persisted in re-

maining, and that against the oft-repeated entreaties of the authorities; but it was generally thought he ought to relinquish any further attempts at preaching the gospel where none would hear.

Since I commenced my letter an English war-steamer has arrived, which a few days ago visited Napa, the chief port of those islands, bearing a despatch from Lord Palmerston intimating that the British government took an interest in Dr. B.'s welfare, (he is a naturalized British subject,) and that any attempt to expel him would be viewed with displeasure. This was timely relief. Wearied by the patience of the Hebrew Christian, the officers had publicly beaten him, and his wife (an English lady) had been grossly insulted. Indeed their cruelty would soon have been carried beyond his physical power of endurance. The warlike appearance of the steamer, and the official despatch, procured promises of future treatment quite satisfactory to the medical missionary; and as the annoyances seem to have been carried on to gratify the Japanese, it is probable that to propitiate a more powerful state they will give no further molestation;—which is to be prayed for, as Loochoo may afford us access to the Isles of the Rising Sun. The Bishop of Victoria, whom the vessel is conveying to all the consular ports, took part in the proceedings. His lordship intimates that a colleague will be sent to Dr. B., if the late visit should appear to be attended with beneficial results.

FRANCE.

LETTER OF MR. WILLARD.

In the earlier months of this year Mr. Willard visited Paris and subsequently some of the churches in the departments of Oise and Aisne, of which a brief outline is given in the following extracts of his letter, dated at Douai, Feb. 13.

Church at Paris—Baptisms.

The friends at Paris,—the four baptized by Mr. Crétin in May, 1850—had been wishing to see me for many months,

and I had promised to visit them, the Lord willing, during the month of January. I finally set out for the capital on the 27th, having given Mr. Foulon a *rendezvous* at Creil, where we met and went on together. We spent the 28th, 29th and 30th in Paris. At the close of the third day, or rather on the morning of the 31st (for it was past midnight), I baptized two persons who had been previously examined and received by the church, thus making the little company six; who united with us in commemorating the death of Jesus, Mr. Foulon officiating.

During these three days Mr. W. made excursions in the vicinity of Paris, and found seven other persons of whom he was in search, five of them members of churches at Bertry and Viesly, whom he was desirous to gather to the church now organized. By most, if not all of the number, the connection will soon be effected.

Religious services at Douai—The church at Bethancourt.

At 8 o'clock on the morning of the 31st I left for Douai, obliged for the first time in France to take passage in a first-class car, it being a *convoi de vitesse*; there were no others,—and in four and three-fourth hours I was at Douai, 150 miles. The next day, Feb. 1st, having written to Mr. Foulon that I would lodge with him the night of the 4th, I prepared for the Sabbath. As usual, this was a day of toil. Attended to my exegesis in the morning; in the afternoon, after a discourse by one of the students, I made remarks, as is my habit, and broke bread to the little flock. We had our ordinary meeting in the evening. It was a good day,—twenty-eight persons were present in the afternoon. On Monday evening attended the monthly concert of prayer.

On Tuesday morning, the 4th, I was rolling towards St. Quentin in the diligence. From St. Q. there is now a railway to Paris. I took the cars to the station of Lafère, a league from the town, whither I was trundled in an omnibus. The first person I met on

leaving the cars was Mr. Lepoids, who accompanied me to Mr. Foulon's. The next day we went to Chauny, all three together, and there one of our young men whose parents live in Béthancourt came for me. Mr. Doumin also met us there, and Mr. Boileau, who accompanied me from Douai the day preceding, was present. I requested Mr. Foulon to go with me to Béthancourt, and the other three to come next day; for there were troubles among the brethren, and also in the church at Bethancourt.

The adjustment of these differences occupied most of the next two or three days. On the 9th there was preaching by Mr. Lepoids, who broke bread to about thirty persons.

The harvest white—The laborers few.

Mr. Foulon spent the 9th at Verberie with our br. Crétin, who is sick, probably unto death. I requested him to invite br. C. to come up with him on Monday; for I had proposed to all the agents to hold a prayer meeting at Lafère on that day. He was able to come; we joined them at the Chauny station, and went on all together to br. Foulon's. Lefevre and Ledouble came. We could not commence our meeting till four o'clock; it continued an hour and a half, and was blessed.

We had not yet dined. At this moment four young men from the village of Moyat entered, all converted and waiting for baptism. At six o'clock a young professor of a high school entered; the dinner was postponed, a chapter was read, and at the close of the hour a short prayer dismissed the professor and the young men, leaving us leisure to dine. Not far from nine o'clock we dispersed for the night. Mr. Lepoids went to sleep at a brother's near by; there he found our old friend, Esther Carpentier and thirty others waiting for a meeting. There was no excuse,—they had their meeting and went away.

What a glorious harvest is all white with maturity there!—Mr. Lefevre occupies a vast and promising field, be-

tween Lafère and Laon, which br. Parker did not visit. There are two little churches regularly organized, in that field, without the ordinances of the gospel because without pastors. In all that vast and still extending work we have but two efficient pastors, Messrs. Foulon and Lepoids—the immense and neglected field of Lefevre stretching out on the one hand, and the almost abandoned field of Cretin, and Paris, on the other. Here in the north, with the work at Douai and Denain, I shall soon be the only pastor; as Mr. Thieffry will never recover from the injury he received last summer. I have promised Mr. Lefevre to go and break bread to his two little churches once a year, and have asked Mr. Foulon and Mr. Lepoids to endeavor to do as much. It will be a journey of 175 miles, if I go comfortably; and if I go to Paris, I must travel 150 miles. Can nothing be done for us? O Lord Almighty! come to the rescue!

GREECE.

LETTER OF MR. BUEL.

The late convert—Modern Greek Scriptures.

Piræus, Feb. 8, 1851.—Our dear br. S—— thus far manifests steadfastness in the faith, a tender love for the brethren, and boldness and zeal in commending the gospel as he has opportunity. I am delighted also to find in him a growing love for the word of God, and a conscientious regard to Christian duties. He has resolved not to remain in the employ of Mr. — unless he will engage to close his printing office and to cease paying off his workmen on the Sabbath. The latter is a universal custom in this country, and is but one of the innumerable ways in which the Lord's day is desecrated.

Nothing has occurred to disturb the preaching of the word on the Sabbath, since I wrote in November. My hearers have since that day numbered never more than nine, and never less than seven. A beautiful edition of the Mod-

ern Greek Old Testament in smaller type I have distributed since new year's to the number of more than thirty, in families where I am persuaded it will be read and valued. I purchased it at the British and Foreign Bible Society's depot for fifty cents a copy. We greatly need a pocket edition of the book of Proverbs, similar to the edition in English of the American Tract Society. It might be printed in the United States, as Modern Greek scholars are to be found there to correct the press. Mr. York, or Mr. Sophocles of Cambridge, is competent to such an undertaking. Could not such a work be done by the American and Foreign Bible Society?

Br. Kynegos is still living with me, and tries to make himself useful among the Greeks here and in Athens, as he has opportunity. We are in regular correspondence with br. Pelecassi at Constantinople, an extract from whose last letter, dated January 24, is thus translated.

Letter of Mr. Pelecassi—His interview with the head bishop.

"It would be impossible to describe to you all that I have undergone up to the present moment. My children have begun to fall sick. [He took his two eldest with him to Constantinople.] My relatives in Smyrna have reported me to Mr. M., the Greek minister here, who has accordingly sent for me. I returned a suitable reply, and sent him also a copy of my Apology. [A pamphlet of some fifty pages, which he published on leaving Zante in reply to sundry attacks in the newspapers touching his Protestant sentiments.] The Bishop of Cappadocia and Cæsarea came to see me, but I was out. All this has been brought about by Mr. Latris, late governor of the Cyclades, &c., for the purpose of bringing me into connection with the clergy here. This I do not avoid, but on the contrary am quite ready to express to them plainly, and as God may help me, 'the reason of the hope that is in me.'

Accordingly I went the other day to the house of the head bishop, the eldest of the twelve [constituting the Patriarchate]. I found him in company with three Armenians, with whom he was conversing about the late edict of the Sultan, by which the Greek bishops are put on a salary of seventy dollars per month. This edict aims to put a stop to their extortions, which are every where complained against, particularly in Bulgaria, whence a large deputation was recently sent to this capital on this very business. Consequently I found him sad. But he received me smiling, and began to ask about my relationship to Mr. Latris. Then came the sweetmeats, whereupon he scolded the deacon roundly for presenting before me a cup of sweets that had already been commenced upon. Then followed coffee and pipes. I waited a long time for the Armenians to take leave, but in vain. At length, growing impatient, as they talked of nothing before me but servant maids, eatables, &c., I remarked that I wished to converse with him on important subjects. He then lost no further time in telling me that he had received a letter from Latris; and added that 'he hoped the Providence which had brought me to the capital of orthodoxy, would lead me also to turn from my errors.'

'What errors, reverend sir?' said I. 'If I am in error because I have come to Christ through faith, and have become reconciled to God through him in an accepted time, I must confess before all I am content always to remain in what you call errors.'

'I see, my child,' he rejoined, 'that you are in the dark. I hope that you may come out of it as soon as possible. The missionaries have filled you with smoke. You have experienced the fruits already. Repent!' he continued, 'repent!'—and much more in the same strain.

'Yes, sir, I have experienced fruits,' I replied, 'abundant fruits, but not of man; they are such as the gospel affords,

and prayer. If you mean by fruits the blows that I have gotten, the persecution and exile that have come upon me, these all shall work out for me an eternal weight of glory; I am grieved for some things, but for many more I rejoice. I am in want, but at the same time I am rich, while I look not at the things which are seen and temporal, but at the things which are eternal.'

The venerable man was plainly getting uneasy. Wishing, however, to avoid any collision that might hinder another interview, I paused, and said I would take the first opportunity to visit his reverence a second time when he should be more at leisure. But he replied abruptly, that I had better talk with Typaldos; 'for I,' said he, 'am an old man, and the cares of the church have never left me time to study the gospels critically (!)—what I know, however, I think is enough for me as well as for others. Mr. Typaldos can satisfy all your doubts; however, I shall be glad to see you again.'

I shall counsel our brother to "beware of men." He himself sees that it may be imprudent to repeat these visits, as the Greek bishops have a multitude of Turkish officers in their interest, who can manage to cover up almost any foul deed. "If you ask how I am getting along," he continues, "I reply in the language of the apostle, 'Persecuted but not forsaken, cast down but not destroyed.'"

SHAWANOE MISSION.

LETTER OF MISS E. S. MORSE.

The following account of the operations of the Union among the Delawares embraced within the Shawanoe Mission, with the accompanying sketch, was prepared by Miss Morse, assistant teacher in the Delaware Boarding school. Other members of the station are Rev. J. G. Pratt and Mrs. Pratt.

The Delaware station.

The Mission to the Delawares was established by the Board in the autumn of 1833, and placed under the superia-

tendence of the venerable Isaac McCoy. By him, with his associates, brn. Lykins, Rollin and Meeker, the lamp of eternal truth was brought to the dark dwellings of this heathen people, which was indeed, to some, as the dawn of a spiritual existence. The Delawares desired a school, and accordingly the Superintendent employed a teacher, and operations in that department immediately commenced.

Instruction was given to adults from books in the native language, the teacher passing from settlement to settlement, here teaching a little group and there a single individual, as the unsettled disposition of the people afforded opportunity. At the expiration of the first year, twenty had learned to read their native tongue. In the course of a few years this mode of itinerant instruction was superseded in part by the opening of an English boarding school of ten pupils, open to either sex.

The site of the Delaware station was originally one mile from the Kansas river on its northern bank, and fifteen from its junction with the Missouri. It was deemed desirable, after a course of years, to remove the station from the low, damp river bottom, to high, airy prairie. The site selected is seventeen miles from Fort Leavenworth, the headquarters of the U. S. military operations in the northwest, and near the great thoroughfare to those inviting regions which stretch along the Pacific shore. New buildings were erected, and in the spring of 1848 the interests of the station were committed to the present incumbents.

Of the station formerly occupied no sketch is known to have been taken; and the houses, being constructed of logs, yielded readily to the touch of "time's effacing finger," affording at present a shelter to such vagrant Delawares as choose to live there.

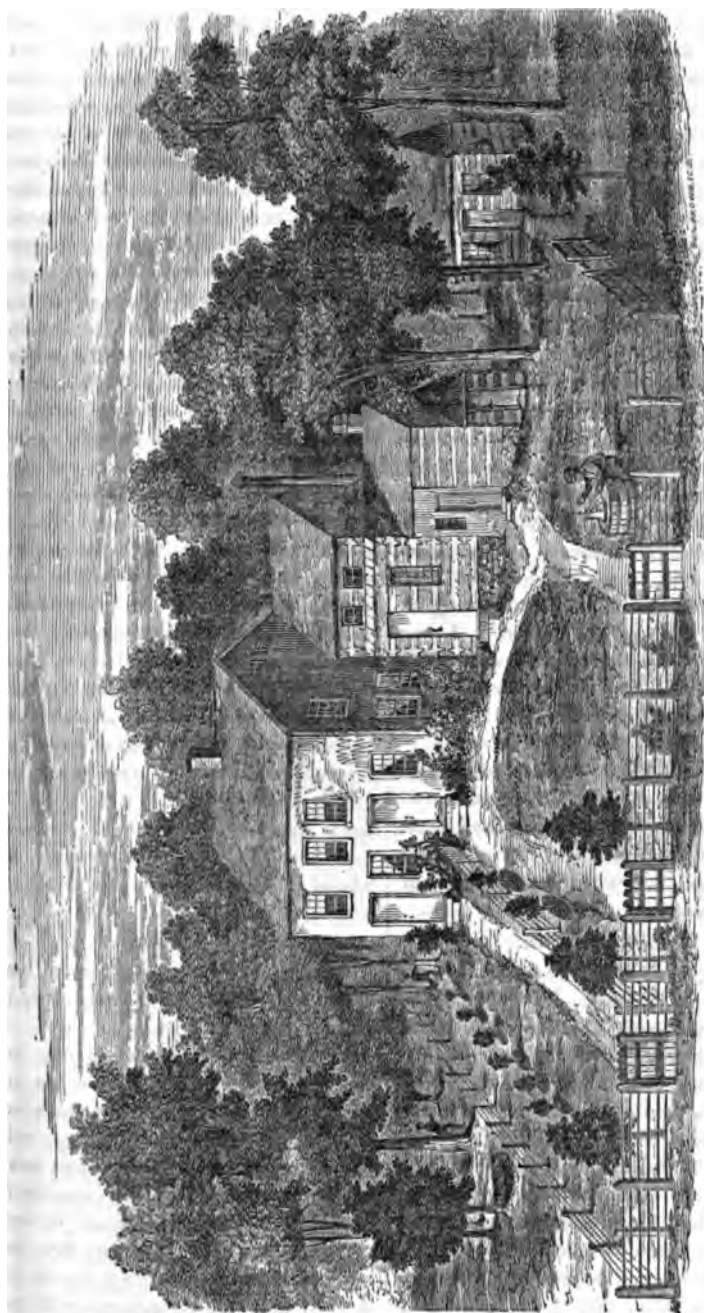
Description of the premises.

It will be seen by the accompanying sketch, that the main building, fifty-six feet square, is the only framed one on the premises. It is divided into eight

rooms, four on the basement floor and four above, all, with a single exception, of an equal size. The door at the left opens into a room devoted to transient company, &c. It also contains closets for storing clothing for the school and br. Pratt's medicine. Here he receives most of his Indian company. The room is not unfrequently half filled with those who seek for themselves or relatives a remedy for the thousand ails and aches to which they are heirs, and a strangely contrasted group it is. This dandy, with form erect and consequential air, wears a plume borrowed from the eagle's wing; that, one for which he is indebted to the wild turkey, or perchance the beautiful oriole. Another is satisfied with a loan from a domestic fowl, each feeling very gaily ornamented. This must have a tooth extracted; that must be bled; one wants an emollient for his eye, injured in a drunken brawl; another wants something to enable him to eat too much without injury; and so on, until all are served.

The door at the right opens into the room occupied by br. Pratt's family. The one immediately adjoining and fronting the opposite yard, is assigned to the children during the intervals of school. Here the girls attend to needlework, &c. The remaining room of the basement is chiefly devoted to the reception of company. On the second floor two rooms are the dormitories of the pupils, one is occupied by the teacher, and the remaining one is br. Pratt's study.

The next house, eighteen feet by twenty, serves the double purpose of kitchen and dining room. The chamber is occupied by female domestics. Still further to the right we come to the store room, fifteen feet by twenty-five. Peering above this, is discernible the chimney of the wash-house, now in course of completion. The very small structure behind the tree, is the receptacle of saddles, harnesses, and such tools and implements as are needed at a station of this kind. The low square house, shaded



SOUTH VIEW OF BRIGGSDALE SCHOOL,

DELAWARE NATION, INDIAN TERRITORY.

by the luxuriant foliage of surrounding oaks, is our school-house, and, though twenty feet square, is smaller than is desirable for the convenient accommodation of our school, numbering twenty-five. At the foot of the hill, below the school-house, gushes an unfailing spring, ever overflowing, clear and pure.

The buildings, as will be seen in the sketch, are situated on sloping prairie. The trees in the background skirt the stream that encloses the premises on three sides. They afford a pleasant shade to the girls in hours of recreation.

Hills rise abruptly, within a stone's throw of either gate, shutting out the view of the vast prairie that stretches in graceful undulations far beyond the reach of unaided vision; dotted here and there with groves of oak, walnut, hickory and basswood. During the flower season, it presents the appearance of an unbroken sea of flowers, of myriad forms and hues.

Perhaps I should add, that, owing to the near proximity of the grove, I was unable to get a view of what was *originally* designed to be the front, which differs from the one represented, mostly, in its greater number of windows.

Our location has received the name of Briggsdale, intended as a compliment to the President of the Missionary Union, whose unfaltering interest in its designs of love and mercy has won for him our highest esteem.

Present condition.

The opening of the present year greets us under as favorable circumstances, in relation to ourselves and our efforts for this heathen people, as any preceding. Heathenism makes miserable objects of human beings, at best; if indeed it has a *better* side, which is much to be doubted. And it is with feelings of gratitude to Him we love and whom we try to serve, that I record the tender care he has ever taken of us and of our labors. For without that regard that numbers the hairs of our heads, and graciously stoops to our feeble efforts and human instrumentality, we could never hope to *see the least* good resulting from our *toils*.

The last has been a year of health among the pupils of our boarding school, there having been but one case where apprehensions were entertained of a fatal termination. A little daughter of br. Charles Journeycake was apparently brought to the very brink of life, but was finally raised to accustomed health.

Bilious fever, and fever and ague, often appear, but yield to proper remedies promptly administered. Since the commencement of our school, in July, 1848, we have been mercifully preserved from the various epidemics which have visited the country and afflicted other schools. None have gone from our little group to the eternal world, and we earnestly desire none may, until they have been born of the Spirit. None have yet given evidence of a change of heart, or an anxious seeking for the path of life. To religious instruction they listen with serious attention, and remember much of sermons, and other things connected with bible subjects. Coming upon them unawares in hours of recreation, I have frequently found them discussing some topic gathered from the Living Word. Questions respecting the resurrection, the judgment, and the condition of the finally saved and lost, are proposed by them, showing that some of the seed sown finds a lodgment in the mind; and who of us dares place bounds to the results of these small beginnings?

Daily occupations.

We rise at five in winter; by half past seven we are through morning worship and breakfast, and ready to commence the routine of daily duties. Two of the largest girls wash the dishes used on the children's table, and arrange the tables for dinner, while the others sweep and dust the chamber, and make their beds, &c., doing this for the school department only. This is completed about the time those employed in the kitchen have finished their assigned work; then all sit down in the work room, mend stockings, repair garments, and sometimes do fine needle work, for which Indian girls show a pleasing aptitude.

At nine we go into the school room. In the morning all who can read fluently (who now number twenty), read from the Old Testament, being questioned respecting the portion read, to which intelligent answers are given. Reading, spelling, geography, and much of a miscellaneous character, receive attention until a few minutes before twelve o'clock; when the children are released and go immediately to their dinners; after which the tables are disposed of as in the morning, and until two o'clock the time is spent in recreation, and the girls are in the work room from two till three, which is the hour for afternoon school in winter. The New Testament instead of the Old is used in the afternoon; arithmetic receives attention instead of geography. Portions of scripture are daily committed and recited, which with writing keep them busy till five. Sup-

per follows, next evening worship, after which the large children sit down for an hour and a half to work; the boys knit mittens, the girls knit or do any thing else as circumstances may demand. During the day the boys attend to work adapted to their years.

It will be understood that the children are constantly under the supervision of some one, to prevent, so far as is practicable, disagreements among themselves; to which they are painfully inclined, though there has been a pleasing improvement in this respect. During work hours, too, they need a guiding hand.

The text books used, besides the bible, are readers and spelling books, much the same as used in Massachusetts,—Mitchell's large and Parley's small geographies, Greenleaf's and Emerson's arithmetics, and Parley's "Sun, Moon and Stars."

MISCELLANY.

BIBLE DISTRIBUTION IN PARIS.

A London journal gives some facts illustrating the value and results of bible circulation in Paris. An officer in the National Guard, a devoted Sabbath school teacher and bible distributor, presented New Testaments to the heads of families among the officers and soldiers of his company, and copies of the gospel of Luke to the pupils of several schools;—among others 100 copies for distribution by "The Brothers of Christian Doctrine," a Roman Catholic order devoted to teaching, who solicited them. A commissaire of police at Montrouge, near Paris, sends for some Gospels for their schools, stating that the curé gave them as rewards to the children. M. Massieu, a priest who has been preaching in an evangelical spirit, has formally seceded from the Church of Rome and opened a Protestant chapel. Several members of the parish formerly under his care, finding it necessary to choose

between the bible and the pope, have chosen the Word of God.

A lady in Paris relates that she gave twelve De Sacy testaments* to a military hospital. The chaplain, a Romish priest, had applied to a Protestant lady for books to form a library for sick soldiers; she gave him a testament, which he took reluctantly but afterwards came for more, saying that all the men wanted the book and one was not enough. Visiting a sick man, a "revolutionary Socialist," he asked her to bring a bible and read to him. This, with earnest study of the evidences of Christianity, removed his doubts, and he recommended the Scriptures to his associates. She says, "In Paris the people—I mean the true republican part, that is, nine-tenths of the workmen—are inquiring. The

* A version of the New Testament made by De Sacy, a distinguished Jansenist, while in prison; not free from errors, but from its many excellences holding a high place among modern translations

revolution has turned their thoughts to serious and lofty subjects; the bible has come within their range of vision, and as a proof of the demand, I may mention as an extraordinary fact, that an illustrated edition of De Sacy is being issued in four sous numbers, as a speculation; it will cost eight francs when complete. The bible societies have nothing to do with this edition." A project has been started to issue an edition of the first epistle of Peter for wide circulation. The high honors paid by the Church of Rome to St. Peter would be something of a passport to many members of that communion who are not easily accessible to the truth.

These movements are interesting in several aspects. The avidity with which the bible is read gives mournful testimony to the character of Popery, whose anti-Christian policy has caused such a neglect of God's word, as to array it with the attractions of novelty among a people claiming the title of "Most Christian." It is also full of hope for the future, for the promise is sure, "My word shall not return unto me void." The results that are witnessed attest the power of divine truth; "the entrance of thy word giveth light." And incidentally they suggest a caution not to receive with too much credulity the invectives of the French and even the British press, against the laboring population of Paris, as *infidels*, &c. Doubtless infidelity and vice reign with dreadful power among them, as they do among their betters in society; but they are more hopeful subjects of evangelical influence than many who denounce them in the name of religion, morality, or "order."

PROGRESS OF TRUTH AMONG THE ARMENIANS.

The mission of the American Board of Commissioners among the Armenians of Turkey presents an aspect peculiarly cheering. The journals of Mr. Schneider, at Aintab, during a period ranging from August 5 to Nov. 26, show that

the influence of the truth is spreading more widely, prejudice against Protestantism is giving way, the corruptions of the Armenian church are more clearly perceived by intelligent persons, and the preaching of the gospel is attended with evident proofs of its spiritual power. At Aintab, on the admission of five persons to the church, the assembly manifested a deep and tender interest, and there was audible weeping. For several successive Sabbaths the large and increasing congregation listened with an aspect of great solemnity to the word preached. At Diarbekr, and other stations, similar encouragement rewards evangelical effort.

Recent events have done much to favor the progress of truth. The Turkish government has granted a firman incorporating the Protestant community, and giving them the same privileges with the older Christian communities in the empire. This measure, though it cannot prevent the little personal annoyances which the dominant church party may inflict, effectually secures against all direct infringement of religious liberty. More important still is the effect on the public mind produced by repeated exposures of the ignorance and imposture of the Armenian ecclesiastics. A number of intelligent Armenians in Aintab, having no connection with the Protestants, commenced holding meetings to read and expound the Scriptures, with reference to the errors of their own church. Their appetite for investigation was not at all diminished by the result of a discussion between the vartabed and two or three Protestants. The vartabed had been requested to convince the people of the scriptural validity of his doctrines and ceremonies. He accordingly sent for the Protestants and reasoned with them, but was clearly vanquished, and asked a delay of a day or two in order to collect more proofs in favor of his church pretensions.

A more decisive repulse, however, was at hand. The Patriarch at Constantinople held a council to devise the means of check-

ing the progress of Protestant "heresy," and the bishop of Diarbekr was appointed to visit Aintab for this purpose. It was represented, in opposition to this project, that the bishop should first silence the single Protestant teacher at Diarbekr, before trying his strength with the missionaries at Aintab. But the Patriarch was urgent, and the bishop went on his errand. As he approached Aintab he was vexed at meeting Protestants who were not restrained from asking embarrassing questions and uttering unwelcome opinions. He asked the governor to forbid the Protestants from irritating the Armenians; he was told in reply, that the irritation was all on the other side, and was advised to cultivate such a spirit as to win the people, rather than seek to force them back to the church. This prudent advice not meeting his views, he proceeded to the exercise of authority and the utterance of threats, which withdrew about twenty pupils from the school but did not sensibly diminish the congregations on the Sabbath.

At length, one Sabbath, he contemptuously challenged the Protestants to a discussion,—a step which he did not take, by the way, till he had been urged by some of his people. The challenge was accepted and five or six of the native brethren went to his residence, where some twenty or more intelligent Armenians were present to hear. It was arranged that the questions and answers should be in writing. A question was propounded to the bishop, which he evaded and asked one in return. They insisted on an answer, or an admission that he could not answer it. This he declined doing, and the controversy here terminated.

"The triumph of our brethren," says Dr. Smith, "was complete; and the bishop and all his party were utterly silent while they withdrew, doubtless glad to get rid of such troublesome visitors. The written papers were deposited with me as a true record of the occurrence; but there has been no occasion for their use, as it would seem from the reports current in regard to the affair,

that the Armenians present have shown no disposition to falsify facts. Their testimony is, 'We were disgraced by the incompetency of our bishop to solve the question presented;' and it is reported that the bishop excuses his defeat by the plea that he was drunk at the time!"

In some towns and villages, as might be expected, the violence of prejudice prevents the truth from being heard; but wherever heard it is received by some, and gains the respect of many. Thus the gospel is leavening public opinion, dispelling much superstition and error, and in the case of not a few, gaining durable spiritual triumphs.

PRESBYTERIAN MISSION IN SIAM.

The Mission of the Presbyterian Board at Bangkok having found it impossible to procure land for the erection of their necessary buildings, are considering the question of abandoning the enterprise. They have occupied grounds formerly belonging to the American Board of Commissioners, but which are now transferred to the American Missionary Association. It appears that the Siamese government made over to the Portuguese several acres of land for a consular residence, and a like grant to British merchants. Our own mission procured the site of their station from the Portuguese, and the Board of Commissioners obtained their ground from the British. But the king, through his morbid jealousy of foreigners, has since refused to permit any other Europeans or Americans to establish themselves there. Every attempt to enlarge the existing mission premises has failed, and the Presbyterian Mission has been unable to establish itself at all. The missionaries have gained a considerable knowledge of the language, and would gladly remain, but at the latest advices felt compelled to entertain the question of withdrawing to some other field of labor. The opposition is chiefly confined to the government. There is no reason to believe that the mass of the

people entertain any hostility to them; but as long as the king is swayed by such counsels as now govern his policy, there is an insuperable obstacle to the continued prosecution of their work.

HAYTI.

The English Baptist Mission on this island reports facts which give evidence of an encouraging progress. The truth is not disseminated in vain. Letters dated at Jacmel in November last, state that the work of grace was going on in the school, where two had been received to the fellowship of the church, two others were expecting baptism, and five were the subjects of religious impressions. Among the people generally the circulation of the scriptures and tracts has been an effectual means of usefulness. Five cases of conversion are mentioned, the chief instrument being the written word of God. In reference to the extent of their work, Mr. Webley remarks:—

"I sometimes fear that our friends at home, by a sort of numerical calculation, will consider our success as far from commensurate with our outlay, or that they will judge of the results of our labors simply by the number of persons baptized. This is, however, a very unfair criterion. It is always so at home. It is especially so here. For instance, the hindrances to baptism, even after conversion, are so great as to prevent parties from submitting to the ordinance. A dear child in our school, of whom we have the most decided proof of conversion, has been now waiting to be baptized more than three years, because her mother opposes her wishes, and because she is not yet of age so as to be able to act for herself. In the prison, too, which my dear wife, Miss Harris and myself have visited sometimes alternately and sometimes together, no less than six persons have been converted during the year. They are, however, confined for political offences. Some of them are under sentence of death, and others are imprisoned for life. These, in all probability, will never put on the Lord Jesus by a public profession of his name, will never enjoy fellowship with us at the table of our Lord."

Of the prisoners referred to as under sentence of death, two, as appears by a subsequent communication, were executed. They maintained their profession of faith to the last, and declined the services of the Romish priest, to the great astonishment of the people, who had never heard of such a thing. Their deportment in the prison was such as won general admiration. They were visited by Mr. Judd, American Baptist (Free) missionary, who expressed his confident belief in the reality of the change they had experienced. The facts were spread far and wide, doing much for the cause of truth. "We must not lose sight of the fact," says Mr. Webley, "that these and several other cases of conversion I could enumerate, did time and space permit, have occurred through the simple reading and distribution of God's word."

Mr. W. gives an account of a visit recently made to two villages in the interior. At Marigot, containing four or five hundred inhabitants, with a dense population of two or three thousand in the surrounding mountains (what a field for colporteurs! he justly remarks), the commissaire of police gathered an audience that crowded the court house. The most marked and solemn attention was paid to his discourse. About 100 tracts, some portions of scripture, and fourteen New Testaments were distributed, with a promise of a dozen testaments for the village school. The people seemed loath to disperse, and begged him with tears to visit them again soon. They said, "We have now no priest who comes to see us; we are ignorant and need instruction; and we are convinced that your motives are pure and that your religion is that of the bible." At Sale Trou, among a larger population, he met with a similar welcome. These openings for the dissemination of truth call earnestly for more laborers to occupy them.

BAHAMAS.

Mr. Rycroft, English Baptist missionary, gives encouraging information respecting some islands of this numerous group. On Turks' Island, most of the adult population are in fellowship with the churches, and the children of the Sunday schools were inquiring the way of life. The people mainly support their native preachers, though not unlikely to need occasional assistance. The president of the island, being a "high churchman," has several times sent a clergyman of the English establishment "to try the moveability" of the churches, but without success. Salt Cay presents a good field, but demands a reinforcement of the Mission. Inagua is an important station, with an increasing population, at present without any means of grace except what this mission offers, but which are not adequate to the wants of the people. Mr. R. thinks the station would shortly sustain itself.

PREPARATION FOR THE GOSPEL
IN WEST AFRICA.

Rev. Mr. Simpson, of the Presbyterian Mission lately established at Corisco, West Africa, in mentioning the sources of encouragement in their labors, remarks:

"There is one respect in which God has prepared this country for the gospel, which is very observable. Although the religious principle is remarkably strong in the African mind, yet their confidence in their own religion is almost entirely obliterated. There is not a native here who will not laugh at his own fetish, when you tell him that it cannot keep itself, much less keep him. Hence their minds are as it were vacated, and open to the reception of the truth.

"Not only so, but they are also prepared against the efforts of Romanism. Catholic missions have had no success here in modern times. The priests have, indeed, hung up their crosses and pictures in the houses of the people, and upon the necks of their children; but to the African these trinkets have only taken the place of the fetish, and he regards them in the same light. It is certain, too, that he conceives but little respect for the man who imitates his religion."

ROMISH MISSIONS.

The London *Missionary Register* gives a statement of the receipts and payments of the Roman Catholic Missions for 1849, by which it appears that the total receipts, including a balance from the previous year, were £142,580, and the payments £133,954, about \$600,000. Of this sum £42,234 were expended in Asia, £33,621 in America, £21,892 in Europe, £16,710 in Oceanica, and £11,147 in Africa. A very large proportion of the receipts comes from France,—over one half; while the Roman States contribute £2,861, Spain £769, and Portugal £669. Strange that those nations which have enjoyed the most undiluted blessings of Papal rule, should manifest less zeal for the propagation of the faith than is found in Great Britain, Prussia, Holland, or Switzerland! Among other small sums we perceive sixteen pounds eight shillings received from the Burman Empire, and ten pounds seven shillings from Oceanica.

THE MISSIONARY'S JOY IN HIS
WORK.

Rev. Mr. Dodd, missionary of the Am. Board of Commissioners among the Jews in Salonica, speaks of his work in terms which are worthy the consideration of those who are looking forward to the ministry of the gospel.

"Blessed be God for the privilege of preaching such a gospel! Thrice blessed is the privilege of preaching it in a foreign tongue, in a fresh, uncultivated field! I had great joy, surpassing most human joy, when I first preached it in my own language; but when I was permitted to proclaim it in a strange dialect, my exultation rose still higher. If those in our theological seminaries who excuse themselves from this work, and stifle the voice of conscience, and grieve the Spirit, (as I tried to do, but God hindered me,) could exchange places with the missionary for a little while, the difficulty would be to find reasons for staying at home; and should any be discovered, they would all be swept away as chaff by the thought of the overwhelming disparity of laborers between the most destitute portions of our own land and the foreign field."

AMERICAN BAPTIST MISSIONARY UNION.

The Board of Managers of the American Baptist Missionary Union will hold their 37th annual meeting in the meeting-house of the Bowdoin Square Baptist Church, Boston, on Tuesday, May 13th, 1851, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec.*

Williamsburgh, Feb. 24th, 1851.

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting-house of the Bowdoin Square Baptist Church, Boston, Mass., on Thursday, the 15th of May next, at 10 o'clock, A. M. The annual sermon will be preached by Rev. William Hague, D. D., of New Jersey, or Rev. V. R. Hotchkiss, of New York, his alternate.

W. H. SHAILER, *Rec. Sec'y.*

Brookline, March 12, 1851.

DONATIONS.

RECEIVED IN MARCH, 1851.

Maine.

Lewiston Falls, ch.	15.00	Miss. Soc. 21.88; Sab. sch.	
Penobscot, For. Miss. Soc.,		2, to cons. Lewis Whitney L. M.,	100.00
J. C. White tr., coll. at		Hancock Asso., D. Morgan	
Asso. 9.20; Dixmont. 3;		tr., Sedgwick, 1st. ch.,	
Garland, James Marsh 1;		John Means, to cons. him-	
Plymouth Vill., Union		self L. M.,	100.00
Sab. sch. 5.98; Etna, ch.		do. do. do. do. do. Sedg-	
1; Isaac Boynton 1.50;		wick, James Costin 20 cts.;	
Old Town, friends of miss.		W. Millican 25 cts.; Geo.	
2; Passadumkeag, I. B.		M. Sargent 25 cts.; Samu-	
Cleveland 5; Corrinna,		uel Jordan 1.50; Ells-	
Rev. D. Steward 2; Bang-		worth, ——— 2; East	
gor, 1st ch., Mrs. Nick-		Trenton, ch. 10; Maria-	
erson 3; Sab. sch., to		ville, ch. 10; Waltham,	
sup. a child in Assam		ch. 6; Rev. C. C. Long 5;	
Orph. school named How-		per Rev. J. Wilson, agent,	35.20
ard Malcom Trask, 12.60;		Waldo Asso., D. Merrill tr.,	
2d ch. 57.02	103.30	China, 1st ch., Rev. F.	
Piscataquis Asso., Rev. M.		Merriam 5; Ebenezer	
J. Follett tr., Foxcroft and		Shaw 10; Liberty, ch. 1;	
Dover Vill., ch. 13; Ab-		per Rev. J. W., agent,	18.00
bott, ch. 1.65	14 65	Lincoln Asso., A. Perkins	
Baring, ch. 50; Eastport,		tr., Rockland, ch. 28.08;	
Washington St. ch. 46.94;		John Wakefield 10; Wil-	
Lubec, 2d ch. 3.06, to cons.		liam Pendleton 3; H.	
Gilman D. King L. M.,	100.00	Morse 2; Dea. Gregory 3;	
Saco, ch., to cons. David		per Rev. J. W., agent,	46.08
Tuxbury L. M.,	112.75	Damariscotta Asso., B. D.	
Fannington, Rev. Charles		Plummer tr., Alna and	
Mill r	7.00	Newcastle, ch., per Rev. J.	
Green, Cyrus Case 5; Sundry		W., agent,	3.50
individuals 4	9.00	Cumberland, Asso., J.	
Dexter, Levi Morrill	10.00	Chandler tr., New Glouce-	
Liberty, "Haswell Miss'y		ster, ch. 21.51; Cape Eliz-	
Soc."	4.00	abeth, Mrs. Abigail Cobb	
Camden, 2d ch. 11.35;		3; Portland, 1st ch. and	
Ephraim Wood 5.15; Hi-		soc. 261.18; Sab. sch.	
ram Bass 1	17.50	64.87; Bur. Miss. Soc.	
Damariscotta, ch., Rufus		82.50; J. K. Morse 3; J.	
Fly tr.,	175.00	Chandler 3 45, to cons.	
Buxton, "a gift from a few		Thomas Stallard, John	
friends"	12.00	Harris, William C. Rob-	
East Harrington, ch. 14;		inson, Elizabeth Haynes	
Rev. Robert Cole 5; Mrs.		L. M.; Free St. ch. and	
Hannah F. Cole 5	24.00	soc. 5 25; Sab. sch., for	
Richmond, E. M. Avery	5.00	Assam Orph. school, 25, to	
Waterborough, 1st ch.	5.00	cons. Josiah Pierce, Rev.	
China, Rev. B. F. Shaw	7.00	Samuel E. Brown, Phine-	
Yarmouth, ch. and soc.		as Barnes and Virgil Gris-	
76.12; Ladies' Benev.		wold L. M.; Harpswell,	
		ch. 2.66; Turner, B.	
		Trague 1; R. Trague 50	
		cts; per Rev. N. Butler,	
		agent,	993.67

ch. mon. con.,
Elijah Stearns 100.00
ch. 3.00
35; East Liv-
5 40.00
2,060.65

New Hampshire.

nna C. Bullock 1.00
njamin Smith,
lev. John Pea-
Rev. S. L. El-
200.00
3; East Wash-
2 10.00
e State Conv.,
tr., 50.00
Nashville, ch.,
lomon R. Bul-
100.00
n, ch. 12.00
A. W. Abbott,
Butler, agent, 2.50
mon. con. 5; a
10.00
ls, ch. 10.00
ch. mon. con.,
h. (of which 9 is
a child named
'in the care of
e, Siam,) 18.50 51.18
50.00
32.23; Cornish,
w London, ch.
tebor' ch.
nville, ch. 5 25;
and Meredith,
O. Barron 5;
ill, ch., Rev.
Richardson 1;
, 2d ch. 50.25;
ch. 43.32;
h. 5.97; South
h. 24.38; Great
; Newton, ch.
twood, ch. 15;
ch. 37; per
lson, agent, 353.90
850.58

Vermont.

h. mon. con.
King 10 51.75
25.00
"Fem. Benev.
30.00
4.00
4.50; Perkins-
L. Sherwin 50
alome F. Dun-
Dunbar 1 7.00
a few individu-
ch 25 is from
iggs for Assam
) to cons. Ama-
M., 100.00
Harvey White
R. M. Ely 5;
3. Packer 5 20.00
loc. 20.00
h. mon. con. 15.00
ch. and soc.
ch. 75 cts.; Lo-
13.00
7; Wheelock,
ray 3 10.00
te Conv., S. L.
tr., viz., Brat-

tleboro', ch. 20; S. sch.
20; North Bennington, ch.
35; J. Draper 25; Shaft-
bury, ch. 25; per Rev. J.
F. Wilcox, agent, 123.00
420.75

Massachusetts.

Amherst, ch. mon. con. 10.00
Charlemont, ch., for Assam
Mission, 9.00
Lynn, Jonathan Bachellor 400.00
Lowell, 1st ch., Fem. For.
Miss. Soc., to cons. Mrs.
Abigail Puffer L. M., 100;
Otis H. Morrill's S. sch.
class, for sup. of a boy in
Assam Orph. sch. named
Otis H. Morrill, 25 125.00
Frammingham, ch. and cong.
105; weekly con. 19; E.
B P. 5; Mrs. Abby A.
Clark, for the Karen
Miss., 5 134.00
Westboro', Mrs. L. P. Cush-
ing, for sup. of a lad in
Karen Normal sch., named
Joseph Parker, 5.00
South Reading, ch. and soc.,
to cons. David Smith,
L. M. 100.00
Sterling, ch. 10.00
Bolton, ch. 15.85; S. sch. 6.15 22.00
Methuen, ch., to cons. Mrs.
J. S. Howe L. M., 100.00
Chesterfield, ch. 25.00
Worcester, Isaac Davis, to
cons. Mrs. Ellen T. H.
Putnam L. M., 100.00
do. Pleasant St. ch., F. H.
Putnam tr., 58.00
West Townsend, ch. 20.00
Marshfield, North ch. mon.
con. 6.00
Three Rivers, Elisha Burr,
to cons. Jonathan Burr
L. M., 100.00
Dorchester, 1st ch., to cons.
Mrs. Bathsheba M. Fliinn
L. M., 100.25
Watertown, J. Stone 5.00
Boston, E. D. Everett 5.00
do. Tremont St. ch., Timo-
thy Gilbert, for sup. of
Miss M. S. Shaw of Assam
Miss., 125.00
do. Charles St. S. sch. Miss.
Soc., to cons. Miss Melli-
cent H. Hall L. M., 100.00
do. Bowdoin Sq. Board
Benev. Oper., William C.
Reed tr., 100.00
do. Baldwin Place ch. 230.00
do. 1st ch. 100.00
do. Milton S. sch., for sup. of
Reuben N. Houghton in
Burman sch. at Maulmain, 25.00
do. South ch., (of which 25
is from Mrs. Eunice Safford
to sup. a child in Assam
Orph. sch. named William
Judson Safford,) 800.00
do. Winthrop ch. 28.71
do. Rowe St. ch. mon. con.
273.60; Sab. sch. Fem.
Miss. Soc. 18; annual
coll. 1,276.81 1,568.41
Newton, 1st ch. mon. con.

and other donations 72.23;
Coll. 19.46; Dea. Eddy 5;
Rev. S. F. Smith 25; a
friend 15 136.69

Chelsea, ch., Southworth
Bryant tr., to cons. Aaron
Blake L. M., 100; S. sch.,
for sup. of a child under
the care of Mr. Bronson,
25 125.00

Littleton, ch. mon. con. 16.64

Southboro', ch. 8.50

Kingston, ch. 35.00

Sudbury, L. Goodenough 5.00

Haverhill, 1st ch. 400.00

Charlestown, 1st ch., Judson
Miss. Soc., for sup. of a
child at Sibsagor in charge
of Mrs. Cutter, named
Emily Waldo, 25.00

Cambridge, 1st ch. 470.75

Ware Vill., ch. 15.00

Seekonk, ch. 77.58; North
Attleboro', ch. 19; New
Bedford, 1st ch. 208.57;
to cons. J. S. Whittemore
L. M., Mrs. John A. Par-
ker, to cons. herself L. M.,
100.00 405.15

Salem, 1st ch. and soc., M.
Shepard tr., (of which 25 is
for the Assam Orph. sch.)
825.53; Rev. Mr. Mills'
Catechism class, for As-
sam Orph. sch., 11.12; to
cons. Rev. Augustus
Bolles, Rev. Myron M.
Dean, Rev. F. A. Willard,
Rev. P. R. Russell, Rev.
F. E. Cleaves, Rev. N. J.
Pinkham, Rev. Z. P.
Wilds and Hervey Upham,
L. M., 836.65

do. 2d ch. and soc., Nathan
Putnam tr., to cons. Thos.
Perkins Pingree L. M., 167.00

North Bridgewater, ch. mon.
con. 15.00

Roxbury, Dudley St. ch.,
Kendall Brooks tr., 625;
S. sch., to cons. George
Brooks L. M. and to sup.
Ko A Bak at Hong Kong,
100 725.00

Manchester, ch. 16.00

North Adams, ch. and soc.,
to cons. Samuel Ingalls
L. M., 100.00

Middleboro', Central ch. (of
which 100 is from George
Ward to cons. Rev.
Ephraim Ward, Jr., L. M.) 212.74

Taunton, Green, ch. 100.00

Southwick, Alfred Gates 3.00

Lincoln, Mrs. Cyrus Smith 5.00

West Wrentham, ch. and
cong. 20.00

Boston North Asso., viz.,
Malden Bap. Circle, for
sup. of Nat. Karen teach-
er, 50; East Boston, Win-
throp ch. 15; per Rev. N.
Butler, agent, 65.00

Old Colony Asso., viz., Ab-
ington, ch. 20.25; Middle-
boro', Mrs. M. H. Robin-
son 1; Hanover, John Col-
lamore 5; per Rev. N.
B. agt., 26.25

Wachusett Asso., L. A. Rob-
inson tr., viz., Winchen-
don, W. N. White 5; Mrs.
Matilda White 2; Mrs.
Julia D. White 1; South
Gardner, ch. 10; West
Boylston, ch. 18; E. Lov-
ell 3.25; Mrs. D. G. Lov-
ell 3.25; B. Lovell 52 cts.;
H. Lovell 52 cts.; A. Lov-
ell 12 cts.; F. Lovell 12 cts.;
J. Walker 3; Barre, ch.
11.93; Holden, Rev. J. T.
Tilton 5; Fitchburg, ch.,
to cons. John Parkhurst
L. M., 102.50; per Rev. N.
B. agt., 166.21

Worcester Asso., M. Jacobs
tr., viz., Ashland, Rev. J.
E. Forbush 2; Leicester,
Rev. M. Harrington 1; per
Rev. N. B., agt., 3.00

Rochester, North ch. 71.28

Fall River, 1st ch., Cook
Borden tr., (of which 40 is
from the Mee Shwayee Soc.
of the Sab. sch., for the
benefit of the Moopoon sch.
Maulmain,) to cons. Wal-
ter Paine, 3d, and Eudora
S. Borden L. M., 473.50

West Medway, ch. 16.00

South Hanson, ch. and soc. 21.00

Shelburne Falls, ch. and soc.,
J. B. Bardwell tr., mon.
con. 15.00

Belchertown, ch. 50.00

Brookline, ch. and soc. 378;
Ladies' sub. 92; S. sch., for
sup. of Indian child in Miss
Morse's sch., 30 500.00

Hampden Co. Miss. Soc., J.
E. Taylor tr., viz., Ches-
terfield, ch. 29; Southwick,
ch. 17.49; a friend 2;
Martha E. Gates 20 cts.;
Henry E. Gates 15 cts.;
Westfield, Central ch. 5.42;
2d ch. 20.25; Cummington,
ch. 2.10; Northampton, ch.
20; Enos Boyd 2; Aga-
wam, ch. 39.09; Jesse
Todd 25; Chicopee, 1st ch.
131; Holyoke, 2d ch. 45;
Springfield, 1st ch. (of
which 25 is from the S.
sch., for sup. of a Karen
boy named M. G. Clarke,)
201.37 540.07

Malden, ch. 50.06; mon. con.
24 74.06

Woburn, ch., John D. Tidd
tr., 100.00

—10,375.1

Rhode Island.

Slatersville, R. B. Chapman
25, N. K. Weaver 12;
Isaac Tabor 5 42.00

Wickford, ch. 100; North
Kingston 2.75; Pawtuck-
et, High St. ch. 5.87; Val-
ley Falls, ch. 14.70; Bris-
tol, ch. 22; per Rev. J. M.
Haswell, 145.32

Providence, Perry Davis, to
cons Rev. George R. Dar-
row L. M., 100.00

Newport, 2d ch. S. sch.,

hoades 'supt,
is for sup of
at Nowgong
sup. of two
' Stevens and
oules, at Gow-

63.00

State Conv.,
tr., viz., Wes-
22.37; mon.
Ladies' For.
for sup. of a
r, 40; Lottery
on. 12, to cons.
as H Matte-
Rhode Island
h. Asso., G. B.
to cons. Benj.
d Jacob San-
200; Provi-
ch. 732; mon.
Mrs. Martha
iend of miss.
' For. Miss.
Sarah N.
2.25; Young
h. Miss. Soc.,
ch P. Daniels
ine St. ch., J.
tr., to cons.
ows, Jr. L. M.,
' Miss. Soc.,
Brown tr., to
Samuel W.
, 103.20; 4th
a Thurber tr.,
lexander Bur-
100.00; Fem.
loc., Miss H.
, 8th ch. 30;
, ch. 56; Fruit
, A. Whipple
a. 7.76; North
t ch. mon. con.
Cyrel Bap-
Rev. Warren
L., 1,835.25

—2,185.57

Connecticut.

h. 8; North
h. 10 18.00
(of which 25
Assam Orph.
ons. Rosswell
M., 130.00
J. M. Coley 5.00
Conv., Ware-
d tr., (of which
the 2d ch. 851.00

iz., New Lon-
70.63; Hun-
ch. 73; O. B.
; E. D. Ames
rish 20; East
h. 1.59; 2d ch.
i. Manwarring,
boy in Assam
named Calvin
ng, 25; North
3d ch. 15;
ch., to cons.
Munger L. M.,
Bank, ch. 7;
Rev. E. Den-
ffield, W. S.
8; Noank, ch.
, 2d ch. mon.

con. 31.50; W. Montgom-
ery, to cons S. B. Mont-
gomery L. M., 100; per
Rev. J. F. Wilcox, agent, 487.60
—1,491.60

New York.

Amsterdam, ch. 27.00

Buffalo Asso., D. Williams
tr., Buffalo, Washington
St. ch., to cons. George
Jones and William A.
Coots L. M., 200; Niaga-
ra Sq. ch., Rev. C. P. Shel-
don, for sup. of a child in
Assam, 25; S. sch., to sup.
a child in Mrs. Stoddard's
sch. in Assam, 25 250.00

do. do. Buffalo, Niagara Sq.
ch. 10; Springville, ch.
17.25; Strykerville, ch. 8;
less amount advanced by
treasurer in Dec. 5.87; per
Rev. S. M. Osgood, agent, 29.38

Genesee Asso., S. Chapman
tr., Warsaw, Theron Fisk,
to cons himself L. M., 100;
Middlebury, 1st ch., to cons.
Rufus Main L. M., 100;
S. sch., for Assam Orph.
sch. 10; Leroy, ch. (of
which 40 is from Mrs J. B.
Van Husen.) 100; Pavil-
ion, ch. 17.40; Batavia,
ch. 8; Attica, ch. 6.84;
Lagrange, Mrs. Clark 1;
per Rev. S. M. O., agt., 343.24

Cattaraugus Asso., Rush-
ford, ch. 50.00

Livingston Asso., East Avon,
ch. 43; E. Groveland, Chs.
Clapp 5; York, Mary E.
Smith 8 cts; a friend 2;
per Rev. S. M. O., agt., 50.08

Genesee River Asso., Pike,
ch. 33.82; Rev. R. Sabin 1;
Portageville, ch. 1; Cas-
tile, Rev. J. and Mrs.
Halsted 2; per Rev. S. M.
O., agt., 37.82

Yates Asso., Branchport, ch.
1.50; Penn Yan, ch. 21.63;
Plattsburg Vill., ch. 41.60;
Pultney, 2d ch. 6; Con-
hocton, ch. 70 cts.; Coll.
at Asso., 8.62; per Rev.
S. M. O., agt., 80.05

Harmony Asso., J. B. Bur-
rows tr., Harmony, ch.
28.95; for Assam Orph.
sch., 41.50; S. sch. for do.,
2.50; D. G. Powers, for do.
1; Busti, ch. 17.24; Rev.
F. Kidder 2.26; O. Stod-
dard 1; North East, ch.
3.93; N. Thomas 1.75;
Ripley Centre, ch. 9.52;
Sherman, ch. (of which 2.50
is for Assam Orph. sch.)
7.22; Watsbury, ch. 1.69;
West Portland, ch. 8.22;
Frewsburg, ch. 9.94;
Jamestown, ch. 10; Ash-
ville, ch. 9.68, (of which 1
is for Assam Orph. sch.); S.
sch. children, for do., 1.36;
Carroll, ch. 1.50; Mayville,
ch. 7.75, (of which 2.50 is
for Assam Orph. sch.); Gly-

mer, ch. 29.88; Rev. L. S. Stowell 1; Coll. at Asso. 3.86; to cons. Rev. Ira J. Stoddard and Rev. Lucian S. Stowell L. M.; per Rev. S. M. O., agt., 201.75

Ontario Asso., T. Ottley tr., Manchester, ch. (of which 50 is from Peleg Redfield,) for bible in Burmah and to cons. Peleg Redfield L. M., 102.67; Gorham, ch. 7; Canandaigua, Prof. George Wilson 15; 1st ch. 4.20; Naples, ch. 16.43; E. Hurlburt 2; Bethel, ch. 61.37; S. sch. 5.07; Benton, ch. 61.01; Fem. Juv. Mite Soc. 2.63; Middlesex, ch. 11.02; Vienna, ch. 17; Geneva, 1st ch. 43.61; Thomas Smith 3; Bristol, ch. 10; East Bloomfield, B. Bradley 10; Vienna, Rev. L. Davis 1; Phelps, 1st ch. 12.36; 2d ch. 9.06; Seneca Falls, J. Sanderson 2; Dea. Morehouse 1; A. Sheridan 1; Junius and Tyre, ch. 15, to cons. Rev. Samuel W. Titus, Richard Sealy and Rev. George Mead L. M., per Rev. S. M. O., agt., 413.33

Wayne Asso., J. McCarn tr., Macedon, ch. 31; Williamson, ch. 4; Sodus, 1st ch. 3; Rev. A. N. Jones 50 cts.; 2d ch. 1.25; Palmyra, ch. 61; Walworth, 1st ch. 6.05; Ontario, ch. 7.62; Fem. Miss. Soc., for sup. of Mrs. Wade, 6.75; Marion, ch. 8; Lockville, ch. 8.60; Lyon, ch. 14; E. C. Crosby 25 cts.; East Walworth, N. G. Lush 1; to cons. Solomon Spear L. M., per Rev. S. M. O., agt., 152.92

Niagara Asso., H. Flaggler tr., Wilson, ch. 16.78; Lockport, Mrs. L. Cross 50 cts.; Newfane, ch. 14.11; Hartland, ch. 9.52; Royalton, ch. 3.59; Porter, ch. 2.04; Mr. Ryan 25 cts.; West Somerset, ch. 6; per Rev. S. M. O., agent, 52.79

Orleans Asso., B. Farr tr., Albion, ch., to cons. Levi Warner L. M., 100.13; Carlton, ch. 1; Holly, Rev. A. Handy 1; a friend 5; Gains and Murray, ch., Mr. Dibble 1; Yates, ch. 81.50; advanced by treasurer of Asso. 10.63, to cons. E. Bowen, M. D., L. M., per Rev. S. M. O., agt., 200.26

Erie Asso., coll. at ministers' meeting, Delouti, 12.05; Forestville, ch., (with two bed quilts from Sewing soc. for Mrs. Bronson and Mrs. Stoddard,) 25.20; Pomfret, 1st ch. 118; to cons. Joel R. Baker L. M.; Fredonia, Jo-

nah Moore 2; Cherry Creek, ch. 3.72; Clean Creek, ch. 4.44; G. A. Bemis 6 cts.; Mrs. Emily Allen 25 cts.; Ellery, ch. 5.13; Perrysburg, 1st ch. 5; Randolph, ch. 1; Machias, Mrs. Sarah Robinson 50 cts.; Stockton, ch. 10.31; less counterfeit bill 3; per Rev. S. M. O., agt., 185.66

Seneca Asso., J. McLellan tr., Ithaca, 1st ch., to cons. Theophilus Drake L. M., 100; Berean, ch., Fem. Miss. Soc., to sup. a child in Assam Orph. sch., 25; Romulus, ch. 62.03; Peach Orchard, ch. 20; Danby, ch. 3.50; Farmerville, ch. 16; Fem. Karen soc. 13.62; S. sch. 7.25; Covert, ch. 6.37; Mecklenburg, ch. 26.13; Trumansburg, Eliza McLellan 50 cts.; Hector, 1st ch. 19.60; to cons. Joseph H. Hunt L. M., per Rev. S. M. O., agt., 300.00

Monroe Asso., W. N. Sage tr., Rochester, 1st ch., S. sch., for sup. of Justin A. and Jane A. Smith in Assam Orph. sch., 40; for sup. of a nat. preacher among the Cherokees, 17.62; A. R. Pritchard's class, for do., 42.28; to cons. Myron Strong L. M., per Rev. S. M. O., agt., 100.00

Cayuga Asso., Sterling, ch., per Rev. S. M. O., agt., 5.00

do. do. Auburn, ch. 88; Jordan, ch. 47; Throopsville, ch. 1.75; Sennett, ch. 21.87; Fem. Miss. Soc. 20.63; Fleming, Fem. Miss. Soc. 12; Sempronius, ch. 7; Montezuma, ch. 12; Springport, ch. 6; Venice, 12.50; Coll. at Asso. 29.50; to cons. Rev. Charles E. Elliott and Mrs. Sarah W. E. Webb L. M., per Rev. A. Bennett, agent, 258.25

Onondaga Asso., (of which 100 is from Augustus Tremain of Fayetteville, to cons. himself L. M., and 6 from Rev. P. Witt of Baldwinville for German Miss.,) to cons. Rev. Horatio Warner, Rev. S. Gardner, Rev. A. H. Trow and Rev. C. R. Negus L. M., per Rev. A. B., agt., 508.09

Mrs. Abigail Hand 5; Elnathan Winans 5; Mrs. Sarah A. Marshall 50 cts.; a friend of miss. 1; Cortland Academy, Miss. Soc. 25; Mrs. Martha Green 1; per Rev. A. B., agt., 37.50

Cortland Asso., G. D. Chollar tr., 75 cts.; Milan, ch. 1; Fem. Mite Soc. 5; Summerhill, ch. 50 cts.; McGrawville, ch. 17.68; Juv.

- Soc. 2.62; Solon, ch. 6.50; Groton, ch. and cong. 21.88; Fem. Benev. Soc. 18.68; A. Atwood and wife 4; Homer, ch. 127.60; friends 25 cts.; Etna, ch. 14.10; Lansing and Groton, ch. 14; Truxton, ch. 45; Truxton and Fabius, 5; McLean, ch. 10.24; Sempronius, D. Brown 2; J. Davis 1; Virgil, ch. 20; Homer and Cortlandville, Juv. Soc. 40; Cortlandville, 18.75; Coll. at Asso., 4.86; to cons. Jared Babcock, Rev. D. P. Maryott and James Williams L. M., per Rev. A. B., agt., 380.81
- Dundee, ch. 25; Mrs C. M. C. 10; Rev. J. R. Burdick 1; Mrs. Ann M. Burdick 1; Owego, ch. 100; per Rev. A. B., agt., 137.00
- Broome and Tioga Asso., W. P. Raymond tr., 6; Binghampton, ch. 58; S. sch. 5.69; Barker and Chenango, ch. 19.50; Caroline, 1st ch. 13.05; Owego Creek, ch. 7.50; Tioga and Barton, 2; Lyale, 1st ch. 7.16; Union, ch. 15.50; Berkshire and Caroline, ch. 3; Mr. Wilsey 1; Coll. at Asso. 11.44; per. Rev. A. B., agt., 149.84
- Norwich Vill., ch. (of which 15 is for Assam miss.) to cons. Rev. Roswell R. Prentice, Mrs. E. R. K. Knapp and Mrs. Mary C. Stone L. M., per Rev. A. B., agt., 300.00
- Chenango Asso., Bainbridge, 2d ch., for sup. of Mr. and Mrs. Knapp, 6; Sherburne, ch. 7.39; S. sch. 4.14; Coventry, ch. 20; S. sch. 8.11; Coventry and Green, ch. 19.78; Plymouth, ch. 20; Pitcher, ch. 27.80; Fayette, ch. 21.13; McDonough, ch. 22.41; Oxford, ch. 26; Sewing Soc. 9; Smithville, ch. 5; S. sch. 6.18; Guilford, 2d ch. 10.27; South New Berlin, ch. 6; Preston, ch. 6; Nathaniel Purdy 1; to cons. Rev. N. Crandall and Rev. R. L. Warriner L. M., per Rev. A. B., agt., 226.21
- Madison Asso., W. Coolidge tr., Brookfield, 2d ch. 21.50; Cazenovia. Vill. ch. 68.56; Chittenango, ch. 8.16; Mrs. R. Skelden 5; Morris, Vill. ch. 30; Eaton, ch. 81.69; Fenner, ch. 19.06; Hamilton, 1st ch., to cons. C. Payne L. M., 116.75; 2d ch. 3.62; Lebanon, ch. 14.17; Lenox, ch. 10.26; Madison, ch. 30; Stockbridge, ch. 8; J. Swan 2; A. S. Coe 1; Mrs. Stafford 1; George-town, ch. 8.12; Delphi, ch. 25.25; Mrs. Lucy Parshall 25 cts.; Benjamin J. Haight 30; Mrs. Susan Waters 1; Pitman Cook 1; Milford, ch. 2.79; Portlandville, 1st ch. 1.40; per Rev. H. A. Smith, agt., 490.58
- Worcester Asso., Summit, 1st ch. 4.50; Westford, ch. 10; Westville, ch. 15.05; Leesville, ch. 16; per H. A. S., agt., 45.55
- Otsego Asso., Springfield, ch., per Rev. H. A. S., agt., 6.00
- S. W. Langley 50 cts.; D. Loomis 25 cts., 75
- Gloversville, ch. 50; a friend of miss. 5; Fem. Karen Miss. Soc., for sup. of a nat. preacher, 35; two sons of Mr. Hellwig 3 93.00
- Catskill, ch. 60.00
- Wilson, ch. (of which 25 are mon. mite colls.), 30; Curtis Pettit, to cons. himself L. M., 100 130.00
- Eaton, Rev. D. Putnam 2.00
- Pine Plains, ch. 9.23
- Manlius, ch. 2.50; S. sch., for Assam Orph. sch., 1.50 4.00
- Shelby, Rev. William Putnam 1.00
- Hoosick Falls, Miss Polly D. Joslin 3; Mrs. Angeline Curtis 3 6.00
- Elbridge, ch., to cons. Lemuel Crossman L. M., 100.00
- Copenhagen and Harrisburg, chs. 32.00
- Watertown, ch. (of which 9 is from the S. sch., for Assam Orph. sch.) 30.00
- Shawano, John Hills 5; Alvin Chapin 7 12.00
- Hamilton, M. Weed 5.00
- Brooklyn, 1st ch. 232; Young Men's Miss. Soc. 80, (of which 30 is for sup. of Mr. Jewett at Nellore,) to cons. Mrs. James L. Hodge, Isaac P. Williams and Elijah Lewis Jr. L. M., 312.00
- do. Pierrepont St. ch. 488 20; Fem. Miss. Soc., Mrs. Jane Tiebout tr., 37 625.20
- do. Strong Place ch., to cons. Electus B. Litchfield, Abraham C. Burke, William M. Price and Albert B. Capwell L. M., 432.62
- do. Central ch., to cons. Miss Sarah Butler L. M., 200; S. sch., George W. Bleecker tr., (of which 50 is to sup. two children under charge of Mr. Kincaid, named John Wesley Sables and Cornelia Sables,) to cons. Thomas B. Smith L. M., 100 360.00
- New York City, 1st ch., For. Miss. Soc., to cons. Mrs. Mary J. Buel, Rev. James Belcher, James Farquharson, Aaron B. Clarke, John B. Durbrow, Theo. Clarke L. M., 600.00

do. do. do., Oliver St. ch. 2,500.00
do. do. do., Tabernacle ch. 292.70; Fem. Miss. Soc. 157.29; Robert Colgate 100; Samuel Colgate 100; William Colgate 50; to cons. John Love and Henry B. Dyer L. M., 609.99
do. do. do. German ch., a member, 3.00
do. do. do. 16th ch., to cons. Francis S. Miner L. M., 140.00
do. do. do. Norfolk St. ch. 32.56
do. do. do. Sixth st. ch. 111.57
do. do. do. Berean ch., Fem. Miss. Soc., Mrs. S. Stone tr., to cons. John I. Griffith L. M., 100.00
Cazenovia, ch. 90; S. sch. 5 96.00
Colesville, ch. 5.00
Williamsburg, 1st ch. John B. Colman tr., to cons. Thomas J. Vansant, Frederick D. Tucker, John B. Colman, Mrs. Mary Adams, Mrs. Mary Houghton L. M., 500.00
Syracuse, 1st ch., (of which 25 is from S. sch. for Karen schools,) 100.00
Sardinia, ch. 10.00
Waterford, Mrs. E. M. Rathbone 50.00
Lockport, ch. 34; Ladies' Sewing Soc. 100, to cons. Charles A. Morse L. M., 134.00
Oneida Asso., E. Palmer tr., Utica, Broad St. ch., Young People's Miss. Soc. 67; Oneida, J. Brown 5; E. Baldwin 3 75.00
Turin, Mrs. E. H. Ragan 20; Mrs. M. Higby 10; Roylton, W. H. Dewey 10; Mrs M. Harland 5 45.00
St. Lawrence Miss. Conv., M. G. Peck tr., 15.00
Hudson, ch. 58.00
Galway, 2d ch. and soc. 8.25; mon. con. 9.25; Penny a week Soc. 6.70; Mite Soc. 12.41; Clifton Park, ch. and soc. 41.28; Schenectady, ch. and soc. 24; Burnt Hills, 25; Ballston Spa, (of which 38.11 is from the females for sup. of a nat. preacher,) 138.11, to cons. Alonzo J. Chadsey, M. D., and Rev. William C. Phillips L. M., 265.00
Staten Island, North ch. 19; 1st ch. 12.50; Mrs. Lucy Bushnell 2.50 34.00
Yorktown, ch. 5.00
Black River Asso., D. Griffin tr., 91.45
Albany, 1st ch., to cons. Edward James L. M., 100; North Pearl St. ch. and cong., to cons. William Adams, Hamilton Harris, Rufus G. Beardsley, H. R. Hoffman and Mrs. Ann Sheldon L. M., 522.08; John F. Rathbone, to cons. himself, Miss Mary A. Rathbone, Frank W. Rath-

bone, Miss Marion Rathbone and Miss Lucy Rathbone L. M., 500; E. Z. McIntosh, to cons. himself L. M., 100; South Pearl St. ch. 18; Dover, 2d ch., to cons. J. Mabbett L. M., 103.45; Amenia, Mrs. A. Paine 5; Newburg, ch. 12; S. sch. 8; Franklindale, ch. 5; North East, ch. 23.26; Stanford, Mrs. S. Canfield 10; Miss M. H. Canfield, deceased, 10; Miss S. B. Canfield 5; a lady 50 cts.; Athens, J. Orsor 2; West Greenwich, ch. 5; Stillwater, Rev. L. Keach 5; Kingston, ch. 16.63; Troy, 1st ch., Fem. Bur. Miss. Soc. 100; S. sch. Miss. Soc. 70; Young Men's Miss. Soc. 30; North ch. 110.02; mon. con. 65.19; Fem. Miss. Soc. 50; S. sch. 6; West Troy, ch. 50; Otto, Mrs. L. Bradley 2.50, per Rev. J. F. Wilcox, agent, 1,939.63
14,672.1

New Jersey.

Rahway, ch. 71.00
New Brunswick, Youths' For. Miss Soc., S. F. Randolph tr., 100.00
Caldwell and Bloomfield, ch. 6.00
Cape Island, ch. 10; Cape May, 1st ch. 6; Bethlehem, ch. 11; Cohansy, ch. 3.25; Blackwoodstown, ch. 9.20; Jacobstown, ch. 1; Lambertville, ch. 1; Allowaystown, ch. 6; per Rev. T. Swaim, agent, 47.45
Somerville, ch. 100.00
Plainfield, 1st ch. 102; S. sch. Miss. Soc., for Peguan schools, 35; Juv. Sewing Soc., for sup. of a Karen teacher, 13 150.00
do., 2d ch. 100.00
Penn's Neck, ch. 30.06
Newark, 1st ch., (of which 100 is from D. M. Wilson, to cons. Miss Julia Wilson L. M.,) 206.16; South ch., D. C. Whitman tr., 206.16 412.32
Hoboken, ch., S. R. Syms tr., to cons. William Henry Harrison L. M., 100.00
1,116.1

Pennsylvania.

Holmesburg, ch. 13.88; Chesnut Hill, ch., Miss. Soc. 10; Lower Merion, ch. 40; Great Valley, ch. 35; Upland, Elizabeth Crozer's Sab. sch. class 1.50; per Rev. B. R. Loxley, 100.38
Philadelphia, 1st ch. 150.36; Fem. Miss. Soc., Mary Hallman tr., "for sup. of two children in Assam Orph. sch. named Ann Rhee and Mary Hallman,

making the 4th instalment for the latter and the 3d for the former pupils," 50; for the Normal sch. at Maulmain, lately under charge of Mrs. Binney, "for sup. of six scholars named Thomas Wattson, Mary B. Wattson, Mary Weatherly, Hannah Mitchell, making their 2d instalment, Matthias Seddinger and Mary Hallman, making their 1st instalment" 72; for sup. of Samuel J. Smith, Bangkok, and to cons. Samuel H. Clarke L. M., 127 64; Sab. sch. male dept. For. Miss. Soc., Edwin Hall tr., 113 78 513.78

do. Spruce St. ch. 83.51; mon. con. 42.47; William Bucknell Jr., to cons. Mrs. Harriet M. Bucknell L. M., 100 225.98

do. "Caroline and her Father," 3.50

do. Chesnut St. Fem. Seminary, for books for Greek females, 16.00

do. 10th ch. 25.00

do. 11th ch. Miss. Soc., Mrs. Van Dusen tr., 100.00

West Philadelphia, 1st ch., Youths' Miss. Soc. of S. sch., Charles R. Keen tr., (of which 50 is for sup. of 2 children in Assam Orph. sch.) to cons. John C. Allen L. M., 100.00

Pine Grove, ch. and soc. 11.00

Pittsburg, 1st ch., Juv. Miss. Soc., Edw. D. Jones Pres. (of which 1.50 is from class No. 3 in S. sch.) 11.50

do. Berean, ch., Ladies' Sewing Society, to cons. Rev. William John Pettigrew L. M., 100; Miss. Soc. 37 137.00

Shirleysburg, ch., William B. Leas tr., 15.00

Eaton, ch. 11; McKeesport, ch. 15 26.00

Erie, ch. mon. con., per Rev. S. M. Osgood, agent, 10.00

Great Valley, ch. 43.85; Phoenixville, ch. 10.19; Norristown, B. F. Hancock 2.50; Bridgeport, ch. 7.65; Balligomingo, ch. 32; Chesnut Hill, ch. 16.70; Marcus Hook, ch. 13; West Chester, ch. 39.15; Vincent, ch. 11.22; Lower Providence, T. Morgan 1.50; West Kensington, ch. 7.84; Philadelphia, 2d ch. 17.70; 3d ch., to cons. John R. Ball L. M., 100; Rev. William Parker 5; 10th ch. 325; Blockley, ch. 38.50, per Rev. T. Swaim, agent, 669.80

Reading, ch. mon. con. 10; S. sch. 20 30.00

1,994.94

Ohio.

Elyria, ch., H. E. Mussey tr., 20.38

Kingsville, ch. 29.64; S. sch. 2.56; Fem. Bible class 80 cts. 24.00

Akron, ch. 172.93; Warren, G. C. Griswold 25; Brimfield, Mr. Barbour 3, to cons. G. C. Griswold and J. W. McMillen L. M. 200.93

Ohio Bap. For Miss. Soc., Rev. O. Allen tr., Cesars Creek Asso., viz., Cesars Creek, ch. 5; East Fork Asso., viz., Cheviot, Bethel ch. 81.40; Huron Asso., viz., Norwalk, ch. 11.56; Berlin, ch. 10; Lorain Asso., viz., Birmingham, ch. 1.50; Maumee Asso., a lady 1; Mad River Asso., viz., Fairmount, Henry Jackson 10; Elizabeth Jackson 10; New Carlisle, Rev. W. S. Roberts 2.16; Meigs Creek Asso., viz., Newport, ch. 21; Goodhope, ch. 3.30; Mohecan Asso., viz., Greentown, ch. 5; Portage Asso., viz., Garrettsville, ch. 11.50; Strait Creek Asso., viz., New Market, Mrs. Harris 1; Portsmouth, ch. 24; a friend 2; per Rev. John Stevens, agent,, 200.41

Miami Asso., Cincinnati, 5th St. ch., S. sch. 30; 9th St. ch. 75; mon. con. 36.78; S. sch. 50.88; Lockland, Amelia Bassett 50 cts.; Miami, ch. 7.65; Lebanon, ch. mon. con. 31.76; S. sch., for Assam Orph. sch., 7.56; W. R. Collett 10.68; Lavinia Van Horn 6; Joshua Collett 4; Middletown, ch. 53.50; S. sch. 3.50; Dayton, 1st ch. 21.67; S. sch. 5.33; per Rev. J. S., agt., 344.81

Rocky River Asso., Bath, ch. 15; Hinckley, Fem. Benev. Soc. 75 cts.; Columbia, Mrs. Bastard 50 cts.; Mrs. Cole 25 cts.; Cleveland, ch. (of which 25 is by E. C. Dean and Maria R. Dean, to sup. a scholar in Assam Orph. sch.) 126.44, to cons. John Seaman L. M.; Rockport, Henry Alger, to cons. Mrs. Emily C. Judson and Rev. G. W. Lehmann L. M., 200; Seville, ch. 3; per Rev. J. S., agt., 345.94

Portsmouth, George Heor-edh, which with other donations from Ohio is to cons. Rev. D. Vance L. M., per Rev. J. S., agt., 50.00

Cleveland, James M. Hoyt 50.00

1,236.47

Indiana.

Economy, ch., 2.70; Hartford, Rev. William Chaffee

5; Madison, ch. 7; S. sch. 1.50; Indianapolis, ch. 20; Little Brook Creek, ch. 4; Ebenezer, ch. 29.92; Manchester, ch. 8.55; Lawrenceburg, ch. 13 03; Tippecanoe Asso. 10; per Rev. J. Stevens, agent,	101.70
Crooked Creek, ch. 5; Indianapolis, ch. 16.75; per Rev. S. M. Osgood, agent,	21.75
Laporte, ch. 5.50; Door Prairie, ch. 1.30; per Rev. J. D. Cole, agt.,	6.80
Evansville, 1st ch. 4.50; Asa Marsh and family 4.50	9.00

—139.25

Illinois.	
Woodburn, ch.	2.00
Lower Alton, ch., Richard Flagg tr.,	100.65
Lyndon, Henry Cosner	2.00
Wethersfield, M. F. Miner	1.00
"Friends of the Bap. Mission residing in and near Albion, Graysville, Wanborough Vill., English Burnt and Little Prairies, by the hand of William Hall," per Rev. J. Stevens, agt.,	46.50
Napierville, ch. 3.50; Babcocksgrove, ch. 4	7.50
Trivoli, ch. 4; Fox River Asso. 20.50	24.50
General Asso., Dea. Watson tr., 28; Bloomingdale, ch., S. C. Sedwick tr., 2 66; St. Charles, Zeno Remington 13 cts.; Newark, ch. 3.93; Dunder, ch. 5.20; Batavia, ch. 5 43; Chicago, 1st ch. 82 85; S. sch. 37.15; Tabernacle ch. 31; Miss. Sab. sch., for China miss., 3.38; Buffalo Grove, ch. 7.50; Elgin, ch. 7; a friend 50 cts.; Carrollton, ch. 5; Bristol, ch., J. Boomer 1; W. S. Faxon 1; S. S. Lathrop 1; A. Mills 1; N. Anderson 25 cts; D. L. King 75 cts; J. Grimwood, Jr. 2; J. McLellan 5; Hadley, ch 6; Plainfield, ch. 10.50; per Rev. J. D. Cole, agent,	228.23

412.33

Michigan.	
Michigan Bap. State Conv., per Rev. M. Allen, agt.,	100.00

Wisconsin.	
Beaver Dam, ch. 3.20; Rev. Alvah Burgess 80 cts.	4.00
Mukwanago, ch. 1.25; Waukesha, ch. 10.75; Rev. Mr. Miner 3	15.00
Milwaukee, ch. 26.80; Racine, ch. 10; Sheboygan, ch. S. sch. 4; Beloit, ch. 15; per Rev. J. D. Cole, agent,	55.80

74.80

Iowa.	
La Motte, ch., Rev. J. Currier 10; George McDow-	

ell 5; William Wright 5; David O. Montague 3; William McLanphear 2; G. W. Belknap 1; Bavid Waldo 1; Elias Palmer 1; S. sch. 5	33.00
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Burmah.

Maulmain, Mrs. E. C. Judson, "for money received from the Publishers of the Memoir of Mrs. Sarah B. Judson," 112.77; Rev. H. Howard 1	113.77
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\$37,278.56

Legacies.

Maine, Richard Allen, Daniel Morgan, Jr., Exec., per Rev. Joseph Wilson, agt.,	15.80
Damariscotta, Me., Daniel Day, Daniel Day, Jr., Exec., per Rev. J. Wilson, agt.,	400.00
Wendell, N. H., Ebenr. F. Cate, for bible translation, per J. A. Gault, tr. N. H. Conv.,	50.00
Barre, Ms., Joshua Rogers, to cons. Rev. Louis Holmes L. M., per Rev. N. Butler, agent,	100.00
Boston, Ms., Miss Maria G. Collins, per Thomas Shaw, Exec.,	25.00
Owego, N. Y., Asa Truman, W P. Stone and E. D. Truman, Executors, per Rev. A. Bennett, agent,	50.00
Philadelphia, Pa., Alice V. Malcom, "a pupil of the Infant Dept. of the 5th Bap. S. sch., (died March 8, 1851, aged 64 years,) for Greece, per Rev. T. S. Malcom,"	5.00

645.80

\$37,924.36

Total from April 1, 1850, to March 31, 1851, \$95,776.35.

Permanent Fund.

Legacy of Thomas Burton, late of Warren, Me.	1000.00
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The Treasurer also acknowledges the receipt of the following sums from the Am. and For. Bible Soc. viz,

For translating and printing	
Karen Scriptures, 3,500.00	
do. Chinese "	1,500.00
do. Assamese "	750.00
do. Siamese "	500.00
do. Telooogo "	500.00
do. German "	600.00
do. French "	400.00

\$7,750.00

From the Am. Tract Society, For publication of Tracts in Siam Mission,	800.00
do. Burman and Karen do.	400.00

—1,200.00

From the Am. Bap. Publication Soc., For books for the Greek Mission,	
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50.00

\$9,000.00

THE

MISSIONARY MAGAZINE.

VOL. XXXI.

JUNE, 1851.

No. 6.

AMERICAN BAPTIST MISSIONARY UNION.

SOUTH EASTERN FRANCE.

LETTER OF DR. DEVAN.

*Another attempt to break up the chapel service
—Firmness of the police.*

Lyons, March 17, 1851.—Since I last wrote, I have had a mixture of good and evil in my missionary experience. Three or four weeks ago I had reason to believe that the same Jesuit persecutors, who were allowed to scatter us five months since, were planning measures to pounce upon us afresh. They were busy in examining the premises where the church meets, and investigating whether all the legal technicalities had been accurately and to the letter fulfilled before we recommenced the meetings. I immediately had recourse to the municipal authorities and demanded an armed guard, cost what it might; for I have determined (if the Lord will) that I will yield to nothing *save law or force*. After some trouble I was informed that an armed guard should be placed at the disposal of the *commissaire* of police to protect us in case of need. I then ran to this gentleman to see what he would do. I

found him a man of nerve and independence, with that prompt and business-like mode of talking that made me hope the best. Now the day before this, a committee of the same Jesuit band had visited this officer, but not in his official character. They sought and obtained a personal introduction to him by means of a common friend. They then endeavored to convince him of the propriety of their coming into our little chapel and publicly defying me to a conference; in other words, leading the authorities to forbid all future meetings. The officer, however, was firm, and told them that if any disturbance occurred at the Baptist chapel, he would carry off every one he should find engaged in it, young or old, male or female, to prison.

The plot disconcerted.

The day for the explosion of the plot arrived, and you may imagine, perhaps, the feeling with which I walked to the little chapel on that Lord's day, Feb. 23. On entering, the first thing that struck me was the unusually great number of the congregation. However, I determined to proceed, committing myself

entirely into the hand of the Lord. Some very genteelly dressed individuals were there at the commencement, but they had the appearance of waiting for a reinforcement. After singing and prayer they went away, apparently tired of waiting. In a few minutes afterwards, however, the reinforcement arrived, and as the Lord would have it, the police officers immediately after them. Then a curious spectacle offered itself,—on the one side of me sat these papal blood-bounds ready and desirous to pounce upon us,—but held in check by the watchful eye of the police agents who sat on the other side. Every thing passed off quietly, though the anxious eye and blanched cheek of the brethren and sisters betrayed their fear of a sudden and violent interruption of the service. At the end of the meeting the police retired, saluting me very politely.

The baffled persecutors remained after the police had retired, and politely but urgently pressed me to accept their challenge to a discussion. I as firmly and as mildly declined, and they went away. I learned afterwards that the police, not knowing what might occur after their withdrawal, had kept us in sight, an armed guard being at no great distance, ready to act in case of emergency. The afternoon service was also largely attended, the police officers being present, but all the hostile band absent. O, how sweet and consoling the truth, that the Lord God omnipotent reigneth! Yea, let the whole earth rejoice! We will trust in him.

Baptisms—Inquirers—Opposition.

The following Lord's day, March 2, I was permitted to bury with Christ by baptism one young man. May the Lord be blessed for his grace! But as though that blessing was not enough I was allowed also, on the 16th, to baptize two more willing converts, a husband and wife, thus making the addition of three during the last three weeks. Others are seeking the way of the Lord. One man after the service of last Sunday afternoon said to me, pointing to his

heart, "I begin to be exercised here,—the word of God is sure."

But with these blessings I feel that the Lord does right to plant a thorn in my side, as he did in that of Paul to keep him from being too elated. That thorn is the ceaseless opposition and annoyance that meets us at every step. The Baptists are denounced from the popish pulpits as "stealers of souls," "ravening wolves," &c.; we are hated and frowned upon from all sides. But more be they that are for us than they that are against us, and as to the *final* result, I have not the least doubt of entire success.

CHEROKEES.

LETTER OF MR. JONES.

The following passages are selected from a detailed communication by Mr. Jones, of the transactions of the Mission during the past year.

Interesting services in Sabine district—Baptisms.

On Saturday and Sabbath, March 30 and 31, brn. Downing and Dsulasky had meetings in Sabine district, on Spring creek, at private houses. Br. Downing preached on Saturday noon at Kal-katos-ky's, from Matt. 5: 19, &c. The house was crowded. The word seemed to be carried by the Spirit to the consciences of sinners. Many who had scarcely heard the gospel before, were impressed. Many wept much in view of the awful condition of the impenitent. At night the meeting was at Ku-hatla's, seven miles distant from the noon meeting. The weather was very cold, and the house would not contain half the people; they accordingly made fires outside and arranged logs for seats. All seemed to give undivided attention. The text was Matt. 3: 12. The importance of the salvation of the soul seemed to press on every mind. It appeared as if the power of God took hold of their consciences. Nine came forward for prayer, greatly affected in view of the danger to which they were exposed. On Sabbath morning at nine

o'clock there was a meeting for prayer, after which the church members present conversed with those who presented themselves as candidates for baptism. One man and his wife told their feelings in view of their lost condition without a Saviour, said that their hope was in Christ, in whom they placed all their confidence, and felt bound to obey him in all things. Another woman gave an interesting account of the exercises of her mind. The three were received. Seven backsliders came forward and earnestly asked the prayers of the people of God, expressing deep sorrow on account of their unworthy conduct. Br. Dsulasky preached to a very large concourse of people and was followed by br. Downing. The whole congregation gave earnest attention to both discourses.

Then proceeding to the creek to attend to the ordinance of baptism, the congregation listened with seriousness to a statement of the qualifications and duties of a disciple of Christ. They then returned to the place of preaching, and under the open canopy of heaven spread the table, with the symbols of Christ's body broken and his blood poured out for sinners.

Journal of Mr. Downing.

Affecting services—Baptisms.

What follows is quoted by Mr. Jones from a communication of Mr. Downing.

"We gave the right hand of fellowship to the brother and sisters newly baptized. While br. Wickliffe and myself distributed the emblems of the Saviour's death, all the members present were melted, and the congregation seemed to participate largely in the blessed feeling. Several came forward as objects of special prayer, some of them connected with the most respectable families. We prayed with them, explained the nature of religion, and urged them to comply with the Saviour's gracious terms. We shall long remember this meeting with gratitude.

"The meeting at night was three miles distant. A double log-house was

crowded inside, and as many outside. The attention was solemn and interesting.

"April 7.—At a new meeting-place in the neighborhood of Kolanäye, preached to an attentive congregation. Ten came forward for prayer. I cannot describe my feelings when I saw my father among them seeking the Saviour. I attempted to explain to them the way of life, but my mind was so overwhelmed that I could scarcely utter the precious words of God which crowded on my thoughts. At night the season was equally affecting. The whole congregation partook so largely of my own feelings, that we all seemed to be humbled and melted at the amazing love of God to such worthless sinners.

"20.—It rained, and raised the water so that I could not cross over to the meeting at Dsu-hec-tla. Br. Tanenole was on the other side, however, and had an interesting meeting. Two young men related their experience and were baptized by br. Tanenole on the next day.

"28.—At my father's, br. Dsulasky preached. The people were much affected. Afterwards I preached; twelve came forward for prayer and conversation. Eight of them wished to unite with the church. The brethren examined them and received seven, five males and two females,—among them my father. They seemed to be deeply penitent, and an overwhelming impression was made on all present.

"29.—At dawn of day our beloved sr. Sally Diganiyčsky died in possession of a hope full of immortality. Our deceased sister was a firm, consistent, and warm-hearted believer, and has been an active and useful member of the church for many years.

"May 5.—People came from all directions to the new meeting-place before mentioned. Previous to the commencement of the regular exercises, conversed with the people on the importance of religion. We prayed with them, and one man and one woman who applied

for admission to the church were received.

"Brn. Dsulasky and Oo-dee-sa-tee-yeh-da preached. After an interval I spoke from John 3: 14, 15. The congregation were absorbed in attention. Invited those who were determined to submit to the righteousness of Christ to come forward. Six came. Talked and prayed with them. After another short interval, the seven persons received at my father's on the 28th of April, being now in readiness, with the two received this morning, we proceeded to the water side. Br. Dsulasky, though much afflicted, addressed a serious congregation of at least three hundred persons. I first baptized my father, surrounded by many of his friends and acquaintances. All were deeply affected and wept much. I was myself quite overcome, and could find relief only in weeping with those who wept. Yet it was the most joyful day I ever knew. My father had lived long without God, and long, long had I prayed for him, crying earnestly for his conversion. Many present said they had never witnessed a scene so deeply impressive."

Monthly meetings.

May 11 and 12.—Monthly meeting at the mission. Two Cherokee men were received as candidates for baptism. One of them was buried with Christ in baptism. The other, being sick, the administration of the ordinance in his case was postponed.

The congregations on Sabbath were large. Much seriousness prevailed, especially at night. Several came up for prayer at the close of the meeting.

The monthly meeting at Flint, on the 18th and 19th of May, 1850, was well attended. On Saturday, brn. Foreman and Downing preached. The attention was good, and several appeared much impressed with truths spoken. At church meeting, three backsliders were, on confession and evidence of their reformation, restored to the fellowship of the church.

After the evening meeting, had much

conversation with a number of brethren desirous of instruction. Spent the time till 12 o'clock answering questions and explaining passages of scripture which they had noted for inquiry.

On Sabbath morning, we held an early prayer meeting; conversed with church members on "the kingdom of heaven;"—the atonement, and the agency of the Holy Spirit. Many of them took a lively interest in the discussions, and appear to have their minds expanded and enriched by the instructions.

In church meeting, six males were received as candidates for baptism: two of them were quite young, but gave evidence of being hopefully converted. At 11 o'clock preached from Mark 16: 15, 16. Br. W. P. Upham, who had just arrived, followed, addressing those who understood English. A few came forward for prayer. Br. Downing made an affectionate address at the water side, and br. D. M. Foreman buried in baptism the six brethren who had been received.

Meetings at Lee's Creek and Dsiyohoe.

Friday, May 24.—Started for Lee's Creek. Reached the place of meeting Saturday morning, so much exhausted that I was quite unable to preach or even to converse much, but I could listen with a great deal of pleasure and encouragement, to br. Foreman, from John 1: 12. Eight women and two men came up for prayer.

Sabbath morning, May 26.—Held church meeting at nine o'clock. Two men and four women came up to converse with the church. Two Cherokee women and one colored woman were received. One man and two women, on confession of their faults, were restored to church fellowship. In the afternoon, after preaching, br. Foreman baptized the three just received. Returned and administered the sacrament of the Lord's Supper.

At night, by special request, preached at the house of an old Cherokee, who is altogether unacquainted with the gospel, except what he has heard from our

brethren in the neighborhood, and some conversation with our venerable br. Buttrick, of the mission of the American Board. I took the parable of the Prodigal Son, and tried to make it plain to such as had heard little or nothing of the gospel. The old man gave good attention, and invited me to visit him again, which I promised to do. A good congregation had come together.

I may note here that on this same day, br. Tanenole baptized two men, at Taquohee, about sixty miles north of this place.

27.—Rode seven or eight miles, to attend a meeting in concert with the Rev. D. S. Buttrick, appointed for the purpose of trying to impress gospel truth on the minds of some aged persons, who have shown uniform friendship to the missionaries personally, but yet have not embraced the saving truths of the gospel. I preached from Rev. 1: 5 and 6: tried to bring the truth home to the old men. Br. Buttrick, though quite feeble, spoke for fifteen or twenty minutes, with great clearness, and in his usual heavenly strain. Very serious attention was given, and our prayer was, that some benefit, at least, may be the result.

June 2.—After an early prayer meeting, had a church meeting. Preached in the vicinity of Dsiyohee, to a crowded congregation, with much freedom. Very serious attention was manifested. After a short interval, went down to the water, and br. Dsulasky buried in baptism two men and three women, who had to the satisfaction of the church professed their faith in the Lord Jesus. Br. Oganaya addressed the people, at considerable length, at the water side. Quite a large company of brethren and sisters came up to the table of the Lord.

Meeting for native preachers at Delaware Town.

At Delaware Town, on the 13th, Mr. Jones attended a meeting for the instruction of native preachers and other active brethren. Conversational meetings were held for the discussion of questions in doctrine, the interpretation of passages of scripture, and hearing reports of the state of religion in places the brethren had vis-

ited. The meeting was continued four days, closing on the Sabbath. On Saturday there was preaching, and much religious concern was manifested, about fifty of the congregation offering themselves as subjects of special prayer.

16. Sabbath.—At six o'clock held an early prayer meeting. Urged on the brethren the duty and privilege of prayer for the Holy Spirit, and a deportment fitted to cherish his gracious influences. At nine o'clock a committee of the most intelligent and judicious brethren was appointed to converse with inquirers and those who presented themselves for baptism. While they repaired to the school house to attend to this duty, br. E-to-hee preached in the meeting house to a crowded congregation. Br. Dsulasky followed him, and after an interval of half an hour I preached with much freedom, the assembly being attentive and devout. We then proceeded to the river, and br. Downing baptized two men and one woman on profession of their faith. On our return from the baptism, the symbols of the body and blood of our dying Redeemer were distributed to a large number of his professed disciples.

At night, by appointment of the church, I presented the cause of missions, as calling on every friend of the Saviour and every friend of man for their cordial and vigorous support. Br. Downing made an energetic address on the same subject.

During the months of June and July meetings were held at Lee's Creek and the Mission, which were well attended, but with no special interest. Mr. Jones was also present at the examination of a female seminary in Washington Co., Mo., and remarks that "the interest in the subject of education is advancing in the State." He reports himself at a Methodist camp meeting, Aug. 11; and on the 17th at a meeting at Flint, where the congregation manifested much solemn interest.

Growing missionary spirit in Missouri—Camp meeting.

Aug. 24 and 25.—In company with br. D. M. Foreman and another brother, attended the meeting of the Mount Zion

Baptist Association, just within the State of Missouri. Some of the brethren are quite zealous in the mission cause and other benevolent efforts. But the deadening influence of anti-missionary sentiments that have been spread among the churches, presents a powerful impediment to the progress of their principles, and our more active brethren have hard work to stem the current. Encouraging indications appeared at this meeting, of the advance of more scriptural sentiments. I met here a pious agent of the Publication Society, also a colporteur of the American Tract Society. They are exerting a quiet but powerful influence. There was some good practical preaching, which I hope will be blessed to the souls of men. Many in the congregation appeared to be under deep concern.

Sept. 6.—Attended the great camp meeting of the Cumberland Presbyterians, in Washington county. They have very extensive accommodations, sufficient for two or three thousand people. All denominations attend this meeting, and it is profitable to do so. They had some excellent preaching, and a good influence appeared to be exerted on the congregation.

A good work at Delaware Town.

A meeting was commenced at Delaware Town Sept. 13, attended by a vast number. On that day, "br. Downing preached with much effect. It seemed that the Spirit of God was indeed present; about thirty persons requested prayer."

14.—At nine o'clock brn. Vaughan and Downing preached. The candidates for church membership were invited to come forward. The brethren of the church retired with them to the school house, and the exercises in the meeting house were continued. After preaching about thirty came forward for prayer, though many had gone to the church meeting in the school house.

15.—Br. Vaughan preached to those who understood English, and after an interval I followed. Twenty,—six males and fourteen females—of the candidates

for baptism were approved by the church. At the river side I gave a short address, and brn. Oganaya and Downing baptized them in the presence of a large concourse of people. The Lord's table was now spread, the right hand of fellowship given to the new converts, and they were welcomed to a place in the household of faith.

After attending a missionary meeting a service was held for inquirers.

About forty-five came forward, some so much affected that they sobbed aloud. A powerful influence pervaded the congregation. One fourth of them could not get into the house, which is sixty feet by thirty. The attention was intense, and many appeared to be deeply impressed on the subject of their salvation.

SIAM MISSION.

LETTER OF MR. ASHMORE.

Arrival at Hongkong.

Hongkong, Jan. 29, 1851.—We are permitted to make mention of the goodness of the Lord in bringing us in health and safety to our desired haven. The Channing anchored in Hongkong harbor on the 4th of January, after a passage of 139 days. The passage, though long, was pleasant. The captain was kind and attentive, and strove to render the situation of his passengers as agreeable as possible. No difficulty or disagreement of any kind occurred to embitter the good feeling that reigned in the cabin. Profane swearing was not allowed on board the ship,—at least, within hearing. Preaching was had on the quarter deck as often as the weather would permit, at which the captain required all hands to be present. Some felt and acknowledged the force of the truth.

We know not, at present, when a ship can be obtained for Bangkok. Two Siamese ships are trading higher up on the coast of China, and some hope is entertained that they will put into

Hongkong on their passage down. If so, we shall proceed direct to Siam; if otherwise, passage will be engaged to Singapore. In this matter we are of course guided by the judgment and counsel of br. Dean. In the mean time all our energies will be directed to the study of the language under his tuition and that of a native teacher. The time spent at Hongkong, therefore, will be repented as at Bangkok, so far, at least, as a beginning in Chinese is concerned.

MAULMAIN.

LETTER OF MR. MASON.

Completion of the Karen Scriptures—Aids in translation.

Maulmain, Jan. 10.—I have the pleasure to say that the whole bible is in Karen. Ezekiel was the last book in the order I had pursued; I found myself at the termination of my journey to-day, and inscribed at the close of my work, "THE LORD IS THERE." May these words be literally verified wherever it goes!

If it be said that I have been long in furnishing the Karens with the Scriptures, I reply that to translate the bible into a strange tongue, in a strange country, and for an uncultivated people, is an arduous task, requiring much and varied study. Not a little information is required on subjects which would not occur to many as necessary, such as mineralogy, botany, the natural sciences, —also the antiquities, modes of thought and structure of the languages, of the inhabitants of Central Asia.

On some of these points the ancient versions often afford more aid than commentators. I have referred with occasional advantage to the Chaldee targums, the Septuagint, the Syriac and the Arabic versions, and found them particularly useful in dealing with idiomatic phrases and ambiguous passages. Some acquaintance with syllabic languages other than the Karen, is also of

advantage; for there is a family resemblance among all the languages spoken between the Bay of Bengal and the Gulf of Tonquin, that may be compared to the resemblance which exists among the Indo-germanic languages. Many common principles exist in the grammar, and many common roots are found in their vocabularies, so that a knowledge of the one assists in obtaining a clearer view of another. A knowledge of the vocables of the languages spoken by the tribes among whom the Karens sojourn, is also necessary to distinguish foreign words from those that are strictly Karen.

The two Karen dialects.

I observed that the whole bible is in Karen, because when a translation is made in one dialect of the language it is virtually made in all; the differences of dialect only requiring some alterations to adapt the version to any other. In commencing the translation of the Old Testament I made it into both Pwo and Sgau on opposite pages, verse by verse. But I found on experiment that my Pwo writer, who understood both dialects equally well, could take a Sgau translation and render it into Pwo so as to require little revision to make it as good as if I had done it myself. I have therefore had him change the Sgau version into Pwo as a basis for my Pwo translation, by which a great amount of time will be saved to me, and yet a translation be produced equal to the Sgau. Specimens of it have been seen and approved by the brethren of the Pwo department.

Between one-half and two-thirds of the Old Testament is in Pwo, and the whole would now have been nearly completed, had it not been suspended that the New Testament in Pwo, which will naturally be needed first, might be translated from the second edition of the Sgau. I have begun to revise it, and expect to carry it through the press at the same time that the Old Testament is printing in Sgau.

MAULMAN KAREN MISSION.

JOURNAL OF REV. W. MOORE.

Invitation to visit Burmah Proper.

Maulmain, Dec. 19, 1850.—About seven months ago two Karens, a Pwo and Sgau, came to Maulmain from Martaban province, to ask that a native assistant be sent over to preach and to instruct their children. They had permission from their magistrate to worship God if they wished. Their villages were respectively one and three days' journey from Maulmain. At the nearer village none had been baptized; at the further one a few had been, and there were besides some "worshippers of God" who had not received the ordinance. The pupils of the Karen Theological Seminary, in their journeys to and from Rangoon, had frequently stopped and instructed the people, and thus the inhabitants of these two villages had a taste of the good word of life, and were anxious to be more perfectly instructed in the ways of the Lord. It would have been a great pleasure to us to have granted their reasonable request and sent them a teacher, but there was no assistant, Sgau or Pwo, that could be sent. After remaining a few days the two men reluctantly returned alone, with a promise, however, that a missionary should visit them at the earliest practicable season. Accordingly, on the 28th November, the earliest safe period for the journey, I started for "Burmah Proper." I will now transcribe from my journal an account of the visit.

An enemy's country.

Nov. 28.—At 8 o'clock three Karen boys (among the most promising of our pupils, whose services I had secured for the dry season,) with an assistant, a cook and my baggage, left home for the main wharf, where after some wrangling the Mussulman boatman agreed to take us across the river. At 9 o'clock we landed on a large rock, a few hundred yards below the main street, to avoid notice. Br. Cutter accompanied me over, and walked with us about a

mile along a beautifully smooth gravel walk shaded by palms, cocoanuts, mangoes, and jacks, to a *zayat*, where we stopped to rest, admire the scenery, ruminate on the fact that we were in an enemy's country, and anew to commit ourselves into God's hands.

At 10 o'clock br. Cutter left us, and we pursued our way in a westerly direction along the foot of the Martaban range of mountains. In half an hour the boys, attempting to carry me over a marsh a few rods wide, swamped, letting me into the water. Finding myself pretty thoroughly wet, I went on for nearly two miles, wading a marsh every few hundred yards. At half past eleven stopped at a *zayat*, built by the side of a clear running stream, where I changed my clothing and partook of some refreshments. While resting, two Burmese men came in and questioned us closely, but offered no resistance. At half past twelve we pursued our way and in an hour reached a Pwo village. Stopped to converse with a company; they listened with respect, but the truths were new to them, and they did not understand them. A short distance further we came to another village, of Pwos, Sgaus, and Tounghthoos. They wished us to go on; they "wanted nothing to do with Englishmen."

At a little past three we reached another village of Pwos and Sgaus, all speaking both dialects. At first no one welcomed us or even answered our questions. At length we met with a motherly old Sgau woman, with whom the assistant speedily gained a friendly footing. She ordered her daughter to get rice for us. Several others followed her example, and soon the whole village appeared friendly, furnishing us with fowls, fish, and other things in abundance. After dinner, from walking in the sun and wading in the water, I suffered from a severe headache and was obliged to lie down. In order that I might be more comfortable a Pwo man gave me full possession of his dwelling, moving all the furniture, mats and

clothes, spinning wheels and looms, guns and nets, out of the house. After dinner the assistant went abroad among the villagers to preach. He was listened to attentively, and some appeared interested in the truth. About seven o'clock he called two of my Karen lads to bring their Pwo books. The people wanted to hear them read from a *Karen book*; though within twelve miles of Maulmain they had never even heard of such a thing. The lads were weary and sleepy, but hearing the call they roused themselves, saying that if there was any of that kind of work to be done, their weariness would be forgotten. Four or five persons, especially the old Sgau woman, listened with a lively interest till ten o'clock. The assistant said he could preach all night to such an audience.

29.—After a good night's rest, from which I rose relieved of my headache, I thought it best, as my company were strangers in this quarter, to go directly to one of the villages for which I had set out, and if the state of things there was such as I hoped to find, I could then get the chief to accompany us back and introduce us to the people. Passed through a Tounththoo village of twenty houses, and about an hour after entered a Pwo village three or four miles long, said to contain about a hundred houses. In appearance it is much like Dong Yan. Gardens with fruit trees, such as jacks, mangoes, oranges, &c., told of the steadiness and thrift of the inhabitants. On reaching the further end of the village we breakfasted. The boys had procured rice before our object in coming was known, and as soon as we began to invite the people into their commodious zayat to hear preaching, they were offended, saying "they wanted to see no worshippers of Jesus Christ among them." After this we could get neither fowls nor fish, nor a bucket to draw water with, by persuasion or money. It was through fear of the pongyees that the villagers dared not supply the hungry with food. All the villages through which we passed

support one or more of these loungers, than whom as a class, no people are more to be pitied and prayed for. While breakfasting, two Burmese came into the zayat to question us. They spoke roughly and said we ought to be led back to Martaban. At eleven o'clock we left, without being able to speak a word to the dark-minded villagers. Our place of destination was six or seven miles further, across a swampy prairie without any path. We soon found it so marshy that I could not walk. Two boys carried me through grass higher than their heads, but it was so difficult that I pitied their willing toil, and waded after the assistant for three miles, where the water was from one to eighteen inches deep—the most perilous exposure to which I have yet been subject; I hope not soon to incur the like.

A cordial, but fearful welcome—The word received with joy.

At two o'clock we reached the house of the chief whose son-in-law came to ask a teacher, wellnigh exhausted by heat and fatigue. It is in a Sgau village of ten or twelve houses scattered along the edge of the paddy fields. The water stands in noxious pools around and under the dwellings, yet there appeared to be no fever or other sickness in the place. The chief and his family gave us a hearty welcome, and immediately made arrangements for our accommodation; yet it was with fear and trembling. Within the last four months he had twice been called to give an account of his religion. He said that many of the Pwos were violently opposed to "Jesus Christ's religion," and would inform against him on the mere suspicion of his embracing it. He loved God and worshipped him, and he wished to be baptized, but durst not. Last dry season the gOUNG had given the villagers permission to worship God as they wished, but during the rainy season a high priest had come from Ava, commanding that none of the Karens or others be permitted to worship God; hence the strict watch that was kept. Two fami-

lies, however, received the word with joy. What a privilege it is to instruct, when God gives the hearing ear and the understanding heart! Two persons were anxious to be baptized during the night, but I put them off till the morrow, in order to give them further instruction and also to see further evidence that water would be forbidden.

Danger menaced—Four candidates for baptism restrained by fear.

30.—Saw that the chief durst not become my guide to any of the two villages in the vicinity, that I could not pursue my way to the next village on account of water, neither could I think of retracing my step through the swamps. No species of conveyance could be procured, and besides, from the symptoms observed as we came, I was satisfied that we should not be permitted to return in peace. At this time I had great peace in committing myself into the hands of God, but felt assured that I should be culpable if I did not take every precaution for our safety. We were near a small creek emptying into the river a few miles below, but the Karens feared to take me out of the country at this point, or even hire a boat.

At ten o'clock a priest came along, highly incensed to see me there "troubling his borders." "Two houses here, (said he) have been unstable more than a year,"—and now he feared they would be wholly lost. I trust his fears will be realized. In the afternoon we learned that he had sent a Karen man to take me back to Martaban. This intelligence increased my anxiety. In the evening the two families again met together, and the time was occupied till ten o'clock in instruction, examination and prayer. Four persons, the chief's wife, two daughters and son-in-law, asked for baptism, and gave clear evidence, I thought, that they loved the Lord Jesus Christ. The ordinance was to be administered at midnight, but a Burmese neighbor and a pongyee were discovered in an empty house close by, having come to spy out their liberties.

And now fear overcame the candidates. I explained Luke 14 : 25-33, and endeavored to make them see that a little present suffering would be infinite and eternal gain. They seemed to fear, however, that they, with only ten thousand, were going to meet an enemy with twenty thousand.

An unquiet Sabbath—Preaching.

Dec. 1.—A delightful morning, though to me it seemed unlike a Sabbath. I was in a tottering Karen booth covered with a thin grass roof, my apartment having no weather boarding or shelter of any kind at the sides, in the midst of an extensive plain bare to the withering east wind and the burning sun,—in the power of an enemy, and every hour expecting a company of semi-barbarian officers to lead us back to Martaban before a haughty governor. After endeavoring for a time to quiet my mind and attending to murmured devotions, I went out to see what arrangement could be made for a boat to take me to Maulmain. Just as I was about to close a bargain with a woman for a small boat at five rupees, (the boat, by the way, with all the others, was stolen from the Maulmain side,) a Malay fisherman came up to the village, said he was on his way to Maulmain, and would take me and my company for four rupees. I thankfully accepted the offer. As the tide did not rise till two o'clock I returned to the village, thankful for this providential way of escape. All the forenoon was spent in preaching and praying with the two families. For nearly two whole days the chief's wife and two daughters had sat, like Mary, anxiously learning of the good part which should not be taken from them. We took leave of the little company, commending them to the grace of God. They all followed us to the boat, which was a mile distant. The women wept, regretting that their weakness and fear had hindered them from being baptized, and most of all because they would see the missionary's face no more. The

chief trembled in view of the fines and whippings our visit would probably occasion him. O, when will the Lord open to us an effectual door to these Gentiles?

Return to Maulmain—Intolerance and oppression of the Burman government.

At two o'clock we floated out of their sight, with mingled emotions of joy and sadness. As we passed a Burman village, five or six men came along "breathing out threatenings and slaughter," but we passed on regardless of them, and in the kind providence of God nothing occurred to hinder our safe arrival at home, in a land of liberty. Thus my intended tour of a fortnight or three weeks was finished in four days. I did not accomplish what I hoped to, but even this flying visit, I trust, will not be in vain. It would be needless for me to tell of my hopes and prayers for this people. Close by our residence is a dense Karen population easily accessible whenever the country is opened, and undoubtedly as well disposed a people as any other. Not only is the Burmese government intolerant in regard to religion, but very tyrannical in many respects. The taxes are exorbitant. The people are not allowed to sell the smallest article on the Maulmain side, not even a fowl or a basket of rice; and they are liable to be called at any time to execute the whims of the governor, building pagodas, kyongs and public works.

MAULMAIN MISSIONARY SOCIETY.

EXTRACTS FROM THE ANNUAL REPORT.

Burmese assistants.

Moung Loon has been stationed, as formerly, at Daing-woon-quin, in the eastern part of the town, occupying the house in which one of the day-schools is kept. In this section of the town, Moung Loon's labors during the year have been chiefly confined; going daily from house to house, to the bazaars, the zayats, the numerous boats which at certain seasons of the year collect for purposes of trade,

from different parts of the provinces, and of Burmah proper, and wherever else he could find suitable opportunities of preaching the gospel. He has thus been permitted to present the offers of salvation to two or three hundred persons monthly, convincing opposers, leading inquirers to a knowledge of the truth as it is Jesus, and exhorting and persuading all to a serious consideration of the claims of Christianity. In these labors he has met with some interesting individuals from Pegu, and other parts of Burmah, who, having received Christian books, from an attentive perusal of them have been favorably impressed, and have sought out the religious teacher, to learn more fully from him the instructions of Christ. Many Shan traders too, whose place of rendezvous is at the eastern foot of the hill, have heard the gospel from his lips; and although that people are yet far behind the Burmese in the knowledge of the true principles of religion, having not been equally favored with opportunities of hearing the gospel, yet among them have not been wanting individuals who have acknowledged the truth of the gospel, and have taken sides with the assistant in opposition to their less enlightened countrymen. Moung Loon has also made occasional preaching excursions in the neighborhood of Maulmain, in which he has visited sixteen villages, and in which, as in town, he has met with much encouragement from the increasing disposition of the people to hear, and to receive Christian books.

Moung Shway-moung is stationed at Amherst, where he assists in maintaining the regular worship of the church on the Sabbath, and on other occasions goes from house to house among the people; visits the priests in their kyongs, and makes occasional excursions to the neighboring villages of Wet-sho, Quantat, Hneet-kaing, and other places as opportunities offer. He says he is generally well received by the people, some opposing, some commending, but the mass too little interested to give serious

attention to the gospel, and none willing to forsake their ancient customs for the salvation which is in Christ Jesus.

Village preaching.

Previous to the last annual meeting of the Society, the committee appropriated the sum of fifty rupees to aid in preaching the gospel among the villages. In December last, one of the missionaries, accompanied by several of the assistants, proceeded up the Salwen, and visited several places, as far as Tong-aiing. Subsequently several of the assistants went up the same river, visiting in order all the villages on the left bank, as far as Shway-goon. Others have ascended the Gyaing, and others the Attaran, in a similar manner. In these excursions a number of interesting persons were found, who seemed to be convinced of the truth of Christianity, but yet lacked the courage which was necessary to enable them to make a public profession of it. Others, not so much enlightened, were yet convinced of the errors of Boodhism, and had ceased their offerings to the priests, and the worshipping of pagodas and images. The multitude, however, although willing to hear and to receive books, were still devoted to their superstitions.

Besides these excursions by boat, some of the assistants have gone by land to the villages between Maulmain and Amherst, of which the same general description may be given. One young man of Ko-ka-nee, we are happy to say, has been so much benefited by the conversations of the assistants, and by the books which he has received, that he has found boldness to confess Christ publicly, and has been baptized. He gives encouraging proofs that he will become a useful member of the church.

The season now opening upon us we hope will be more favorable, and as the assistants and others shall be scattered abroad, seeking to gather into the fold of Christ some who are now wandering and ready to perish upon the dark mountains of error, we earnestly solicit *the prayers of all who are interested in*

the salvation of the heathen, that the God of all grace will cause his rich blessings to attend the labors of his servants, and make the seed sown to bring forth much fruit to his glory.

Maukoo is still laboring in the valley of the Attaran. The church to which he preaches numbers about the same as reported last year. Maukoo appears to be steadfast in the faith of the gospel, and exhorts his brethren much to union and stability.

Sgau Karen assistants.

Kyah-kai has labored the past year, as the year before, in the vicinity of Amherst, itinerating occasionally to Lamaing. From this place we have favorable reports.

Kai-per-pah was one of our oldest assistants, and he adorned his profession until his death. He and his wife died of cholera.

No direct information of Au-pau and Kyah-pah in Burmah proper has reached us, but the report is, that the former died of fever, and the latter "has fallen." The death of Au-pau is not fully authenticated.

Fwo Karen assistants.

Kai-mak and Choung-te-yay have, as in former years, been stationed, one at Krung-pung, the other at Kayin. The past year has not been one of prosperity to the Karens in this province, but on the contrary, especially in the field occupied by these assistants, has it been in some respects a year of anxiety and trial. The Karens are much more affected by temporary prosperity, or adversity, than more permanently settled communities. At the commencement of the year serious difficulties occurred which drove several villages over to the Shan states, and, had the same difficulties continued a few months longer, hundreds would have sought elsewhere a more congenial home. During this season of fear, and "running to and fro," the assistants were not received, nor listened to. In the midst of this confusion, the cholera broke out; at once scattering the peo-

ple in every direction, and putting an end to all further counsel and intercourse. Five of the Christians at Kayin were cut down by it, and among them one of the most active Christians, and one of the most influential men among the Karens. One week before his death, he came to town to procure cholera medicine. He was in great fear, but his faith appeared to be in lively exercise, and his heart warm with love to the Saviour. The day before he came to town, two villagers, while at work in their paddy fields, were seized with cholera, and died before they could reach their houses. So frightened were all their relatives and neighbors, that none dared to perform their funeral rites. Said the chief, "I told my people it would be wrong for Christians to leave their friends to die, and lie exposed in the field; we must bury them." When he could prevail on none of the villagers to perform the last act of humanity for their friends, he, in company with a single individual, took mats, went to the field, rolled up the corpses, and buried them. He said, "When we reached the place, and while we worked, I feared, I trembled, but I knew God was every where, and I leaned on him." Having procured a supply of medicine, he left, humbly expressing his determination by the help of divine grace, whether his days were few or many, to spend them all in the "*sweet service of God*."

When the missionary visited that station in the dry season, the cause of their fears was to a good degree removed; the cholera had disappeared, and the people had partly recovered from their fright. The Christians, at first, were apparently sad and wavering, but on being reminded of the consolations of the gospel, they seemed to "come to themselves," and earnestly to seek God in penitence and prayer. Neither of the assistants has gained that serenity of faith which, with the apostle, in view of every kind of affliction, would enable him to say, "none of these things move me;" but still there is every reason to believe that

their influence has done good. They counselled the people not to be hasty in leaving the Province. In time of sickness they went from house to house, administering medicine, urging the inhabitants to watch over one another, and speedily to prepare for the dreadful messenger.

Within the year six have been added by baptism to the church at Kayin, and three at Krung-pung.

MERGUI.

JOURNAL OF MR. BRAYTON.

Visit to Ong Pong, Palaw, etc.—Trials of the church at Ong Pong.

Ong Pong, Nov. 30.—Left Mergui yesterday for a visit with my family in a small canoe, for Palaw, Ong Pong, Mamaza, &c. Reached the governor's at Ong Pong this evening.

Dec. 1. Sabbath.—Held a prayer meeting at sunrise and preached forenoon and afternoon. Found things at this place not in a very flattering state, but considering the circumstances it is indeed a miracle of grace that there are still true and steadfast witnesses for Jesus here. The little band of disciples here came over from the Tenasserim during the past year, and settled down among an awfully hardened and drunken people. Then the cholera swept through the whole region and sorely tried the faith of some. And then, in addition to all the sneers and taunts of the wicked, the assistant, who was sent here to preach Jesus and comfort the disciples, proved himself a traitor to his Master and became a moral wreck. As might be expected, religion is at a low ebb; still, I think there is hope of some of the people in this region. The *zayat* not being finished, concluded to leave for Mamaza to-morrow morning.

Mamaza—Few inquirers—Encouragement at Palaw.

3.—A violent head wind compelled me to lay by in a quiet bay till this morning. Entered the river about noon

and came up among the people in the night. No one here has yet confessed Christ before men. Last year I found several hopeful inquirers, but the epidemic has carried off a large number of them, and some of the others do not now appear as well as they did last year. In one family, where I then found some twelve or fifteen persons almost persuaded to be Christians, the epidemic took away the parents and six children, and the rest are scattered I know not where.

Visited among the people to-day. Two young men profess to be inquirers; time will test their sincerity. Nothing else occurred of special interest.

5.—Left this morning, for Pay, but at the mouth of the river learned that we could go up the river only at spring tide, and resolved to go back to Palaw.

9.—Arrived at the assistant's at five o'clock in the afternoon, and was most heartily welcomed into a new house all ready for our reception; a very nice house it is, with a neat little *zayat* at one end. After a little refreshment had a meeting in the evening. The assistant, Tooprooce, says the disciples are all steadfast, and that there are some inquirers.

10.—Have seen all the disciples except one young man. Several of the people called and listened to the gospel. One young man said, "I have fully made up my mind to follow Christ." His wife, they say, is very angry because he is determined to be a Christian. Another young man, son of Tooprooce, is evidently struggling with his own clear convictions of duty.

11.—Tooprooce's eldest son and his wife called this morning on the way to a *nat* feast. In answer to our exhortations they said at once, "We intend to become Christians, but must go *just this once*." They lingered however, listening to the truth till afternoon, and it plainly cost them a struggle to go at all. They crept away sily while other company was present. Their excuse for going this once was, that a brother who has been badly hurt and is dangerously

ill, has entreated his friends to make this feast for him as his only hope; so they wish to do it for his sake.

An unpromising people.

12.—We all went up the river this morning some two hours from the *zayat* to Bongchee's house, where my family remained while I went from house to house in the jungle. About half an hour's walk brought us to Nah-dee's house. This is the young man whose wife is said to be angry, but the real opposition, I am inclined to think, comes more from her mother than from herself. She at least treated me with perfect kindness and respect, which her mother did not.

As soon as I came in sight of the next house, the man looked up and exclaimed with much apparent surprise and delight, "There—there—the teacher has come even here!" and sprung at once to put his house in order for our reception. On entering, the first thing I noticed was a little girl with a book open in her hand. As I had never before seen such a thing in a wild Karen house, I was quite delighted, and asked the man if he could read himself. "Certainly, I read a great deal." He was very talkative, rather more so, indeed, than I wished to see, and I soon found that he was pretty well filled with a *spirit*. Still, as he has learned to read, I think there is hope that he may yet become a Christian.

Passing a house in which was a man dead drunk, and no one but a small child with him, we came to a dwelling where there was quite a company,—an old man with his children, grand-children, &c. He at once said, "I have heard these things from old; I am very tired and don't wish to hear any more." He listened to me, however, for some time, with respect. An aged woman, the sole occupant of the next house, had no heart to listen to the gospel. After a brief relation of some of the principal facts about salvation, I went on to the next hamlet, where were three houses.

In the first was quite a company, but no one wished to hear about Jesus. "We have heard a great while," they said, "and do not wish to hear more." So, after reading and talking a few minutes, went to the next house where only the mother and children were present. The mother said, "I cannot yet listen to the law of God, as I have not yet drank enough arrack." Are you happy to drink arrack and get drunk? "Yes, indeed, I am very happy. We get drunk, carouse, fight, and knock each other down, and it is *real sport!*" In the next house they would neither sit down to listen, nor make any reply to our questions; so we left the house and returned to Bong-chee's, where my wife and daughter had been very busy in teaching the Christian family and a few neighbors.

After we returned to the zayat and Tooprooe learned where I had been, he was quite surprised to know that they allowed me to enter their houses. "When I go," said he, "they pull in the ladder and do not allow me to go up."

The nat feast—The assistant's son forsakes it.

Tooprooe's eldest son, mentioned yesterday, accompanied his wife to the place of feasting, and then said to all, "If you are determined to make your feast to the devil, you must do it without me, for I have made up my mind to return to the zayat, give myself to Jesus Christ and follow him." He accordingly left them immediately and returned here, saying, "I have fully made up my mind to forsake all for Christ, and wish to put on Christ by baptism."

13.—Started this morning to go and preach to those who are about to have the feast referred to above. Passed several houses on our way, but found no one desirous to become a Christian. Passing through a paddy field saw an old man cleaning rice, to whom I read the passage in Matthew 3d alluding to that process, and declared to him the gospel, to which he listened with fixed attention and a look of anxiety, saying, "Is that the word of God?"

On reaching the old prophet's house where they are to have the feast, found the company had not yet assembled. The prophet himself said, "I am tired of the devil's service." On urging the importance of his immediate submission to Christ, he replied, "We must have this one feast, and then I intend to become a Christian." But why must you have this one feast? "I know it is wrong and nothing but the devil's service, but a brother who is still in the dark and in a dying state, looks upon this feast as his only hope of recovery. He has entreated us to do this for him, and we have consented for his sake only."

Additions to the church—The nat-worshippers troubled—Additional baptisms.

14.—An interesting church meeting, at the close of which two young men, heads of families, and a young woman, presented themselves as applicants for baptism. After a thorough examination they were unanimously received. The wife of Nah-dee is opposed to his becoming a Christian, and as he left the house this morning to offer himself to the church, she went to making arrack to serve with more earnestness her old master. The other young man is Seepyah-pau, eldest son of the assistant referred to yesterday. The young woman is the daughter of a man who was baptized last year.

15.—Held a prayer meeting at sunrise; preached in the forenoon and baptized the above candidates; administered the communion in the afternoon and preached again in the evening.

17.—Left Palaw yesterday and arrived at Ong Pong in the afternoon. This morning a young man from Mamaza called for medicine, and said, "Formerly I had no feeling at all on the subject of religion, but lately my mind has been much impressed and I am almost persuaded to be a Christian."

18.—Several individuals have called to-day, but none of them ready to forsake all for Christ. All readily acknowledge the truth of the Christian religion,

and intend to submit to it in future, but oh, Satan's snare of procrastination!

19.—The governor and his wife returned from Tooprooe's this morning. His wife says, "After you left, the other day, I saw See-pyah-pau's wife, who told me she was not happy at all to think of engaging in the nat feast, and did not wish to do it, but her brother entreated her do it for his sake. She consented on his account, but determined to leave as soon as the ceremony was over and go to the teacher at Ong Pong."

21.—Some of the disciples from Palaw, and the old prophet with all his family, have arrived. The old man says, "My wife has broken the devil's rope and is fully determined to be a Christian now;—and let her go! But as for myself I have not yet quite succeeded in parting the devil's rope; there is a small strand left, but I think I shall soon follow after my wife."

An old man and his daughter came from Mamaza. The poor old man says, "I would become a Christian, but a great jar of arrack entirely stops up my path, and I must break that and tumble it out of my path before I can get along." His daughter reads a great deal and is almost a Christian, but clings to the world. Held church meeting in the new meeting house this afternoon, and preached in the evening.

22.—Sabbath.—This morning there were in the congregation more than fifty unconverted persons, some of whom had come a walk of two or three hours.

A young man arrived in the evening from Palaw, saying, "A company of us started very early this morning and intended to come here; but when we arrived at Tooprooe's, the old grandmother was so tired she could come no further. They were so anxious to see the teacher before he left for Mergui, and fearful that if they waited till morning he would be gone, that they entreated me to come and beg the teacher to remain until a boat can be sent round for them to-morrow."

23.—The young man and two others

started early in the morning for this company, and returned with them in the evening. They are a part of those who were engaged in the nat feast. They all said, "We were very unhappy at the time, knowing that it was wrong, but we did it for our brother's sake. We are now fully resolved never to do any thing of the kind again. We have broken away from the devil's grasp, and wish to follow Jesus Christ."

24.—A prayer meeting was held at sunrise in behalf of these persons. Preached at ten o'clock; at the close of the service six individuals asked for baptism. The old prophet said, "I feel that I have now succeeded in parting the devil's rope. I prayed to Jesus Christ, and by his grace the rope is broken." After a careful examination they were all received. We soon went to the water side, where they put on Christ in his own appointed way.

TAVOY.

JOURNAL OF MR. CROSS.

Visit to the churches on Tavoy river—Newville.

Tavoy, Dec. 12, 1850.—Left home in company with br. Benjamin, the two ordained Karen preachers in this province and a number of other Karens, to visit the churches on the Tavoy river. Reports from these churches during the rains have been of an unpromising character. The disciples have not fulfilled their agreement, made when I saw them last, to build their dwellings near their chapel. They are still scattered, and divided in opinion, each wishing to have the chapel moved near his own house in the jungle, rather than to come to the chapel where it is.

13.—Arrived in the afternoon at Newville, and on the borders of the stream met two or three desponding disciples, who came to welcome us. They complain that none have come to build near the chapel, and confess their own fault, also, in neglecting to do this. Yet the feeling they manifested encouraged the

hope that they might see better things. The news of our coming had been circulated among the people. A few were present at evening worship, but our own company formed the greater part of the assembly.

14.—Two meetings for preaching were held in the forenoon. I took occasion to call to mind the former history of the church, and to show the effects of their unsettled habits in destroying, alike, their prosperity and their peace; also the impossibility of their attaining any growth, as a church, unless they adopted better customs and methods in the conduct of their external affairs. "God loves to teach and cherish his people; but he *makes them a flock*. To be scattered is to be like sheep without a shepherd."

At the evening meeting, after a discourse by br. Benjamin, a short pledge which had been prepared for the purpose was introduced. It required all who signed it to fix their habitation near the chapel, and not to remove from it again without some important reason, and on consultation with the brethren; also to endeavor to provide not only for their own instruction and stability in the means of grace, but for their children. To our great satisfaction, nearly every one present signed this pledge or covenant, and most of them with a spirit that gave us much assurance of the success of our visit.

State of the church—Recognition of a native pastor.

15.—Sabbath.—Spent the day in examining the disciples in reference to the communion service to be held in the evening. Fewer cases of disorderly conduct appeared than there were last year. All had abstained from strong drink, and no desecration of the Sabbath called for censure. One young man, a "prodigal son," has returned; but yet bearing so many marks of his association with the heathen, that it was thought fit still to suspend him for a time. Another member was suspended and one excluded. I am happy to say

that no other case of discipline appeared that was not capable of satisfactory explanation and adjustment, and that the general deportment of the disciples was much better than we had feared. The communion season was one of much interest and solemnity.

16.—A meeting was held with reference to the recognition of a teacher or native pastor of the church. The young man thus to be installed, preached an excellent discourse; after which several addresses were delivered on the relationship between the church and their teacher, and their obligation to support him as far as they were able. The little church made a contribution of eleven rupees, more than they have done for many years. They received their teacher with the most evident gratification, and we hope much good will be the result. We then set out for the upper village, leaving the church apparently much strengthened, and some of them filled with joy that God had renewed their hope, and the prospect that they would be permitted to walk in the ordinances of the Lord's house.

Dispersion from the middle village—Interesting meetings.

Arrived in the afternoon at the "middle village." Only one or two families had fulfilled the obligation entered into last year to build near their chapel. It may perhaps seem a strange thing to require people by a pledge, or any other means, to abandon their habitations and build others about a chapel; but when it is remembered with what readiness such dwellings as our Karens now occupy are constructed, and the almost absolute importance of inducing the people to adopt a fixed abode, the proposition will not appear so hard. They are led to feel that the act is wholly their own; if they do not voluntarily do it, they must abide the necessary consequences, which are pointed out to them. The deacon had built a small chapel, in good taste and of a durable character, which we found nearly finished, but he could not per-

suade the people to come near the place, though it is certainly one of the most eligible situations for a village in the whole region. It is in the midst of a vast, fertile and well-watered plain, near the site of an ancient Burman city. Most of the disciples here express their determination to go either to the lower or to the upper village. We spent one night here, but saw few of the people. In order, if possible, to secure the object of our visit, we left five or six of the assistants, to go to every individual with a copy of the paper which had been signed at the lower village, and also of that for the upper, and to induce them to sign one or the other, or promise to remain near their chapel in this place,—also to meet the assistants on Saturday and determine what should be done.

The names of most of the heads of families were brought to us the next day at the upper village, where we spent a number of days in very interesting meetings. They have all built their houses in sight of the chapel, presenting a fine picture. The church seemed in a pretty good state, though a few things had occurred to mar their peace. The assistant in this place was absent, with a government officer who is surveying the country for minerals, &c. He is a chief, a young man of good promise and considerable cultivation. After a communion season with the church, we returned home to prepare for our meeting at Mata. At Newville, the lower village, some of the disciples came to meet us as we passed. God, they said, had been with them. A difficulty which occurred after we left, they had been able to settle with much satisfaction; a heathen had come to inquire the way of salvation, and they felt that God was about to bless them.

Meeting of the Association at Mata.

Dec. 30.—Left home on the 26th to visit Mata, in accordance with the arrangements made last year, to hold a general meeting commencing to-day. Arrived here Saturday afternoon (28th).

The congregation in the evening was not large. Yesterday a good congregation attended.

The association met to-day, according to appointment. E. B. Cross was chosen chairman, and Saumoo secretary,—as last year. The congregation then listened to a sermon by Quala, the appointed preacher, from 2 Cor. 11:2. He carried out the analogy presented in the text, with much propriety and force. "The bridegroom," he said, "does not direct in every particular what shall be the conduct of his bride in order to please him. But his mind is so fully revealed to her that she knows in what direction to move and how to please him. It is not her aim to do as little as possible to escape his displeasure, but on the contrary it is her object to do as much to please him as possible; this is her constant study and effort. But there are many among us who say that this and that thing, though known and generally confessed to be wrong, yet because they are not forbidden by name in Scripture, are not certainly known to be sinful. They only seek to evade the disapprobation of their brethren and the world, and think not of the displeasure of Christ and the pain they inflict on him. Such persons can have no love for Christ,—they are not true to their spouse. They love themselves more than they do him, and only fear to break with him for some selfish end."

In the afternoon the letters of the churches were read. The measles has been a cause of great affliction. Many have lost children and relatives, but few of the disciples themselves have died. The unbelieving about them have suffered greatly. In one place as many as fifty or sixty persons died. There have been but few cases of conversion from among the heathen. The style and character of the letters were highly creditable to the people. They seem to have understood what was wanted, much beyond my expectations. Some of them would be read with interest by Christians at home, and would not suffer

much by comparison with letters read in their associations.

The evening was devoted to preaching.

Effect of last year's meeting.

31.—In order to determine as far as possible the extent to which the resolutions adopted last year at Pyeehaya had been put in practice, they were taken up separately, and the chair called upon the delegates of the churches to state how far each had carried them out. The first had reference to family worship, including the reading of the Scriptures, and singing the praises of God, morning and evening. Nearly all answered favorably; the Mata church, and some others in this vicinity, were exceptions. It was therefore discussed and re-affirmed, and we hope that this important duty will be established in all these churches, as it already is in many of them; and these were ready to testify to its happy results. The second resolution referred to bible classes and Sabbath schools. This had also been put in practice by the southern churches, but was again discussed and adopted with more warmth than last year. The third had reference to the holding of a meeting every Sabbath morning for mutual confession, particularly of faults committed during the week. The southern churches had adopted this practice, and indeed, in all these points it was seen that the meeting last year had its effect. Those churches that were fully represented in it had put in practice the resolutions, and the others had not. The last resolution was on the removal of church members, enjoining the necessity and propriety of their taking letters to other churches.

A day was laboriously spent in the thorough discussion of these topics. It was thought best to broach no new subjects till it appeared reasonably certain that these cardinal duties were pretty generally and well attended to in the churches. We had a great advantage over last year, in the experience which had been gained and the positive ad-

vance made in these matters. What was best of all, it seemed that God had prepared our way and was present by the influences of his Spirit, and though a cloud seemed to hang over us at first, it was seen to be daily dispersing, and it was plain that an influence for good was gaining strength.

Fixed habitations—Instruction of the young.

Jan. 1, 1851.—The resolutions acted upon to-day had respect to the outward affairs of the churches, and the education of children. They were in the following form:

"1. As disciples of Christ we here pledge ourselves and covenant together before our Lord Jesus Christ, that we will endeavor to become *settled* in some place, that we may be reached by the instructions and exhortations of the gospel. We further pledge ourselves that we will endeavor to erect suitable and convenient dwellings in the immediate vicinity of our respective chapels, that we may be able to assemble regularly with our brethren for the worship of God and the suitable performance of all the duties of the gospel that are binding on us as a body or assembly. And we will seek to improve all the blessings and gifts which God has committed to us, as stewards, both for ourselves and our children, that God's bounties which he bestows upon us may have their increase unto him.

"2. We will strive to increase in knowledge; we will permit and try to induce our children to learn, especially to learn the word of God; as far as in us lies we will teach our children, and bring them up to virtue and goodness and in the observance of the commandments of God; we will endeavor to bring them to a knowledge of Christ, and pray that they may become experimentally acquainted with him and become new creatures in him."

The day was occupied in the discussion of these subjects, and the determination of the place and time for meeting the next year. It was agreed that the

association should meet at Kabin, Jan. 14, 1852; also that correspondence should be opened with such associations in this and other countries as may desire it. The meeting then adjourned, in order to make preparation for the communion with the Mata church next Sabbath. A new life seems already to have sprung up among the churches. They begin to feel that they are not alone. They are not simply a band of a few hundred in Mata, or a score or two in Pyekhya or Patsauoo, or a scattered ten or twelve in Newville, but they belong to the body of Christ. Their union and fellowship are not bounded by their village, or even by their country. It has become a world-wide brotherhood. And they begin to say that if such is our relationship, it is not only a pledge of our strength and of the certainty of our success, but it opens an eye on our conduct which we had not known. We must therefore look to ourselves in a manner which we have not heretofore done.

State of the Mata church—An open door.

2.—To-day our attention is particularly directed to the church here. The assemblies have been large, and the meetings well attended. More than this, God has opened a door which we pray he may never shut. The heathen around begin to show signs of repentance, and some cases begin to appear that are most promising, both in themselves and in their bearing upon others. Some of the principal men under the chief, mentioned in my journal three years ago as visited at a "bone feast" by myself and br. Bennett, have come down to attend the meeting and are nearly ready to ask for baptism. They hesitate a little for fear of their chief, who, though he has promised once or twice to give up his evil practices and seek to become a disciple, is still asserting his old pretensions as a prophet and high priest. They fear him chiefly for his supposed supernatural power, but seem nearly determined to follow their convictions and their too feeble faith rather than their

The church having been troubled by dissensions among its members, considerable time was spent in effecting a reconciliation between different parties. There were also cases requiring discipline; some younger members, especially, had been guilty of gambling. Those of them who had been guilty of a second offence, after the admonition they received last year, (pp. 330, 381, last vol.) were suspended. They besought the church with tears and apparent penitence to restore them, promising never to offend in like manner, but it was thought best to keep them on probation for a time. The whole number suspended for this and other offences was sixteen. Two were excluded.

Cheering aspects—Candidates for baptism.

3.—This evening three old men, who are perhaps the most important characters of their village except their chief and bookho, or high priest, gave in their names as those wishing to become Christians. They have heard the gospel almost continually from the days of Boardman to the present time, and have been deferring their decision till procrastination became a habit with them. They now, however, come to the decision to be for God and none else. This I regard as a most important event for these churches, and particularly for the village to which they belong. I know we are in danger of expecting too much from such events. It is infinitely easier for the wicked to follow their companions in sin than in forsaking sin. But we hope that not a few whom Satan has bound with fear these many years, will be set at liberty. We have heretofore expressed hopes of the bookho himself, but from the vacillating course he has pursued, we now have little hope of him except that his influence, like that of Simon Magus, may be destroyed.

4.—This morning, met the old man just mentioned, and three others,—the wife of one of them, his son, and son wife,—who all ask for baptism. They readily lay aside all their heathen decorations and give them to us, though for a price, yet as trophies of the gospel. Another from their village, t

wife of a disciple, also asks baptism. I see no reason why they should be denied. They also ask a teacher; they are anxious to do what they can for his support, and are determined to build a chapel. Things put on a more encouraging aspect all about us. It is quite evident that the pulse of brotherly love beats quicker and more vigorously. A warmth is sent through the church, I hope through all her members. Those under censure acquiesce with penitence and submission; those who become reconciled seem to be heartily so.

An interesting convert—Baptisms.

5.—Sabbath.—There are twenty-four who request baptism. One was too little enlightened to be regarded as a safe subject of the rite. Three, two of them girls, too young, it was thought, to make an immediate profession, were postponed. One woman, the wife of a disciple, was detained from the service by illness. The remaining eighteen were received. The case of one of these is very interesting,—a man about thirty-five or forty years of age, apparently possessed of a good understanding and good powers of speech. He is from far above Maulmain, in Burmah Proper, and wandered hither chiefly to escape the annoyances of Siamese and Burman rule. He arrived at Mata about the beginning of last rains, has been with the disciples constantly, and for a number of months past has given them good evidence of a change of heart. He seems to have a warm heart, and improves all opportunities for exhorting the heathen to repentance. He wishes to learn as fully as possible the way of salvation, that he may return to his countrymen, (God grant that he may prove a second KoThabyu!) and preach the gospel to them. The examination being concluded, the candidates with the whole multitude walked in procession to the river side, singing as they went, when the eighteen were baptized by the two ordained native preachers of this province. Some of those who had

been set aside for gambling, changed their garments to indicate their humility, and came with tears to ask the privilege of uniting with the church in the celebration of the Lord's Supper. Most willingly would we have listened to their expostulations, but the necessity of clearing the church thoroughly of this evil, it was judged, forbade their reception at present. The assembly of disciples who partook of the communion, was large and solemn.

Final transactions of the meeting.

6.—The business of the association left unfinished on Thursday, was concluded. An effort was made to bring back to the vicinity of the chapel those who had wandered away. A paper was drawn up similar to the one adopted by the churches on Tavoy river; forty-seven males signed it, and there seemed to be considerable enthusiasm on the subject. The gong-kouk, though within about half a mile of the chapel, determined to set an example, by building near by, a new house of a durable character. That so good an opportunity, apparently, of bringing the people together and establishing peace and order among them, might not be lost, or the effort fail for want of support, the pastor at Pyeehyia consented to come and spend the rainy season with the church, assisting their own pastor. From this arrangement we hope much. The two together will be able to accomplish what neither of them could do alone, and the present is an important crisis with the church. If they can get them well established in the duty of family worship, the enterprise of Sabbath schools and bible classes, and the use of other appropriate means for their growth in grace, which they and the other churches have agreed to adopt, we shall feel that a positive advance has been made from which there never can be a total relapse. In our meetings of this kind, which I fully believe are one of the best means of building up the churches, we shall continue to urge these points till we find they are

pretty well attended to by the people. A number of evangelists or travelling preachers were appointed for the season,

as last year, and we hope that even better results may appear.

MISCELLANY.

SOUTH AFRICA.

Rev. Joseph J. Freeman, commissioned by the London Missionary Society to visit its stations in South Africa and Mauritius, having recently returned from his tour, was received at a public meeting in February last, at which he made an interesting address, rapidly reviewing the field he had gone over. We have selected some extracts from this address, affording as they do a summary sketch of the fast-ripening fruits of missionary labor, in a region where the first efforts were commenced under circumstances of great discouragement; and shall hope to find room hereafter for other passages of equal value and interest.

Mission Institutions.

Having been occupied about three months in Cape Town and its vicinity, in various matters pertaining to our missions, having much daily intercourse with Dr. Philip, and corresponding with the missionaries whom I expected shortly to visit, I completed my arrangements for the journey, and proceeded to the institutions and other stations situate at the southern part of the colony, and lying between Cape Town and Port Elizabeth. This gave me an opportunity of seeing our valuable institutions at Zuurbrak, Pacaltsdorp, Dysalsdorp, Hankey, Bethelsdorp, and, at a little distance beyond these, Theopolis. By institution you will understand something more than a missionary station. It means the spot, with all its apparatus, where a missionary resides, on a piece of land originally granted by the Colonial government for the use of the natives or aborigines. These latter were in danger of being driven wholly from the soil, or at least of having no fixed dwelling-place or permanent interest in it, and must have been either expelled, or forced to labor under some humiliating, vexatious, and degrading vagrancy laws. Instead of this, they now find a home, and care and instruction, counsel

reside at each of these institutions; obtain their livelihood partly from the lands, but more generally as laborers for the surrounding farmers, and as carriers to and from the ports and neighboring towns. In these institutions our society has been greatly honored, and a vast amount of good has been accomplished. Many hundred Hottentots and their descendants have been, or are still, members of the churches, and their children are trained up in the mission schools: many have been saved that were ready to perish.

It would seem almost invidious to select any one of these institutions to describe to you, in preference to another, especially as I found all our brethren who have the care of them indefatigably engaged in promoting their welfare. But I may take Hankey on this occasion, as having some peculiarities. There we have a large and industrious population, and there is much agricultural industry. A large quantity of land is brought under artificial irrigation by means of a tunnel, which this people, so often scorned and despised as idle and useless, have themselves cut out of the solid rock, under the guidance of our late missionary there, a son of Dr. Philip, and by which a portion of the stream of the Gamtoos river is conveyed over many an acre of land, now smiling with fertility, which else had yielded little to the service of man. There, too, I found the people contributing towards the erection of a new and spacious chapel—asking but little aid from the society; there an excellent village is rising up.

Uitenhage and Graham's Town.

I spent a pleasant and hospitable Sabbath at each of these towns. At Uitenhage our congregation consisted wholly of the colored people; I found them harmonious, zealous and affectionate, and contributing liberally of their substance towards the support of the whole interest there. There and elsewhere I found a strong and laudable desire to

relieve the parent society of the burden of supporting them. But they labor under difficulties—wages are low, and few of these people are elevated above the condition of domestic servants or agricultural laborers. At Graham's Town there is an excellent English congregation, under the pastoral care of Mr. Thompson, some time since our missionary at Philippolis. They worship in a chapel which they have erected at their own proper cost, and which would not disgrace our metropolis. There is another congregation in connection with our society of colored persons, under the zealous and efficient care of Mr. Smith. These people require encouragement and aid, for they must enlarge the place of their tent. I preached in these two chapels on the Sabbath, and saw, with these eyes, what God had wrought for them. I rejoiced with them in their prospects.

British Caffraria—Kat River.

I then passed by Fort Beaufort into British Caffraria. I wish I could report with all fidelity that great things are doing there in relation to the kingdom of the Saviour. Perhaps, taking results in the aggregate, and looking at the whole in comparison with former times, and remembering, too, the calamitous effects, morally as well as socially, of repeated wars, there is much encouragement. But the Caffres, as a people, have not embraced the gospel. Those among them who have embraced it, have labored under great disadvantages and difficulties, from the opposition of their chieftains and the established usages of the country. But yet there are pleasing results and many promising indications for the future. Our missionaries feel encouraged, and this itself is much: they do not despair of the cause of missions in Caffreland, they are not cast down; they are sanguine of success; they would rather die there in the service of God than quit that field for another. "I'll never forsake it," said good old Mr. Kayser; "and if I die, let me be buried among the people of the land—the Caffres!"*

* The recent breaking out of hostilities between the British and the Caffres, has in all probability broken up the missionary stations in this country. Three stations are known to have been deserted, and from others no direct intelligence is received. This seems a dark providence, especially since the missionaries were able to report, just before the commencement of war, an increasing interest in the truth, both in the Caffre and Hottentot congregations.—*Ed. Mag.*

I proceeded from thence to a station among the Bushmen, in what is termed Madoor's Country. It is an out-station visited by our friends at the Kat river; and from thence I came back over the Winterberg range of mountains, after visiting the Moravian station at "Shiloh," to the stations of the Kat river settlement, and found a hearty welcome and an agreeable home in the residence of our excellent friend, Mr. Read, some time since in this country with Andries Stoffles and Jan Tzatzoe.

Here, among the locations or settlements of the Kat river, I remained altogether nearly three weeks, visiting all the out-stations and schools, preaching to old and young, attempting to say a little in Dutch and more in English, and rejoicing among them that were rejoicing, and sympathizing with others who were suffering.

Our missions in Kat river settlement greatly need aid and encouragement. They want a good Normal school. A printing-press they have; but a printer they have not. The press is unworked, and that which might be as a spring of healing waters, is a fountain sealed; and if the motto of the leading journal of South Africa, as adopted from Dr. Johnson, be true; namely, that "where there is no press the people must be barbarous," the sooner we send out a printer to work the press, the better.

It was during my visit to these stations in the Kat river settlement, that I had the gratification of attending the ordination service of a native pastor—one of the first services of the kind our society, after fifty years' labor, had held in the colony. It was the ordination of a good man, of the name of Arië Van Rooyen, a good man possessing the confidence and affection of the people and of the missionaries. He had long and diligently labored among them as a teacher and evangelist, and they were now most anxious that he should take the oversight of them in the Lord as co-operator with Mr. Read, jun. They strongly urged it, and promised to raise an amount annually, about adequate to his support. The matter appeared to be of God, and who and what was I to withstand it? Not only could I perceive no adequate reason against it: there appeared to me every reason to justify and encourage it. I am aware there were some who looked on with misgivings, lest the stamina of the native character should not ultimately be found sufficient to sustain with honor and advantage to the cause, the burden of office, and of

office so important and so responsible. But I apprehend, that the time must come when the native churches must be provided with native pastors, and the sooner all appropriate measures are in course of adoption towards that consummation, the better.

The service took place at Tidmanton. We had a happy day there. The weather was fine—the attendance was large—the spacious chapel was crowded. Many of our own missionaries were present, as well as two brethren of the Wesleyan and Scotch Societies. The impression was good,—a devout and earnest spirit prevailed. It was encouraging and animating to our colored friends. It was a demonstration that we were not anxious to retain all authority and office in our own hands,—that we had no petty jealousies of color,—that we wished to see the people advancing, and capable of holding important offices in the church, and of self-government in the management of their affairs. They were seeking it in political matters, and we were not willing to be the last in reference to ecclesiastical matters.

EDUCATION IN LIBERIA.

The trustees of Donations for Education in Liberia, a society incorporated by the Massachusetts Legislature in March, 1850, have published their first report, setting forth the objects of their organization and the reasons by which those objects commend themselves to public encouragement.

The population of Africa, variously estimated at from 100 to 150 millions, is distinguished into three classes,—the Caucasian races in the valley of the Nile, along the Mediterranean and on the few habitable spots of the Great Desert; the Zingian races, including nearly all south of the Equator, the people on the western coast for two or three degrees further north, and on the eastern the Gallas and others, who are sometimes found as far as the tenth degree of north latitude; and the unnumbered millions inhabiting the populous region between the Great Desert on the north and the Zingian regions on the south. The third class, who have for centuries furnished the most numer-

ous victims of the slave trade, are those among whom lies the special field of the society. At several points on the western coast beginnings have been made in promoting civilization and education, and the opinion is expressed that sufficient progress has been made to justify the early establishment of a college. The trustees are incorporated with power to hold property not exceeding \$100,000, and to apply the income thereof for the promotion of collegiate education in Liberia "by the establishment and support of one or more seminaries of learning."

The report briefly reviews the progress and present aspect of the several missionary enterprises in different portions of the continent. The region towards which the society directs its exertions is estimated to extend about 3,500 miles from east to west, and 1,000 from north to south, making an area of 3,500,000 square miles. Its Atlantic coast extends about 2,300 miles. On this coast there are the Republic of Liberia and the Maryland colony at Cape Palmas, having a common interest and likely to be eventually united; the British colony of Sierra Leone, with its branches at the mouth of the Gambia and on Macarthy's Island; and various missionary stations at intermediate points. For a distance of 1,800 miles on the coast, the slave trade is exterminated, and a population of not less than 400,000 live under British or Liberian law.

Liberia, which now has a stable republican government, and has been acknowledged as an independent nation, has a civilized population (including the Maryland colony) of some 7,000 or 8,000. The heathen population has not been enumerated, but probably exceeds 300,000. There are more than 2,000 communicants in Christian churches, and 1,500 children in Sabbath schools; day schools with not less than 1,200 pupils, and six seminaries of a higher order, at some of which students can be fitted for college. Sierra Leone, with a popula-

tion of 50,000, has sixty-four schools, three of which are of a higher grade, with 8,206 scholars; 6,773 communicants, and 14,464 attendants on public worship. Adding the other English and American settlements and missionary stations, on the entire 1,800 miles of coast we have this summary of results; 30,000 regular attendants on public worship, with their families, making not less than 60,000 in all; 10,280 communicants; and 137 schools with over 11,500 scholars,—seven of these institutions ranking as high schools, at several of which youth can be well fitted to enter college.

This region, then, being ripe for the establishment of a college, several reasons are mentioned why it should be in Liberia,—the superiority of Liberian civilization over that of any other part of the coast, her national independence, which suggests the greater necessity and offers the greatest inducements to cultivate liberal education, her rapid increase of numbers, wealth, influence, and all the elements of power and progress. The missionary societies, it is argued, cannot be expected to undertake a thorough system of general education. The present society was formed to meet this demand. It was organized May 11, 1850, and since that time it has been engaged in spreading information before the public. Pledges of donations have been obtained to a gratifying amount, though they will not, of course, be able to commence active operations in Africa till a considerable fund has accumulated. The report, which is very able, shows that the whole subject has been carefully investigated; and certainly a case is presented appealing strongly to all who look with compassion on the degradation of the African races, and with sympathy at the movements made to elevate them in the scale of social being.

ENGLISH CHURCH MISSION, SIERRA LEONE.

The London Missionary Register furnishes a very complete summary of this mission for 1850, showing it to be in a highly encouraging state:—

“There are fifteen principal stations and twelve minor ones, where Christian instruction is imparted. The general attendance on public worship and the other means of grace is good, the churches being crowded every Lord's day by attentive worshippers. The number of monthly communicants had increased to 2,051, besides numerous candidates for baptism and the Lord's Supper. Sunday schools have been established in every town and village. Each village has its day school, conducted by native school-masters and school-mistresses. The total number of schools is forty-five, containing 6,111 scholars. Promising boys from the local schools are drafted to the grammar school at Freetown, where a superior education is afforded; and such of the students as are judged to be under the influence of the truths they have learned, and who afford promise in other respects of becoming in due season fitted to be employed, as catechists or clergymen, in the instruction of their countrymen, are eventually transferred to the Fourah-Bay institution. Besides the village school for girls, two superior schools for females have been established at Kisse and Freetown, under experienced European ladies.”

The effect of such a system of means upon the progress of truth and consequent social improvement, not only within the limits of the colony, but among the millions of western Africa, must be obvious. The institution at Fourah-Bay, as intimated above, is intended for the training of a native ministry. The course of study embraces scriptural instruction, Hebrew, Greek, Mathematics, Mechanics, Mensuration, Navigation and Geography. There are ten pupils, diligent in study and exemplary in behavior.

The grammar school at Freetown has averaged fifty-five pupils. Their attainments in study, particularly in Bible History, Geography, History and Mathematics, are creditable. During the year the power of the Holy Spirit has been manifest among them, and nine

have been admitted as candidates for the Lord's Supper. Three have left the school to become assistants in the mission, two to finish their education in England, and four for business. Seventeen have entered.

AN INTERESTING EXPERIMENT.

Rev. Mr. Talmage, missionary of the Am. Board of Commissioners at Amoy, China, communicates under date of Dec. 17, the cheering intelligence that a good work appears to be going on at that station. Five were added to the church in July, and now nine or ten, who seemed to be sincere inquirers, were candidates for admission. Great difficulty is experienced in judging of the sincerity of such professions. The use of opium is an almost insurmountable barrier to hopeful missionary effort, as no opium-smoker can be regarded with confidence. A more general difficulty is found in the ignorance of the people, arising from the character of their language; but if an experiment now commenced shall prove successful, this may be effectually removed.

The written language of China, which is the same throughout the empire, is extremely difficult of acquisition. It has no alphabet, properly so called, but is a collection of imitative and arbitrary signs. About 25,000 different characters are used, and though the number has been reduced by various abridgments and combinations, a knowledge of 10,000 is regarded as necessary to read Chinese books,—a severe task for the memory. A less number probably suffices for the common purposes of life. Still, if there were the same uniformity in the *spoken*, that exists in the written language, so great is the honor bestowed on literary knowledge that the difficulty of communication might be materially mitigated. But the dialects spoken in different provinces differ from each other and from the written language so widely, in some cases, that printed books can form a medium of instruction

to but a small part of the people. At Amoy, where the diversity is perhaps greater than almost anywhere else, Mr. Talmage estimates that not more than one man in ten can read. The great labor demanded in acquiring the written language, and the comparatively slight utility of the acquisition in common life deter them from taking the trouble. A bright boy may learn to read intelligently in from five to eight years, a dull one rarely does it at all, and very few females attempt it. It follows that all religious instruction of the majority must be oral. The bible is a sealed book. Christians, necessarily ignorant in the beginning, must make very slow progress in knowledge, and inquirers come to the knowledge of the truth by an extremely gradual process.

To discover some way of facilitating education would be a very natural desire on the part of the mission, and a plan has been set on foot for that end. By the use of seventeen Roman letters, with a few marks to indicate tones, every sound in the Amoy dialect may be expressed. As the language is monosyllabic, learning to read will be a very easy process when the alphabet is mastered, so much so that it is believed boys may learn to read the bible in three months. Arrangements have been made to print portions of Scripture in this style, and if successful, a version of the whole bible will follow.

SCOTTISH MISSION SEMINARIES IN INDIA.

It is known that among the various missions in India a diversity of view exists, as to the most proper and feasible mode of laboring for the evangelization of the people. Among these, the Scottish missions have concentrated their efforts on schools more prominently than most others; and the vigor with which their institutions are conducted, the thoroughness of instruction and discipline that is secured, the singleness of purpose displayed by all concerned in

them, entitle them to a very high place among the educational agencies at work in that country. The system pursued combines tuition in the sciences, geography, history, and other branches of a sound education, with careful study of the Scriptures, the Evidences of Christianity, and the elements of religious truth and duty. Great pains is taken to ensure the most clear and exact knowledge of all the branches of study pursued, at the same time that the pupils are brought under a religious influence, which, whether made immediately effectual to their salvation or not, cannot be otherwise than salutary in the case of very many.

The fourteenth examination of the most advanced class in the Madras Free Church Institution was held on the 7th of January last. There were present, including those connected with the branch school at Triplicane, 633 pupils, of whom 137 were Mohammedans. They were examined on the Epistle to the Romans, and displayed a familiarity with the truths of human depravity and the way of salvation through Christ, in their relations to the divine government and to human welfare, that attested the faithfulness of their instructors and excited lively hopes for the youth who were there assembled. The schools at Nagpur (central India), were publicly examined in December. The registers show 216 pupils enrolled, of whom 152 were present at the examination. Of these, thirty-five were studying English and 117 Mahratti. The exercises (on that occasion) were limited to the English pupils. The first class were examined in algebra and geometry, and in the twenty-seventh chapter of Matthew; one of the pupils demonstrated by astronomic calculations that the darkness attendant on the crucifixion could not have been caused by an eclipse of the sun. The second class were examined in geography, the map chosen being that of Europe. The girls, from their extreme timidity, were not made conspicuous.

Rev. Mr. Hunter, in giving an account of these exercises, has the following remarks on an important point,—the fusion of races which is effected by the schools:

“One of the greatest curses under which India languishes, is the alienation that subsists between its varied tribes. To glance at the broader lines of distinction, there are here several divisions of outcastes, despised by all, and yet in turn themselves finding some to despise. Proud of their superiority to these, and yet separated from each other, are the Mahratti, Tamil and Teloo-goo, caste Hindoos. Then follow the Mussulmans, here, as elsewhere, contemning all that disown their prophet. The East Indian succeeds, glorying that he is of higher dignity than any of the previous races; while the European concludes, standing aloof from all. These jarring elements the mission schools are visibly bringing into harmony. It was pleasing to observe, that upwards of twenty scholars from Kampti,—Parsee, Mussulman, Tamil and Teloo-goo—now partially comprehending the law of love, walked twenty miles to see the Mahratti fellow students examined,—a courtesy which the latter are sure to return when the fitting time comes. It was a matter for thankfulness, too, that on the late occasion, brahmin youths knowingly took their seats with pariahs, though they had often heard their bigoted relatives energetically protest against such a practice.”

The extent and success of female education in connection with these missions, is a matter of congratulation. The degraded condition of the sex in all heathen countries renders their elevation a singular and most important office of Christianity. The female schools connected with the mission at Madras are highly prosperous, in respect of numbers, progress in knowledge, and spiritual culture. At the examination held in December, 298 girls were assembled. Says Rev. A. Venkataramiah, in his account of the occasion:

“There has been of late a movement in the minds of some of the best girls in our Madras day school. At times they have manifested a real concern for their souls, and seem most anxious to flee from the wrath to come. They are

still steadily going forward, so far as I know. The difficulties in the way of such young and tender souls forsaking all and following Christ, are especially great. But if the Lord has truly implanted in these tender souls his grace, we know that no power of earth or hell shall be able to destroy it."

Of the pupils examined the most interesting were a class of nine female converts. Their knowledge of geography, of history, of the Scriptures, and of the nature and fruits of experimental piety, was every way admirable. Some of them were about to be married to Christian husbands, giving promise that they will adorn the profession they have made, by the exercise of all those virtues that give beauty to character and peace to domestic life. And on the whole, whatever may be thought of the comparative merits of these seminaries as instruments of evangelical labor, none can deny that they are worthy of high praise for the fidelity with which they are conducted and the solid results they aim to secure.

BASLE MISSIONARY SOCIETY.

The *Missionary Herald* contains an abstract of the report of this Society for 1850, from which we select the following passages.

"The sole object of its founders at first was to prepare missionaries for other societies; and it was not till 1822, six years after the commencement of their efforts, that they began to form and support missions of their own. Since that time the Basle Missionary Society has sustained, in addition to the missionary institute at Basle, a number of laborers in the foreign field.

The number of pupils in the mission house, at the close of the year, was twenty-six. Two of these, however, were to proceed forthwith to West Africa; and two others were to enter the service of the Church Missionary Society. In September last the number of pupils was thirty-two. The number of pupils in the preparatory school, at the date of the report, was sixteen. In September it was twenty-four.

A brief account is given of those graduates of the mission house who are not in the service of the Basle Missionary

Society. It appears from this statement that fifty-two are sustained by the Church Missionary Society; thirty are laboring in North America; twenty are pursuing their work in South Russia; nine are connected with the English, German and Swiss churches; two are employed by the London Jews' Society, two by the Scotch Church, one by the London Missionary Society, one by the Netherlands Missionary Society, and one by the Wesleyans; one is at the head of the Swedish Missionary Society in Lund; and one is promoting missions in Norway. The Bishop of Jerusalem, Dr. Krapf, Rev. Messrs. Hildner, Isenberg, Weitbrecht, Lechler, Leupolt, and others whose names are more or less known to American Christians, are graduates of the Basle Mission House.

The society has seven missions at the present time; of which five are in India, one in West Africa, and one in China. Four of the India missions are in the south-western part of the peninsula. The following table will exhibit their condition at the date of the last report.

	Commencement.	Brethren.	Slaves.	Catechists.	Schoolmasters.	Scholars.	Communicants.	Catechumens.
<i>Canarese Miss.</i>								
Mangalore,	1834	7	2	3	2	3	346	138
Moolky,	1845	1	1				5	25
<i>S. Mahratta Miss.</i>								
Dharwar,	1837	1	1			7	351	25
Hoobly,	1839	2	1			8	340	12
Bettigerry,	1841	2	1	1		8	321	12
Malasamudra,	1841	1				1	18	3
<i>Malaiolim Miss.</i>								
Cananore,	1841	2	2	8	2	3	220	262
Tellicherry,	1839	2	2	3	1	8	387	25
Chombala,	1849	1	1	2	2	1	58	23
Calicut,	1842	2	2	4	2	6	336	31
<i>Neilgerry Miss.</i>								
Kaity,	1846	4	2	1	2		83	7
		25	15	22	11	45	2465	487
							113	

The mission in West Africa has suffered severely, within the period embraced in the annual report, from sickness and death. Still there is no disposition to abandon the field. The last message sent to the society, by one who has recently deceased, was uttered in the confident anticipation of a brighter day: "Africa is a Benoni for our society and for Christendom; but it will yet flourish as a glorious garden of the Lord." Two missionaries and three females arrived at Ussu in April, 1850; and it has already been stated that two others were to follow soon after the annual meeting. At the present time the mission has three stations, (Akropong, Ussu and Abude,) eight missionaries, one

male and seven female assistant missionaries. In the different schools there are about two hundred pupils. The report does not mention the number of church members.

The Chinese mission consists of two brethren; and though they have endeavored to occupy different posts, there is to be but one station hereafter. Mr. Lechler has been for some time at a city between Canton and Amoy, and not far from Namo Island. The Committee hope that this experiment of a permanent residence in the interior will be successful.

The income of the Society during the year 1849, from all sources, was 166,474 Swiss francs.* The expenditures were 177,093 fr. Of this amount 124,751 fr. were paid for the missions; 2311 fr. for brethren sent to North-America; 30,299 fr. for the support of the mission house and preparatory school; and the balance for other home expenses.

MISSIONARY SUCCESS.

Rev. J. L. Scott, missionary of the Presbyterian Board at Agra, India, remarks in a recent letter:

"If you are looking for large accessions to the churches, you are taking a wrong view of the subject, and you will be disappointed. We are not yet able to report thousands of converts. We are sorry for it, but the hearts of men are in the hands of the Lord. And yet even in *this* light the success is not to be despised. The nucleus of Christianity which has been formed at Futtehgurh, for instance, where there is a church of between sixty and seventy native communicants—is surely a matter for some encouragement. These, settled permanently, and receiving regular instruction in the doctrines and duties of Christianity, will undoubtedly exert a powerful and increasing influence upon the mass of heathenism around, and our Christian village will be as 'a city set upon a hill which cannot be hid.'"

The silent progress of the truth, breaking down old prejudices and weakening the power of error unperceived, is illustrated by the following facts, observed or reported by different missionaries:—

"Almost everywhere we meet with people who will tell us, 'Yes; your

* Seven Swiss francs are equal to ten French francs.

religion is true and we know that it will prevail. We are not Christians ourselves, but our children will be.' One man, a leader of a sect, with his disciples around him, came up to the missionary, and said, 'I have been hearing the gospel preached for four years, and I am now convinced that Ram's incarnation is a made-up story, that the idols and gods are nothing, that Jesus Christ is the only true incarnation, and that through him alone salvation is to be obtained.' Many of the bystanders called him mad; but others, and that not a few, both of his followers and of the people, assented to the truth of what he said. On another occasion, a man said before a crowd of people, 'I confess that Jesus Christ is the true incarnation, and that through him alone salvation is to be obtained. On him I place all my dependence, though I cannot yet come out openly, for fear of the Hindoos. But if once a great many embrace Christianity, then there will be no difficulty, and I am convinced that in a short time this will be the case.' Another man came up while the missionary was preaching in the bazaar, and requested permission to speak a few words. He then said, 'Oh, brethren, believe me, the nine avatārs are not divine incarnations. If they were, those who believe in them and call on their names, would have become free from the power and pollution of their sins. If there were any power in the idols or in the Ganges, or in pilgrimages, then not one of the Hindoos would remain a sinner, and our land would never have fallen into the power of the English. The real Avatār is Jesus Christ, and in him is that divine power which makes the believer holy and fit for heaven.' He was here interrupted by one of the people, who gave him a slap on the face, and in the confusion which ensued he disappeared, and has never since made himself known. I could mention many other cases similar to the above. Not long ago I was conversing with a respectable Mussulman, and lamenting before him that so few of them had embraced the gospel, and that it had produced so little apparent effect. He replied, 'The effect is not visible, but I know it. When you missionaries first came to Futtehgurh, we wondered what kind of people you were, and we were afraid of you. We had heard of the New Testament, but we did not know anything about it. Now we have it. Every man who can read has read something of it. We see that it is a good book, and that you are good peo-

ple. It is a good religion, and if you go on in this way, I have no doubt that it will in time prevail.'"

RELIGIOUS STATE OF LAPLAND.

Lapland, the most northerly country in Europe, has a population, according to McCulloch, vaguely estimated at 60,000, but the greater part of these are Swedes or Finns. Of Laplanders, proper, there are not more than from 5,000 to 10,000. Their habits are very generally known, and an air of romance has been thrown over the Laplander and his reindeer, which may have left little space in the minds of many for the consideration of the moral and religious state of the people,—inquiries which are not as attractive, perhaps, to lovers of the picturesque, but which our readers will be disposed to regard as of most commanding interest.

The wintry desolation, which marks much the greater part of the surface of Lapland, is no inapt emblem of the spiritual condition of the people till within a recent period. Lying partly in the Russian and partly in the Swedish territory, the established religion of the country is respectively that of the Greek and of the Lutheran church. But aside from this inclusion within the territorial jurisdiction of these churches, the inhabitants might almost as well have been in the islands of the sea, for any knowledge of Christian truth they possessed. Leading a wandering life to meet the exigencies of the climate, they are a rude, uncultivated and superstitious race. To these disadvantages they have added the excessive use of ardent spirits, with all its accompanying mischiefs, so that the country was, in respect of ignorance, a very appropriate field for missionary labor, while the character and condition of the people combined to make such labor difficult and forbidding.

The Swedish Missionary Society, founded in 1835, commenced schools for the instruction of children, as the most feasible mode of communicating religious

instruction. The wandering life led by the people renders it scarcely possible to bring them under the steady influence of the ordinary means of grace, and narrowly limits the amount of school instruction. But more than a thousand children have been instructed in the knowledge of the Scriptures, and of the doctrines of religion. A religious awakening, two years ago, opened new prospects on the land, collecting a nucleus of truly pious people to exert a purifying power on the whole mass. An evident improvement has taken place in the habits of some of the people, in respect of cleanliness, industry and temperance.

Great labor and perseverance have been and must still be required. The Missionary Society usually appoints two persons to each station, to alternate in teaching the school and going out to preach. One of these missionaries, Rev C. L. Tellström, in a letter published in the *London Evangelical Christendom* (from which these facts are principally derived,) says that from his station there were circulated last year 100 copies monthly of a religious periodical and 1,000 tracts. "My journeys on foot into the interior," he remarks, "among the settlers and to the two Sunday schools have exceeded 1,200 miles. During these wanderings I have been permitted notwithstanding my infirm health, to preach fifty-two times, deliver sixty-three bible expositions, hold twenty-nine catechetical exercises, twelve prayer meetings and fifteen missionary prayer meetings. For all this I praise my God from whom cometh every good gift." A more recent awakening in another district has encouraged the friends of pure religion in this inhospitable clime.

JAMAICA.

The blow which fell on the churches in this island by the ravages of cholera last autumn, was heavier than can easily be described. The pestilence raged for three months, sweeping off the population

by thousands, arresting all regular industry, and reducing many to such poverty, that they were only saved from starvation by active charity. Not less than 20,000 fell victims to the disease. The London Missionary Herald for April contains letters from several stations, showing the effects of the general calamity upon the churches and congregations. One church in Kingston lost 200 members; another consisting of 100 lost thirty. Two churches report a loss of 160 members each; another 100, and 300 of the congregation; two contiguous churches 100; and others, without defining their loss, speak of it as "immense," "dreadful," and in like strong terms. As a consequence, their ability to sustain themselves pecuniarily is much impaired. The Baptist Missionary So-

ciety some time since relinquished their stations in Jamaica as self-supporting, but it would seem that some of them may require substantial aid from abroad. On the intelligence of this fearful visitation reaching England, a subscription was forthwith commenced for the relief of the suffering. The fund has reached over £2,000, about \$10,000.

It is pleasing to observe that affliction did not seem to harden the hearts of many, as is too often the case, danger making men only the more reckless and abandoned; but in several churches there is reported a degree of seriousness and devotion that are highly encouraging. Inquirers have been multiplied, and not a few have professed to find peace in believing.

AMERICAN BAPTIST MISSIONARY UNION.

LETTERS FROM MISSIONARIES.

Arracan.

H. M. CAMPBELL, Jan. 22, 1851.—H. E. KNAPP, Oct. 19, Dec. 17.—C. C. MOORE, Oct. 22, 25, 26, Nov. 20, Jan. 6, 24, 1851.

Sandoway.

MISSION, Nov. 11.—E. L. ABBOTT, Oct. 17, Nov. 20, Dec. 28.—J. S. BEECHER, Oct. 13.—H. S. VAN METER, Nov. 2.

Maulmain.

F. MASON, Oct. 22, Jan. 10-19, 20, 1851.—BERMAN MISSION, Oct. 1, 21, 25, Nov. 20, Jan. 21, 1851.—Mrs. E. C. JUDSON, Oct. 10, Nov. 15, 22, Dec. 18, 23, Jan. 20, 1851.—T. S. RANNEY, Dec. 21, 25, Jan. 20.—T. SIMONS, Oct. 22, Nov. 23 j., Dec. 25 j., Jan. 1 —Feb. 5 j.—L. STILSON, Oct. 22, Nov. 23, Dec. 24, 25, Jan. 20.—N. HARRIS, Oct. 18, 21.—W. MOORE, Oct. 18, 21, Dec. 19, Jan. 21.—Miss H. E. T. WRIGHT, Nov. 14.—J. DAWSON, Nov. 8, 12.—E. KINCAID, Jan. 31, Feb. 21.

Tavoy.

C. BENNETT, Aug. 30—Sept. 25, Oct. 27, Nov. 23, Dec. 10, 25, Jan. 13.—E. B. CROSS, Oct. 25, Nov. 16—Dec. 4, Jan. 7, 17.

Mergui.

D. L. BRATTON, Oct. 1, 1—14, Nov. 25, 29—Jan. 4.—J. BENJAMIN, Oct. 1, 17, 25.

Siam.

MISSION, Oct. 1.—W. ASHMORE, Jan. 23.—J. H. CHANDLER, Nov. 20, Dec. 8, 12.—J. T. JONES, Oct. 7, 12, Nov. 30, Dec. 6.

Hongkong.

MISSION, Oct. 1, Nov. 27.—W. DEAN, Oct. 16—23, 24, Nov. 1, 29, Dec. 19, 23, Jan.

25.—J. JOHNSON, Sept. 25, Oct. 25, Nov. 26, Dec. 26, Jan. 28.

Ningpo.

MISSION, Sept. 30.—J. GODDARD, Oct. 4, Dec. 5, 10.—E. C. LORD, Oct. 24, Nov. 11, July 1—Dec. 29.—D. J. MACGOWAN, Oct. 4, Nov. 7.

Assam.

MISSION, Oct. 3, M. BRONSON, Feb. 21.—N. BROWN, Oct. 20, 21, Jan. 16, Mrs. B. Oct. 21.—O. T. CUTTER, Nov. 23.—A. H. DANFORTH, Nov. 28, Dec. 28.—I. J. STODDARD, Dec. 18.

Nellore.

S. S. DAY, Nov. 9, Dec. 4, Jan. 9, 10.—L. JEWETT, Nov. 9, 20.—Dec. 27, Jan. 10, Feb. 10.

France.

E. WILLARD, Dec. 21, 26, Feb. 13, 19, 21, 24, 28, March 31.—T. T. DEVAN, Jan. 18, Feb. 5, March 17.

Greece.

A. N. ARNOLD, Dec. 7, Feb. 4 (2), March 10.—R. F. BUEL, Feb. 8.—Mrs. H. E. DICKSON, March 10.

Germany.

J. G. ONCKEN, Dec. Jan. 20.—March 19.—G. W. LEHMANN, March 20.

Cherokees.

E. JONES, March 1, 17, 25.

Shawanoes.

J. MEEKER, Jan. 18, 20.—Miss E. S. MORSE, Feb. 27.—J. G. PRATT, Jan. 15, March 3.

Ojibwas.

A. BINGHAM, Dec. 31.—J. D. CAMERON, Sept. 30.

DONATIONS.

RECEIVED IN APRIL, 1851.

Maine.

Corrinna, ch. 5; Wiscasset,
John Sylvester 10; Mon-
mouth, 1st ch. 12; Sears-
port, ch. 75 cts.

\$27.75

Massachusetts.

A friend 3; West Dedham,
ch. 38; Boston, Charles
St. ch., mon. con., 15 56.00
Haverhill, 1st ch., to cons.
Timothy Flanders L. M., 100.00
Winchendon, L. A. Roby
Whitney 5.00
Middlefield, John Newton 10.00
West Cambridge, ch. 25.90
South Hadley Falls, Alonzo
Lamb 25; Lewis L. Judd 2;
S. M. Gladwin 10; I. S.
Preston 2; L. S. Tit-
comb, 2; I. A. L'Amou-
reux 25; M. H. Root 3;
I. Ely Smith 1; John Gay-
lord 2; E. Chapin 1; E. A.
Pike 1; L. F. Bancroft
1.93; William Smith 2;
Theo. W. Ellis 22.07 100.00
Hampden Co. For. Miss. Soc.,
J. E. Taylor tr., viz.,
Springfield, 1st ch. 100;
Russell, ch. 62.66; L.
King 40; per Rev. J. F.
Wilcox, agent, 202.66

499.56

Rhode Island.

R. I. Bap. State Conv., V.
J. Bates tr., Providence,
1st ch. 13.00
Newport, 2d ch., Mrs. Bet-
sey Stevens 25.00

38.00

Connecticut.

Chesterfield, ch. 17.81; Lake
Pond, ch. 8; Lyme, ch. 13;
Groton, 1st ch. 13; 3d ch.
50,—to cons. Rev. Frank-
lin A. Slater L. M., per
Rev. J. F. Wilcox, agent,

101.81

New York.

Edwards, Wesley Harmon
and family 10.00
Fulton, Juv. Miss. Soc., W.
E. Abbott tr., for schools in
Sandoway, 21.00
Buffalo, Washington St. ch.
S. sch., to sup. Latham A.
Burroughs in Assam Orph.
sch., 25.00
Yates, ch. 25; Rensselaer-
ville, ch. 25 50.00
Woodhull, Ira Smith 5.00
New York City, Cannon St.
ch. 36.58; Broadway ch.,
W. D. Salisbury tr., 65;
Amity St. ch., S. S. Con-
stant tr., (of which 5 is for

Karen and 12 for China
miss.) 700; a lady 100 901.58
1,018.35

New Jersey.

Holmdel, ch. 2; Jacobstown,
ch. 8.30; Columbus, ch.
11.55; per Rev. Thomas
Swaim, agent, 21.85

Pennsylvania.

Philadelphia, a member of
Spruce St. ch. 100.00
Eaton, ch. and cong. 5.00
105.00

District of Columbia.

Washington, E. Street ch.,
A. Rothwell tr., mon. con.
and annual coll. 45.19

Ohio.

Grand River Asso., E. W.
Hicock tr., viz., Cherry
Valley, Calvin M. Gillett
2; Jefferson, ch. 3 5.00

Indiana.

New Albany, 1st ch. mon.
con. 10.25; Seth Wood-
ruff 5; T. B. Walker 5;
John Thopson 25 cts.; New-
kirk, William James 25
cts.; E. P. Bond 4.50 25.25
Logansport, 2d ch., I. A.
Taylor tr., 8; S. A. Hall 4 12.00
37.25

Illinois.

Woodburn, Rev. W. D. H.
Johnson 2.00

Michigan.

Adrian, Rev. Russell Her-
vey 1.00
\$1,397.89

Legacy.

Amenia, N. Y., Rebecca
Thompson, in full 301.00
\$2,198.89

BOXES OF CLOTHING, &C., FROM FEB. 23, TO
MARCH 23, 1851.

Massachusetts.

Woburn, Ladies' Miss. Society, per
J. C. Stockbridge, for Rev. J.
G. Pratt, a box of clothing, 63.16

Maine.

South Gardiner, Juv. Miss. Soc. of
the Bap. ch. per Rev. A. Brown,
for Rev. J. G. Pratt, a bundle
of clothing, 8.33

Vermont.

Derby, Ladies' Miss. Soc. of Bap.
Ch., per A. A. Norcross, for
Rev. L. Jewett, a box of cloth-
ing, 40.00
No advice, a box of clothing sent to
Delaware station.

ERRATUM.

In the description of the Shawanoe Mission premises, on page 144 of our last number
the building is stated to be fifty-six feet square. It should have been thirty-six feet

THE

MISSIONARY MAGAZINE.

VOL. XXXI.

JULY, 1851.

No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

PROCEEDINGS OF THE BOARD.

BOSTON, TUESDAY, *May* 13, 1851.

At 10 o'clock, A. M., the Board of Managers of the American Baptist Missionary Union held its thirty-seventh annual meeting in the meeting house of the Bowdoin Square Baptist Church, Boston, Mass.

Hon. Ira Harris, Chairman of the Board, called the meeting to order, and the business was introduced with prayer by Rev. N. W. Williams, of Maine.

The roll of the Board was then called, and the following members answered to their names:

Ministers.

CALEB B. DAVIS,
EDMUND WORTH,
DANIEL SHARP,
JOHN JENNINGS,
E. E. L. TAYLOR,
J. G. COLLOM,
C. A. THOMAS,
S. W. ADAMS,
L. RAYMOND,
E. HUTCHINSON,
N. COLVER,
R. H. NEALE,
J. N. GRANGER,
C. P. SHELDON,
J. S. BACKUS,
H. LINCOLN,
D. G. CORRY,
E. G. ROBINSON,

Ministers.

J. S. EATON,
E. E. CUMMINGS,
P. CHURCH,
S. B. SWAIM,
F. WAYLAND,
B. MINER,
J. L. HODGE,
M. J. RHEES,
A. D. GILLETTE,
D. B. CHENEY,
T. R. CRESSLEY,
G. B. IDE,
EDWARD LATHEROP,
C. EVANS,
J. L. BURROWS,
L. F. BEECHER,
D. B. STOUT,
E. CUSHMAN.

Laymen.

ASA WILBUR,
D. SANDESSON,
J. CONANT,
J. BORDEN,
J. A. GAULT,
V. J. BATES,
D. M. WILSON,
A. DAY,
IRA HARRIS,
D. SCRIBNER,
W. BUCKNELL, JR.,
J. BACHELLER,
W. GAMMELL,
ISAAC DAVIS,
A. COLBY.

Letters accounting for absence from the meeting, were read, from Rev. W. R. Williams, D. D., Rev. E. Tucker, D. D., George James and Thomas Wattson, Esqs.

A season of prayer was then observed for the blessing of God on the Board and the Union, and upon the missions under their care, and for his special presence during our present meetings. Rev. Messrs. D. Sharp, D. D., J. Smitzer and T. R. Cressey engaged in prayer.

The Chairman made an appropriate address to the Board.

The times of meeting were fixed at 9, A. M., and 3 and 7 1-2, P. M.; and of adjournment at 1 and 5 1-2, P. M.

Rev. Messrs. P. Church, D. D., T. D. Anderson, G. W. Bosworth, S. Peck, D. D., and E. Bright, Jr., were appointed a committee to make arrangements for devotional exercises, and public missionary meetings to be held during the week.

The Treasurer, R. E. Eddy, Esq., read his annual report, showing the expenditure, during the year ending March 31, 1851, of \$93,973.58, and the receipt, during the same period, of \$95,926.35, exclusive of grants made by the U. S. Government and coördinate Societies.

The report of the Auditing Committee, Messrs. Charles D. Gould and Joshua Loring, was read.

The reports were laid on the table.

The Annual Report of the Executive Committee was read by Rev. E. Bright, Jr., and Rev. S. Peck, D. D., Corresponding Secretaries.

After the reading of that part of the Report announcing the decease of missionaries, and of the senior agent of the Board, the reading was suspended, and the Board united in prayer, offered by Rev. F. Wayland, D. D., in view of these bereaving visitations of Divine Providence.

This Report, with that of the Treasurer and the Auditing Committee, was on motion referred to the following committees.

On Obituaries.—F. Wayland, J. N. Brown, J. Smitzer, E. Nelson, B. N. Leach.

On Finances.—M. J. Rhees, G. Colby, A. Day, P. Townsend, J. Conant.

On Publications.—E. Worth, J. Stevens, D. G. Corey, J. R. Scott, D. M. Wilson.

On Agencies.—W. Shadrach, T. R. Cressey, M. Stone, H. I. Parker, J. S. Shailer.

On Burmese Missions.—H. Malcom, E. E. L. Taylor, S. L. Caldwell, D. W. Phillips, S. B. Page.

On Karen Missions.—W. Gammell, S. A. Kingsbury, F. Snyder, C. W. Flanders, C. P. Sheldon.

On Siam and Chinese Missions.—S. D. Phelps, G. C. Baldwin, J. D. Cole, A. P. Mason, W. F. Hansell.

On Assam and Teloogoo Missions.—J. S. Eaton, S. M. Osgood, D. B. Cheney, E. M. Levy, S. W. Field.

On Bassa Mission.—E. Hutchinson, C. B. Davis, J. F. Wilcox, J. S. Backus, L. Raymond.

On German Mission.—M. B. Anderson, A. D. Gillette, S. W. Adams, J. G. Collom, J. Jennings.

On French and Greek Missions.—R. C. Mills, J. L. Burrows, V. R. Hotchkiss, G. W. Samson, R. A. Fyfe.

On Indian Missions.—G. S. Webb, E. Lathrop, C. A. Thomas, A. Wilbur, B. Miner.

Adjourned till 3 o'clock, P. M. Prayer by Rev. H. T. Love, of Ms.

TUESDAY AFTERNOON, 3 o'clock.

The Board met. Prayer by Rev. B. Sears, D. D., of Mass.

The Committee of Arrangements for devotional exercises, &c., reported in part, as follows :

1. That a concert of prayer for Missions be held this evening at 7 1-2 o'clock, it being understood that our missionaries at all the stations meet at nearly the same time for the same object;—that at this meeting short addresses be made by Rev. Drs. Sharp, Wayland, and Ide, and Rev. E. G. Robinson.

2. That there be a prayer meeting every morning during the session, from 8 o'clock till 1-4 before 9 o'clock. Rev. J. H. Kennard to lead the exercises to-morrow morning.

Rev. S. Peck, D. D., read an interesting paper from the Executive Committee, presenting a "Brief Retrospect of the Missionary Union and its Missions," which on motion was referred to a special committee.

Rev Messrs. Daniel Sharp, D. D., E. B. Smith, D. D., J. L. Hodge, S. W. Adams, and H. Lincoln, were appointed the committee.

Rev. E. Bright, Jr., read a paper on "The Prospect of supplying the Missions with Missionaries," which was referred to a special committee.

Rev. Messrs. B. Sears, D. D., G. B. Ide, D. D., and D. N. Sheldon, D. D., A. M. Beebee, Esq., and Rev. S. B. Swaim, were appointed the committee.

Rev. J. N. Granger, from the committee appointed at the last meeting of the Board on "The subject of Salaries," presented a report, which was laid on the table.

Adjourned till 7 1-2 o'clock, P. M. Benediction by Rev. N. Colver, of Mass.

TUESDAY EVENING, 7 1-2 o'clock.

The Board met. The services of the evening having been appropriated by the Board to prayer and conference in concert with our missionary brethren, prayer was offered by Rev. Dr. Anderson, Cor. Sec. of the American Board of Commissioners for Foreign Missions; and addresses were delivered by Rev. D. Sharp, D. D., Rev. F. Wayland, D. D., Rev. G. B. Ide, D. D., and Rev. E. G. Robinson.

The following communication from the Prudential Committee of the Am. Board of Commissioners for Foreign Missions was read, and on motion of Rev. G. B. Ide, D. D., of Pa., the invitation was accepted, and the thanks of the Board directed to be communicated to that Committee by our Corresponding Secretaries.

MISSIONARY HOUSE OF THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS, MAY 13, 1861.

To the President of the American Baptist Missionary Union.

DEAR SIR,—The Prudential Committee of the American Board of Commissioners for Foreign Missions have instructed us to inform you that the *Library of the Board* and its *Museum*, at the Missionary House, 33 Pemberton Square, are open to the members and friends of the American Baptist Missionary Union now attending its annual meeting, and that it will give us much pleasure to have them call whenever it may suit their convenience.

You will oblige us, Dear Sir, by informing our esteemed brethren and fellow-laborers attending your meeting, of this fact; and we take this opportunity to assure you of the deep fraternal interest with which we are, as ever, your brethren in the Lord.

RUFUS ANDERSON, }
S. B. TREAT, } *Secretaries.*
S. L. POMROY, }

The Committee of Arrangements for devotional exercises reported further, recommending that to-morrow evening be devoted to addresses from our returned missionaries, among whom are brethren Howard, Haswell, Ingalls, and Binney.

Adjourned till 9 o'clock to-morrow morning. Benediction by Rev. D. Sharp, D. D.

WEDNESDAY MORNING, May 14.

The Board met at 9 o'clock, A. M., and the meeting was opened with prayer by Rev. C. P. Wyckoff, of New York.

The minutes of yesterday's proceedings were read and approved.

The Report of the Committee on Salaries was taken into consideration, and after long discussion referred to the new Board.

Adjourned till 3 o'clock. Benediction by Rev. P. Church, D. D., of Mass.

WEDNESDAY AFTERNOON, 3 o'clock.

The Board met. Prayer by Rev. D. Dunbar, of Pa.

The Committee on Obituaries, reported through Rev. J. N. Brown. The report and resolutions were adopted and ordered to be printed.

REPORT.

The committee to whom was referred the subject of Obituary Notices, ask leave to report:—

That, inasmuch as it is the intention of the Board to procure some more enduring memorial of the lives of those distinguished servants of God who have been called to their reward since the last annual meeting, it will not be expected that any extended notice of their labors be presented on this occasion. They therefore recommend that the following testimonial be entered on the records of the Board, with the resolutions appended.

The Rev. ADONIRAM JUDSON, D. D., the senior missionary of the American Baptist Missionary Union, died at sea April 12, 1850, while on a voyage for the recovery of his health. Dr. Judson was gifted with abilities which always placed him in the first rank among the men with whom he was in association. These talents from early life he consecrated to the service of Christ, with a simplicity of devotion and a confidence of faith that have rarely been equalled. The salvation of the heathen was the single object for which he lived, and with which nothing even seemed for a moment to come into competition. His trust in the promises of God was, even in times of the darkest trial, always unflinching. God granted to his faith and labors an abundant reward. Landing on the shore of Burmah, solitary and unfriended, when not a single individual of her millions of people had ever bowed to the name of Christ, he lived to see the whole coast of the Tenasserim provinces dotted with missionary stations, and thousands of heathen quickened to spiritual life, while he had the honor of giving to a whole nation the word of the living God. Yet the retrospect of his success seemed to have no other effect than to fill him with self-abasement, and teach him to lie with more lowly humiliation at the foot of the cross. When his constitution failed under his incessant labors, he was filled with the peace that passeth all understanding. The love of Christ was revealed to him in manifestations which language could not express. After some days of distressing illness on ship board, he fell asleep; and through the merits of the Saviour in whom he trusted, received the reward of those who overcome through the blood of the Lamb and the word of his testimony.

The Rev. ALFRED BENNETT was a man whose field of labor was of a dissimilar character. Endowed with a vigorous and commanding intellect, but destitute of early advantages, he in early life devoted himself to the service of Christ. He removed soon after his marriage to the western part of the State of New York, then thinly settled with a scattered population. Here, supporting himself for many years by the labor of his hands, he sowed the seed of the word over an extensive region. It is probably not too much to assert, that to no man now living are the Baptist churches in Western New York so much indebted as to the brother who has just been called to his reward. When the enterprise of Foreign Missions was proposed to our churches, it found in him one of its most strenuous supporters. When called upon to labor as one of its agents, he resigned his pastoral charge, and devoted himself to this self-denying service. In this labor he abounded until the voice of the Master called him to a higher service. As a preacher he was clear, solemn, earnest, impressive and eminently successful. As a counsellor he

was impartial, just, kind, fearless. The friend of all who love Jesus Christ, he delighted to unite with his Christian brethren in every effort to advance the cause of redeeming love. From youth to old age he lived in a remarkable degree in the presence of his brethren, and was every where welcomed as a brother, or revered as a parent. He fell asleep May 10, 1851. May his mantle rest upon those who come after him.

In conclusion, the committee recommend the adoption of the following resolutions:—

1. That in removing ADONIRAM JUDSON and ALFRED BENNETT from the service of this Board, in one year, the Head of the Church has greatly afflicted us. For where can the men be found fully equal to them in native ability, gracious endowment, long experience and rare efficiency?

2. That the high honor conferred upon us in giving us such men at the beginning of our great enterprise, and continuing them in uninterrupted labor so long, calls for the most profound, universal and lasting thankfulness to God our Saviour.

3. That in bequeathing us such preëminent examples of service rendered to Christ, in executing his great commission at home and abroad, our Divine Master has most emphatically taught us *what all of us ought to be*, wherever our field of labor may be cast.

4. That such solemn bereavements, in the midst of growing success and opening opportunities for gathering in the great harvest of the world, call for special prayer to the Lord of the harvest that he will send forth more laborers.

The Rev. Dr. Sharp announced the decease of the Rev. Daniel Dodge, of Philadelphia, and offered the following preamble and resolution, which were unanimously adopted:

Whereas we have heard of the decease of the Rev. Daniel Dodge, late a member of the Missionary Union and one of the original members of the Baptist General Convention, who departed this life in Philadelphia on the 13th inst., therefore

Resolved, That we hold in affectionate and respectful remembrance his character and services as a minister of Christ, and a member of this missionary body.

The Committee on Finances reported. The report and resolutions were laid on the table, until the reading of the report on the Siam and China Missions.

The Committee on Karen Missions reported through Professor Gam-mell, chairman. The report was adopted and ordered to be printed.

REPORT.

The committee on those portions of the Executive Report which relate to the missions among the Karens, beg leave to submit the following:—

The missions among the Karens are established at Maulmain and Tavoy in Tenasserim, and at Sandoway in Arracan. From these central points, their operations are widely extended among the Karen population, not only of the Tenasserim provinces, and of Arracan, but also to that of Burmah Proper, and to the Salongs, a people of kindred race who occupy the islands of the adjacent seas. They have also lately been extended, though in a limited degree, to the Karens who are within the borders of the kingdom of Siam.

These missions from their commencement to the present time have been invested with deep and peculiar interest. Their whole history is a record of triumphs of the gospel among a barbarous though simple-hearted people, such as have seldom been chronicled even of the brightest eras of the Christian church since the apostolic age. The recital of these triumphs has awakened a thrill of joy wherever it has been proclaimed, and has furnished to the friends of missions, both in our own and in other lands, some of the most conclusive and gratifying illustrations of the inestimable benefits, both spiritual and social, which they are conferring upon mankind. The present condition of these missions, also, is such as fully sustains the interest which they have awakened, and calls for the fondest care, and the most energetic endeavors of the Board, in carrying them forward to the magnificent results which they seem destined to accomplish for the people among whom they are planted.

In that portion of the Executive Report which relates to these missions, the committee find many gratifying proofs of Divine favor and of continued progress, during the year which is now closing. The schools of different orders have been maintained — the work of translating the Scriptures has gone steadily forward — the printing presses have scattered among the people the means of religious knowledge — the widely separated churches have received their accustomed visits from the missionaries, and, by their pastors and delegates, they have met in annual Associations, at which they have mingled their Christian sympathies, and compared the results of their varied experience — and, above all, the gospel has been constantly preached by the missionaries and their assistants, alike in city and in jungle, by the river and amid the hills, wherever the villages of the Karens are found. These labors have been somewhat curtailed by ill health among the missionaries, and especially by the return to this country of two well tried and highly valued members of the faithful band, who were no longer able to endure the influences of an oriental climate. Yet, in the opinion of the committee, the missions among the Karens during the year have been signally blessed by the great Head of the church, and at no period of their history have they been more full of promise and encouragement than at the present time. The returns which have been received from the several stations are incomplete with respect to the present condition of many of the churches, and the number of converts who have lately been added to them. They are, however, sufficiently full to furnish the most gratifying assurance that God has not withheld his Holy Spirit from the labors of our missionaries, and that the gospel is losing none of its power to renew the natures and spiritualize the characters even of barbarian men.

Among the several features in the present aspect of these missions, which are presented in the Executive Report, the committee take great pleasure in briefly advertising to two or three of peculiar interest. These are,

1. The organization and annual meetings of regular Associations among the Karen churches. These Associations are formed after the model of those which have so long existed among the Baptists both of England and America, and like these they are designed not to exercise ecclesiastical authority, but to diffuse Christian sympathies and Christian knowledge — to concentrate benevolent action and bring together the results of the diversified experience of all their members, so that each may derive wisdom and encouragement from what has been gained by the others. The committee delight to witness the extension of these simple organizations, which have been so long cherished in our denomination, to the new churches which have been planted by our missionaries among the heathen; and they anticipate from them the most important and beneficent results.

2. The effort which is now making to settle the Karens in permanent villages, in

which they may pursue the regular industry, and practise the productive arts of civilized life. This appears to be indispensable to the highest success of the gospel among them. Without it the great relations of human life are always changeful and uncertain; the social and domestic character which Christianity is designed to form is but imperfectly developed, and the lofty and humane virtues which it so strongly enjoins can be only partially practised. It is on this account that the committee learn with peculiar pleasure, that the missionaries are directing their special attention to this most desirable end.

3. The fact that the Karen churches have already begun to support the institutions of the gospel for themselves, and are entering upon philanthropic labors to extend a knowledge of the truth among the heathen around them. Chapels have in some instances been built, ministers are often supported by the contributions of the Karens themselves, and a "Karen Home Mission Society" has recently been formed among the churches in the neighborhood of Sandoway, in Arracan. It is towards this ultimate result that all missionary labors and expenditures, both at home and abroad, are invariably directed. From their very nature these labors and expenditures must be comparatively of temporary duration. They are designed to plant the gospel among a distant people, to teach them to maintain its ordinances and practise its holy precepts, to extend them through the country which they occupy, and transmit them, as the richest legacy which they can bequeath, to future generations. The progress which the Karens have already made towards this most important result, is in the highest degree encouraging, and may even now lead us to anticipate the period when pastors and missionaries, furnished and sustained by their own churches, and trained in their own schools, shall be the only heralds of salvation that will be required in preaching the gospel to their countrymen.

The character and condition of the Karen people suggest many problems of extraordinary interest both to the philosopher and the Christian philanthropist. Endowed with remarkable moral sensibility, and influenced by national traditions that possess a mysterious spiritual significance, they have received the gospel with readiness which has been witnessed among no other people. Oppressed and almost enslaved by the superior Burman race with whom they are every where mingled, they have thus far had but little opportunity to develop the resources and practise the pursuits of civilized life. They are yet, in a great degree, to be formed into Christian societies, and to learn those practical arts which are necessary to give them dignity and power as a Christian people. Should these at length be acquired, and consecrated to philanthropic labor and religious culture, we may anticipate for them a new position among the races of the East, a position which will enable them, not only to cultivate the virtues, and maintain the institutions of Christian societies, but also to spread among the proud races with whom they are connected, that gospel which our missionaries are now engaged in teaching them.

The Committee on Burman Missions reported through Rev. H. Malcom, D. D., chairman. The report was re-committed.

The Committee on the German Mission reported through Rev. M. B. Anderson, chairman. The report was adopted and ordered to be printed.

REPORT.

The committee to whom was referred so much of the Report of the Executive Committee of the Board as referred to the German Mission, ask leave to report:—

In the origin and past history of this mission the committee see the clear indica-

tions of the Divine hand; and these indications are so many arguments showing the necessity and propriety of sustaining it in the most vigorous manner.

The German Mission is an indigenous growth. It sprung from the operation of God's Holy Spirit on the hearts of the people, and not in any influence from without. It was the result of an earnest longing for religious truth which was not, and could not, be met by the bald rationalism or the crystalized orthodoxy of the established church.

Notwithstanding the well meant and in some respects gigantic labors of the living Christians in the Lutheran church, your committee believe that the Baptist churches are far better prepared than any other *organized* bodies in Germany, to meet the full demand of an inquiring spirit burdened with the great question, "What shall I do to be saved?" God forbid that we should undervalue the labors of those whose zeal and learning, expended in the cause of Bible truth, have made their names as household words in the remotest parts of Christendom. But your committee cannot learn that these labors have been so directed and animated as to have produced revivals of religion, or any deep and powerful movement, among the rank and file of the German people. These labors may have been felt in the universities, they may have affected the current of thought among the learned; but the committee cannot learn that the sound theology of Hengstenberg, the pious fervor of Tholuck or Neander, have been extensively translated in acts, or that it can be said, with any great degree of justness, that in the pulpits of the German Establishment "the poor have the gospel preached unto them." The pious members of that body are so cramped by the interposition of the civil law between themselves and their religious convictions and labors—they are so surrounded by an atmosphere of rationalism, that has affected the modes of thought and forms of expression of almost the entire learned order in Germany—they are so hampered and blinded by a system that assumes that all who have received in infancy the so-called "seal of the covenant," are really subjects of God's favor and proper members of his spiritual kingdom; that their best endeavors have produced but meagre practical results. They fear to throw themselves boldly on the promises of the Saviour for support. They cling to the State, and hope for deliverance from royal favor, when it must be requited by bringing the truth of God into an unholy alliance with a grinding political oppression.

It is a mournful fact, that the great body of the evangelical party in Germany are identified with a rigid opposition to political progress. The elements are now gathering and combining, in the great deep of the German mind, that will sooner or later scatter her feudal governments to the four winds of heaven. In this over-throw, that is sure to come, the evangelical portion of the German church will necessarily share; and they will find, too late, that they have chained themselves to a dead and loathsome carcass. There is reason to believe that these men, who have lent the aid of evangelical religion to support political oppression, will be the first to suffer the indignation of the exasperated populace in the event of a revolution.

In such a state of things, who is to provide for the spiritual wants of Germany? Your committee are constrained to believe that the position, the principles, the modes of action and thought, that characterize the German Baptists, all point them out as those whom God is training for this momentous trust. They belong by birth and culture, by their sufferings and ideas, to the democratic element of the German nation. Banishment, fines and dungeons have taught them to love and long for political liberty. They have drunk into the spirit of the Baptist democracy. They are trained, in their church organization, in the use and limits of a liberty protected and defined by law.

They are identified, also, with the progress of liberty of conscience in Germany. Their very existence is a standing protest against restrictions on "freedom to worship God." Their persecution and trials have done more to introduce the true doctrine of religious liberty into Germany, than all the treatises on "toleration" that have ever been written. They love their father land, they believe that God has no greater blessing for it than "soul liberty." They are there to *do and to suffer* all that may become Christian men in its behalf. By virtue of all their traditions as Baptists, by all their love of kindred and home, by all their hopes of heaven and fears of hell, by all their obligations to Him who suffered in the garden of agony and on the cross of shame, they are pledged to contend even unto blood for the realization of this great idea. With them religious liberty is not a vague theory or matter of curious speculation, but a vehement persuasion that holds captive their very souls. In this contest who can doubt of their success? The whole intellectual movement of the nineteenth century, the teachings of God's book, the all-powerful agency of the Holy Ghost, are their coadjutors.

Moreover, as American citizens, we are interested in the success of this mission. The German population of this country is already immense. It is estimated that there are 90,000 in and around the single city of New York. Emancipated from the restraints of a despotic State church, and cut off by their language for a time from worshipping with American Christians, they are liable to live without God and die without hope. We want the influence of these German Baptists in New York and Pennsylvania, in Ohio and throughout the mighty valley of the west. Already we have seen the good effects of the labors of these brethren who have emigrated to our shores. The committee have personal knowledge of many who have come with letters from these German churches, who are self-denying ministers, colporteurs and church members here. The German Baptist churches in the cities of New York and Philadelphia, are, we believe, not surpassed in liberality, in labor, in heartfelt and simple piety, by any bodies of Christians in America. If we cannot have such men to labor among the German population of America, we ask you, fathers and brethren, what must be the result?

Though the prospects of the German Mission at present are somewhat dark, in consequence of the reaction in favor of despotism that is now taking place, the committee have the fullest confidence in its final success. There are more than sixty places for stated preaching, dotted about over the German States. Every one of these is a centre of influence, which is extending in a constantly increasing ratio. Every Sunday more than sixty Baptist ministers are preaching Christ to Germans, and many hundreds of colporteurs are constantly going from house to house with the same message. Private members are continually seeking out in destitute places those who are burdened with sin. During the last year near fifty thousand bibles, and a million and a half of tracts, and several thousand bound books have been distributed among the destitute. We have near 3,000 church members, who have been "buried with Christ in baptism."

Your committee are happy to learn that contributions are made for the support of the missions by the German churches among themselves; but they would urge upon the Board the necessity of aiming constantly to make the older churches, as soon as possible, self-supporting bodies, so that our benefactions may go to assist in building up churches in the more destitute fields.

In conclusion, your committee would beg leave to recommend, that a *constant, discriminating and liberal* support be given to our German Mission, feeling that our churches will not dare to refuse the funds necessary to sustain the Board in such a course of action.

The Committee on Publications reported through Rev. E. Worth, chairman. The report was amended, adopted and ordered to be printed.

REPORT.

The committee on Publications submit the following report:—

Your committee believe that the present arrangement of publishing the Magazine and Macedonian at the Missionary Rooms, under the editorial supervision of the Secretaries, is one best adapted to promote the interests of the Union. The result of the first year's experiment has fully answered every reasonable expectation. Though the pecuniary profits of these publications the last year, being \$194.22, are not equal to their average profits for the three previous years, which is estimated at \$379.27,—the fact should be kept distinctly in view, that the balance paid for the Macedonian, amounting to \$96.00, is an expenditure which will not again occur; and that sum, with the express charges for conveyance, amounting to about \$444.00—has been paid out of the receipts, in addition to the expense of previous years. These sums, added to the \$194 net profits, would swell the amount to \$638.00, being an actual increase over the average profits of the three previous years, of about \$270;—while, at the same time, the value and cheapness of both publications have been very considerably increased.

The rule adopted by the editors in presenting the latest missionary intelligence through these periodicals “without the loss of time,” your committee believe will receive the general approbation of this body; and is one which should still be adhered to;—and at the same time it is very desirable the Magazine and Macedonian should be issued in season to reach the churches previously to the monthly concerts.

As these publications are designed to accomplish a most powerful agency in behalf of missions, it is very desirable that their influence and power be augmented, as far as practicable; and your committee would recommend that whatever profits may accrue from their publication, be judiciously expended in enriching their columns and extending their usefulness.

Though additions have been made the past year to their subscriptions, still their comparatively limited circulation is cause of deep regret. Here is a direct channel of communication between the missionaries in all parts of the world, and the executive officers of the Union, and every brother and sister of the churches of our home field. Still, it is supposed that in one half of these churches not a single copy of either of these publications is taken! How can we expect the hearts of those will be stirred to the exercise of holy sympathy and earnest prayer—and their hands opened to enlarged liberality,—who read nothing, and hear but little, of the wonderful triumphs of the cross through the instrumentality of Christian missions? Every district agent, and every pastor, yea, and every friend of missions, should feel that they have not discharged their whole duty until they have used their best efforts to increase the circulation of the Magazine and Macedonian.

We have learned with pleasure the action of the Executive Committee, relating to the proposed memoir of the late Dr. Judson; and we deem it very desirable that they be instructed to prosecute the plan they have suggested. It is incumbent on the Union to see that a biography worthy the name and the character of its senior missionary be given to the Christian world;—also, that the necessary steps be promptly taken to secure to his bereaved and dependent family the entire income of the work, as a sacred legacy from him, who in life made generous donations to the treasury of this body, and upon the altar of missions laid his all.

The Committee on Agencies reported through Rev. W. Shadrach, chairman. The report was adopted and ordered to be printed.

REPORT.

The committee to whom was referred so much of the Annual Report as relates to Agencies, beg leave to submit, as the result of their deliberations, the following resolution :

Resolved, That the Board concur in opinion with the Executive Committee, as to the wisdom of the policy, with regard to agencies, which they have indicated in their report upon that subject;—that they approve their proceedings in relation to it, as far as reported;—and recommend their carrying out, as early in the year as practicable, the measures they have proposed.

The Committee on the Siam and China Missions reported through Rev. S. D. Phelps, chairman. The report was adopted and ordered to be printed.

REPORT.

Your committee to whom was referred the subject of the Siam and China Missions, would report, in general, that they regard these missions as entitled, for various reasons, to the continued support and warm sympathy of our American churches. It was in this direction that our foreign operations were first extended after they had been commenced in Barmah. The record of these missions presents the names of faithful and well-tried laborers, struggling through long years of toil amid many obstacles, yet with encouraging tokens of success. It is also marked at different eras, with several painful and bereaving providences. Sicknes and death have often interrupted the work of God's servants; and other calamities, especially one of recent occurrence, have fallen suddenly and heavily upon them.

Among the Siamese, the labors of the missionaries have been somewhat disturbed the past year, by political difficulties existing in the governmental authorities; but this embarrassment, we trust, is soon to cease entirely. Though the number of converts and inquirers is at present but small, yet the persevering labors of the missionaries and their assistants, in the regular preaching of the gospel, and in the wide circulation of printed portions of Scripture and other religious books and tracts, which are read by the king and his nobles, as well as by the common people, cannot fail of great ultimate good, under the influences of the Holy Spirit. Success is not always to be measured by results which are immediate and apparent. Some soils, from various or combining causes, require long and difficult cultivation before a harvest can be secured; and when the season of reaping comes, that harvest is none the less valuable or plenteous on account of its delay. We see no reason why the mission should not continue to be prosecuted with vigor, and receive all the encouragement and aid which it needs.

The reinforcement of this mission the past year, in the Chinese department, was peculiarly opportune; for soon after the appointment of Mr. and Mrs. Ashmore to this field, the Chinese church was deprived by death of its faithful native preacher, Hongkit; and had his valuable life been prolonged, the addition of an American missionary seemed an indispensable necessity. It is worthy of remark and praise, that schools, which promise much good, are kept up on individual responsibility and without charge to the mission. The revision of the New Testament has been completed, and Dr. Jones is about to commence the translation of the Old Testament. Upwards of four thousand copies, comprising nearly half a million of pages,

as of the New Testament, have been printed and bound the past year. Gifts, together with some accession to the church, demand our gratitude and coöperation.

As to the recent calamity which the mission at Siam has experienced, in action of the buildings, and much other valuable property belonging to it and the missionaries, your committee, without recommending what action shall be taken to repair as far as practicable the losses sustained, doubt that the Executive Committee will take such early and suitable measures towards that object as the exigencies of the case demand. We deeply sympathize with our beloved brethren there, in this new and unexpected trial. They mourn, in the language of Scripture, "Our holy and beautiful house is laid up with fire, and all our pleasant things are laid waste," our prayers sympathize with theirs that God may enable them to arise and build, and by his Word and Spirit cause the glory of the latter house to surpass that of the former. We suggest that the personal losses of these brethren be remembered in the contributions forwarded for the private comfort of the missionaries. May we suggest, in rebuilding the mission houses, care be taken to have them separated, as far as possible, from contact with buildings belonging to the natives?

As to the missions in China, your committee do not observe anything to indicate a material deviation from the course hitherto pursued. The abundant labors of the missionaries are attended with encouraging indications that they have not exerted in vain. Amidst sickness and trial, God's devoted servants have been endeavoring to give the gospel of Christ and the Word of God to tens of millions of that vast empire which stretches out before them. Through the mentalities of preaching to the people, instructing the youth, and diffusing the fruits of the press, they are striving, to the extent of their ability, to evangelize the nation.

What are they, with all other Christian missionaries there, among so many? the laborers! How great the harvest! It is the opinion of your committee that China is deserving of far more attention and aid than it has ever before received, or can receive, from us; and while other fields are not neglected, this is to be cultivated with increased exertion and on a larger scale. God's providence is bringing China into near and intimate commercial relations with our country; and soon one of the great highways of nations will be between our borders and its eastern shores. We can scarcely overestimate the value of every well-directed effort to bring the myriads of China under the influence of the gospel of Christ. We cherish the hope that the day is not far distant, when the means and men for coöperating to effect this object will be greatly increased, and when the light and glory of salvation will shine with brighter rays upon "the land of Sinim."

The report of the Committee on Finances, Rev. M. J. Rhee's chairman, was read, and with the resolutions was adopted and ordered to be

REPORT.

The Committee on Finances report, that their duties, in reference to the subject of the expenses of the mission rooms, and duties of the executive officers, all performed by the special committee appointed last year, and who, for a thorough investigation, have presented their views on these subjects, in a valuable report on which the Board have already acted, as to supersede the necessity of their entering into an examination on these points.

On the receipts and expenditures of the year past, the committee have but little to add to what is contained in the reports of the Executive Committee. While they rejoice with the Board that the income has equalled the expenditure, and would thank God and take courage inasmuch as our liabilities have not been increased by the operations of the year; they feel that the members of our churches should consider, with self-abasement, the fact which is presented, that for the last five years the average contribution to the treasury, for each member, has been but twenty-nine cents a year. The committee allude to this fact, not so much to lament the past, as to stimulate for the future to an increased liberality.

The demand for the current year, increased by the providence of God in the destruction of the mission premises at Bangkok, will be \$125,000. Of this amount more than \$100,000 must be received from the donations of individuals, churches and associations. Can this be done? The committee have no hesitation in affirming that it and more ought to be done, and, as they do not believe God imposes an obligation without conferring the ability to meet it, they believe it can be done. If the contributions of the members of our churches average for the year no more than forty cents per member, it will realize to the treasury nearly \$120,000, and there is scarcely one of all our membership who is unable to give that amount to this enterprise. God has laid on us all a responsibility, and we must meet it at His bar. Let us consider it now, and in view of it give as the Lord has prospered us. Let the rich give of their abundance, and according to that abundance; and the poor from their penury, and according to that penury; and we shall be able to meet the present demand, and to enlarge our efforts until many desert places are made as the garden of the Lord, fruitful and flourishing, through our instrumentality.

The committee recommend the adoption of the following resolutions:

Resolved, That in view of the increased demand for missionaries, and of the expenditures rendered necessary by the destruction of the mission premises and materials at Bangkok, the contributions from the home field ought to be \$125,000 during the present financial year.

Resolved, That, with the blessing of God, that amount can and will be raised.

The Committee on the Assam and Teloo goo Missions reported through Rev. J. S. Eaton, chairman. The report was adopted and ordered to be printed.

REPORT.

The committee on the Assam and Teloo goo Missions are permitted to report a state of things, in connection with these respective fields, peculiarly interesting and encouraging. From intelligence lately received, there is reason for the hope that the reinforcements for Assam, sent out the past year in company with several returning missionaries, have already reached their places of destination, and received a joyful welcome from those who had long been looking for their coming with the depressing anxieties of "hope deferred."

The committee deem it worthy of particular notice, in this connection, both as a fact full of instructive encouragement, and an occasion of devout thankfulness, that while two of the principal stations in Assam have received an accession of laborers through the ordinary operations of this Board, God has by his special providence furnished an additional helper at the third station, by introducing to our fellowship and service an esteemed missionary previously connected with another Christian denomination. In this unforeseen event we are called upon to

recognize an illustration of the truth, that God is ever ready to help those who with a resolute and obedient faith endeavor to help themselves.

Assam, whether viewed in relation to its geographical position, to the general character of its inhabitants, or to the present facilities afforded at the different stations for the prosecution of the missionary work, furnishes a field full of the signs of promise—a field whose spots of moral verdure already reflect the richness and beauty of the garden of the Lord.

Results connected with the reëstablishment of missionary operations among the Teloogoos, have been such as to approve most fully the wisdom and the well adjusted arrangements of this measure. The evidence is constantly reaching us of a growing spirit of inquiry among the people in regard to the truth of Christianity, attended by a general feeling of suspicion concerning the soundness of their various systems of religion and science.

But while your committee see much that is encouraging in the past history and present aspects of this mission, they are impressed with the conviction that its interests are quite too much involved in contingencies, arising from the uncertainty of life and health to the present limited number of its missionaries. They would accordingly recommend, that at the earliest possible moment the Teloogoo mission be strengthened by at least two additional laborers.

The Committee on the Bassa Mission reported through Rev. E. Hutchinson, chairman. The report was adopted and ordered to be printed.

REPORT.

The committee to whom was referred so much of the Annual Report as relates to the Bassa Mission, beg leave to report:

That the sovereign Providence which has removed every laborer sent to that field, leaving the entire superintendence and labors of the mission to native assistants, calls for our deepest sympathies and most earnest prayers. At the same time, it is a cheering fact that native helpers *have* been raised up, who stand nobly at their posts in the day of trial, sustaining the schools, preaching the gospel, and maintaining the order and discipline of the churches.

In the opinion of your committee, there is great encouragement to reinforce and strengthen that mission. The confidence of the Bassa people has been gained, their language, spoken by one hundred and twenty thousand, has been mastered and reduced to writing, flourishing schools have been established, Christian churches have been gathered, and some of their own number are preaching the unsearchable riches of Christ. Besides, Africa presents a vast and promising field for missionary effort. Several tribes in the interior seem all ready to receive the gospel; and as the institutions of Christianity are firmly established in Liberia, the door is open to extend their blessings throughout the continent. True, the missionary's life may be briefer in those regions than in some other parts of the heathen field; but men go to sickly climes for earthly gain. Shall the herald of the cross be more fearful than the worshipper of mammon? While the cry is heard from blighted, abused Africa, "Come over and help us," are there *none* to respond to that call? Is there not *one*, among all the sons of the church, who is ready to stand up in faith and trust, and say, "Here am I, send me"?

Your committee would express the earnest wish, that the Executive Committee may be encouraged in their praiseworthy efforts to secure a speedy reinforcement to the mission, and that God may crown their labor with success.

The Committee on Indian Missions reported through Rev. B. Miner. The report was modified, adopted and ordered to be printed.

REPORT.

Your committee to whom was referred the report on Indian Missions, have attended to the duty assigned them, and are happy to say these missions appear to be faithfully conducted and enjoying a good degree of prosperity.

For several reasons missions to the Indians excite less interest than those in other lands. There the fields of missionary labor, with their hundreds of millions of people, invite us to more extended effort, the rapid increase of converts and churches cheers us with more encouraging success, and the fruits of our labors will be perpetuated for ages to come. But among the Indians the fields of labor are comparatively limited, and success must be enjoyed on a limited scale. Tribes once numerous and powerful, have already become few and dependent, and we are compelled to look forward to the time when their numbers and prowess will be known only in the history of the past.

But the "poor Indian" has a higher claim on us than the heathen of other nations. We have driven him from his home and the graves of his fathers; and in return for this, we should delight to point him to a better home in heaven. Christian love desires that as many as possible may be gathered into the fold of Christ, and faith rejoices to follow them as they are "removed" to that "land distant very far off," where they will exchange their warwhoop for the new song, and the dreary forest for the paradise of God.

The Committee on Burmese Missions presented again their report amended. The report was adopted and ordered to be printed.

REPORT.

As the great centre of our Burman operations, Maulmain holds a commanding interest in our hearts. We see it now weakened and saddened by the loss of Judson, but there is still the mighty press; the native church and the English are there; and there are men of God, diligent and true, not working merely or mainly for that station, but for all that empire and its dependencies. A great centre will it remain, and a great concentration of operations is there required.

Wonderful is it, in our eyes, that Maulmain has so prospered as a Burman mission, when we remember that neither at this day, nor at any period of its history, has it had a single missionary devoted, as his special department, to the ministry of the word among the Burmans. Evangelical work of this sort has always devolved, as extra service, on brethren whose hands were engrossed with translating, printing, school-teaching, &c. Brethren Ingalls, Comstock, Kincaid and Haswell have at different periods acted as evangelists at Maulmain, while visiting that city for the renovation of health, or other objects; the three former several months each, and the last about one year. Only brethren Kincaid and Haswell ever had, even temporarily, the care of the church and the guidance of the native assistants. Brethren Howard, Haswell and Ingalls, now meeting with this committee, unite with us in an anxious desire to multiply preaching missionaries for the Burmans. Tavoy and Mergui, with their teeming thousands of inhabitants, have never had a Burman missionary since the days of Boardman; and he became chiefly engrossed with the Karens. Till brother Ingalls returns, or the brethren recently sent out acquire the language, or brother Kincaid shall recommence his labors, there will not

be one Burman "preaching missionary" in the world.* We are of opinion that there should be at least three Burman and Peguan preaching missionaries in the region of Maulmain and Amherst, to say nothing of all the other Burman provinces.

Your committee are of opinion that, though God has blessed our labors on the Burman population, yet that we have no right to expect a continuance of that blessing unless our exertions should bear a fairer proportion to the object and to our present ability. Under the circumstances, our missionaries felt bound to provide as they did for translating and printing, and the Board was too poor and too clamorously called on for help in other fields, to be able to sustain at Maulmain an adequate number of men and a desirable division of labor. But we believe the time has come, in which we must no longer feel excused from this improvement.

The population of Maulmain is great and increasing, and the number of strangers always there, drawn by its commercial and civil importance, is very great. Had we a man, now, wholly devoted to the pastorate of our one Burman church, would not this be a very small provision? Judson's commanding influence at Maulmain, made his small amount of pastoral labor go far. Br. Stevens, the present pastor,† a man of great mental ability, will no doubt do what he can consistently with his regular occupation. But the time has come for a change of policy in this matter. The district of Maulmain contains a population greater than the whole population of the Sandwich Islands. It is our main station, and should present a powerful array of numbers and talent, and a complete division of labor. We do not forget that there are nine native assistants connected with this station, and giving more or less of their time to the work; but all who understand what native preachers are, will know that they are more inefficient, without the support and guidance of a missionary, than so many young Timothy's would have been without apostolic countenance and control.

Our interest in this mission and anxiety to invigorate it to our utmost ability, should be made fervent by considering its whole origin and history. It is not a mission begun by the deliberations of man, but by the providence of God. Every period of its progress has been stamped with God's own seal. We cannot err in proceeding with earnestness.

Your committee were not aware till the above had been prepared and agreed upon, that any notice was expected of them in regard to other Burmese stations. It would extend this report too much to present any suitable exhibit of the condition and prospects of the other stations. We will therefore only express our sentiments in relation to Rangoon, which is not now a station, and Ava, where Br. Kincaid will, we presume, soon establish himself.

Rangoon is the only port of entry for the foreign trade of Burmah, and in various respects is a most important station. Multitudes of travelling merchants, by ship, by boat and by caravan, are always there. One constantly meets in the street Jews, Persians, Hindoos, Mohammedans, Shyans, Karens, &c., &c., through whom tracts in many languages might be circulated. The natives, always accustomed to the residence of foreigners, cherish less jealousy and associate more freely than in any other part of the empire. Good houses can be rented, and a good market furnishes every table comfort; still we consider it a very unpromising field, not so

* By "preaching missionary" the writer of the report evidently means a missionary devoted to out-door preaching. Mr. Wade has recently been chosen pastor of the Maulmain Burman church. Messrs. Stevens, Stilson and Simons are also preachers, more or less extensively, to the Burmese. Messrs. Moore and Campbell, the "brethren recently sent out," are already "preaching missionaries."—ED. OF MAG.

† See preceding note.—ED.

much from the character of the people as from the hostility of government. If we occupy Ava, we need the more to have a station at Rangoon. And how can we sufficiently estimate the value of a mission to Ava? A vast metropolis! Around it the wealth, influence and civilization of the whole country centered and permanent. On Ava a large amount of labor has been spent, and much treasure. There are still some disciples, who have stood their ground amid all the discouragements of a long interval of missionary effort. We glory in the grace of God as displayed in the life and labors of Adoniram Judson. Sixteen years ago he finished the translation of the entire word of God, and thousands of copies have been distributed; yet where are the converts? Alas, how few! Now if we do not push on for the Burmans as a people, where is to be the profit of Judson's whole life? of what use will be his great dictionary? Through Burman converts and native preachers we might carry the gospel to some twenty-five or thirty contiguous tribes and with kindred dialects, some of them tributary to the Burman crown.

We close by offering one consideration which weighs heavily on our minds. Burmah seems by common consent and Christian courtesy to be assigned to Baptists. Other denominations not only abstain from crowding in there with their missionaries, but the great national societies give our Union thousands of dollars annually to help us. Now if we do not give our strength, yea, our chief strength to Burmah, we are recreant to our high vocation. The blood of lost Burmans will rest on us. If we work feebly in China or Siam, other Christians are there to supply our lack of service. But if we neglect Burmah, by whom shall their light come?

On motion of Rev. J. N. Granger, the following resolution was adopted:

Resolved, That a collection be taken this evening to aid in repairing the loss by fire, which has recently fallen upon the Siam Mission.

Adjourned till 7 1-2 o'clock, P. M. Benediction by Rev. H. Malcom, D. D., of Pa.

WEDNESDAY EVENING, 7 1-2 o'clock.

The Board met. Prayer by Rev. G. S. Webb, of N. J.

The evening was devoted to addresses from our returned missionaries, and the meeting was addressed by Rev. H. Howard, of the Maulmain Burman Mission; Rev. L. Ingalls, of the Arracan Mission; Rev. J. M. Haswell, of the Maulmain Burman Mission; and Rev. J. G. Binney, late of the Maulmain Karen Mission.

A statement was also made by Rev. E. Bright, Jr., one of the Corresponding Secretaries, relative to the destruction of the mission premises in Bangkok, Siam.

The Chairman then announced, with an appropriate appeal to the audience, that a collection was about to be taken to aid in repairing the loss sustained by that mission. A liberal collection was then taken.

The Committee of Arrangements for devotional exercises reported a recommendation, that the sermon to-morrow evening, by Rev. W. Hague, D. D., be preached in the Tremont Temple, at 7 1-2 o'clock.

The recommendation was approved, and referred to the Union.

Adjourned till 9 o'clock to-morrow morning, with prayer by Rev. Dr. omroy, one of the Secretaries of the American Board of Commissioners for Foreign Missions.

THURSDAY MORNING, 9 o'clock.

The Board met. Prayer by Rev. J. C. Harrison, of Pa.

The Committee on the French and Greek Missions reported through Rev. R. C. Mills, chairman. The report was adopted and ordered to be printed.

REPORT.

The committee to whom was referred the report of the Executive Committee on the French and Greek Missions would respectfully report:—

The missions established in Asia hold a larger place in the sympathies of our denomination than those of Europe. The causes of this are manifest. The demands of the Asiatic field are open, and speak at once to the eye and the mind; they need not to be studied in order to be appreciated. Yet to the reflective mind the very attractions of this field suggest the warning that we look not merely on the "outward appearance," lest we be misled. In the days of Christ's apostles, India and China were as attractive fields of missionary enterprise as they now are, yet they, led by the Spirit of God, selected the nations of less attractive Europe and Asia Minor for their missionary efforts; and it may be, that we ought not to overlook the field of their choice to win those nations to whom they went not. Yet more; though the successful efforts of the apostles have met with an ultimate sad reverse, and the churches "that kept not their first estate" have fallen, still, as the wisdom and grace of God have been manifested in bringing fallen men into his church, so the glory of the consummation of Christ's work on earth is to be the restoration of his fallen church, "the rebuilding of the tabernacle of David which is fallen down." Of Judaism and Judaizing Christianity alike, Paul's inspired teaching speaks this lesson. "If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness." To us at this day, corrupt Christianity stands in precisely the position in which Judaism did to the primitive Christians; and the example of the apostles reminds us that to those "whose were the fathers and the promises, to whom were committed the oracles of God," and from whom we have received the gospel with all its attendant blessings—to them it is our duty to give a high place, if not the chief, in our hearts, our efforts, and our prayers.

Little needs be said by your committee in reference to the French and Greek Missions, for they have now come to speak for themselves, or rather God has spoken for them. The long continued and firm confidence of the missionaries in their fields of labor, their personal visits, and modest yet hopeful words spoken in our ears, the convictions of those brethren who have visited them and examined the results of their patient toils, the strong confidence and deep interest of your Executive Committee, and, most of all, the direct interposition of our Lord himself, all forbid you to entertain the thought of abandoning the labors already commenced in these countries of Europe.

In France the whole condition of society remains unsettled and uncertain, but your Executive Committee may take encouragement to preach the pure gospel, from the identification of the prevalent corrupt form of Christianity with the unpop-

ular re-action of the existing government. To your laborers here, who are ardent, but judicious and devoted, and who intermingle preaching and colportage, God has given the reward of numerous converts. Your committee would renew the recommendation of former committees, that a large share of the missionary exertions made in France should be performed by the agency of colporteurs.

The last year has been marked by peculiar evidences of the divine favor in Greece as well as France. These have been furnished in part by the peculiar and unusual circumstance that young men, young men of educated minds, students of the University, and candidates for stations of influence in every department of active life, are those who are most deeply interested in the labors of our missionaries; and in part by the additional fact that the six young men converted and now standing ready for action as soon as God may open the field for them, are representatives of every class in society, and are eminently the class of men whose labors promise success.

Your committee, in conclusion, would express in few words the result of the consideration which they have given to the report committed to them. These missions have not asked, and do not now ask, any greatly increased pecuniary aid. They do, however, imperatively demand a larger share than they have received, of the sympathies and prayers of the disciples of Christ. When the great apostle had given his first and best energies to his own countrymen, and they were, nevertheless, unable to receive the gospel, a sympathy was awakened in his heart for them which deepened as their necessity became more manifest and their obduracy more obstinate. The lonely missionaries in Europe need more than those in Asia the cheering confidence that they have a place in the hearts of their brethren. The young men who are now called of God to be the Timothy's in the present second coming of Christ to visit their native land, need to find many an Aquila and Priscilla who shall remember them in their bounties, their counsels and their prayers. And, most of all, the scores of young men whose minds are now to a greater or less extent interested in the gospel proclaimed among them, but whose hearts are not yet renewed by the Spirit of God, claim a special place in the prayers of the servants of Christ. Even the missionaries themselves have no other hope. They rely on their own interest at the throne of grace more than on their pleadings addressed to the doubting and indifferent. The call, therefore, of these missions is not on the learned, the wealthy and the influential, but it is on every member of the body of Christ that can hear and will heed their entreaty—"Brethren, pray for us!"

The committee on the paper read by the Foreign Secretary, presenting a "Brief Retrospect of the Missionary Union and its Missions," reported through Rev. E. B. Smith, D. D. The report was adopted, and the paper was referred to the Union.

REPORT.

The committee to whom was referred the paper, "Brief Retrospect of the Missionary Union and its Missions," beg leave to report:—

1st. That they regard the facts which it contains, as preëminently calculated to awaken admiration of the faith and devotedness of our missionaries, and to inspire confidence in the wisdom of the plans of operation which have been adopted by our executive agency.

2d. That while we find a general correspondence between means and results, such as to exemplify the truthfulness of the inspired declaration, "He that soweth sparingly, shall reap sparingly; and he that soweth bountifully, shall also reap bountifully."

fully ;" we are deeply impressed with the fact that God's blessings have greatly exceeded the measure of the means employed.

3d. That the amount of good accomplished by the labors of a particular period, can be judged of only by facts which after years may disclose. The first twelve years in the history of our missions, as to "the work done and the riches of the glory of the grace of God which has directed and crowned it," are thus seen not to be less replete with blessings, than any subsequent twelve years in which the fruits have appeared to the actors much more abundant.

4th. That the paper be presented to the Missionary Union, and printed as a document worthy of being read and pondered.

BRIEF RETROSPECT OF THE MISSIONARY UNION AND ITS MISSIONS.

Soon after the Board last met, an event was announced, of which it becomes us, on this occasion, to speak with the temperateness which belongs to historic truth. On the 12th of April, 1850, the Rev. Adoniram Judson, D. D., ceased from his labors ;—and his body was entombed to await that day, when "at the voice of the rephangel and the trump of God" the sea shall give up its dead.

In that far-reaching event the Executive Committee, the Board, the Missionary Union, were stricken and afflicted. Dr. Judson had been a missionary of this Board from the day of its institution. God gave him to us when as yet we were few and without strength, and there was none who could "go for us." Around him had gathered our earliest, our deepest, missionary sympathies. We had known of him at Rangoon, at Ava, in the prison at Oung-pen-la. We had joined in his ascriptions of "praise and glory," when garnering the first ripe fruits of his spiritual increase. We had bowed the knee with him, as, with humility and grateful tears, he spread before the Lord the last leaf of the Scriptures of the New and Old Testaments translated into the Burmese tongue. He had been, as concerned our Foreign Missions, a leader and exemplar. All eyes were turned to him. Respect, affection, veneration, swayed all our hearts. He was a man, and as a man he was "subject to like passions as we are ;"—but he was a man of God, chosen and ordained of God to do and to suffer for his name's sake ; and God was with him. God strengthened him. God sanctified him. God replenished him with faith and constancy ; and in the hour of deepest anguish poured into his heart his exceeding consolations. God gave him grace to abide, and *he did abide*, a faithful and true witness, till his testimony was filled up and the book was sealed.

It might be expected of the Committee in this connection, to attempt to delineate, at least in the general, the life and character of Dr. Judson. It were a grateful service ; but provision has been made for its appropriate performance at a subsequent stage of this anniversary. The occasion suggests a kindred object. With the labors of Dr. Judson began *the work of this Board* at home and abroad. The period has been long and eventful. It cannot be untimely, and suits also the age of the century, that we thoughtfully, though summarily, review our way.

Our missionary history naturally divides into two portions, the first preliminary, and closing with the Burmese war ; the second embracing the period of the founding of our existing stations, and their maintenance and up-building to the present time.

Twenty-five years ago, the point of time we have just indicated, the missions of the Board in foreign lands were the Burman and the West African. The latter had one missionary ; the Burman numbered nine laborers, male and female. Within the United States were five Indian schools, with fifteen laborers ;—total, in all the missions and stations, twenty-five. The whole number of missionary

laborers sent from the beginning, was forty-nine. The total number of converts may have been eighty-five.

MISSIONS AND MISSION SCHOOLS, 1814—1826.

Missions, &c.	Estab.	Missionaries. m. f. wh. no.			Died.	Released.	No. in 1826.	Bapt.
Burmah,	1814 ..	8	8	16.....	3.....	4.....	9.....	18
Fort Wayne,*	1820 ..							
Carey,†	1823 } ..	8	2	10.....	.....	3.....	7.....	33?
Thomas,‡	1825 }							
Valley Towns,§	1820 ..	6	5	11.....	.....	9.....	2.....	10
Tinsawattee,||	1821 ? ..	1	1	2.....	.....	.....	2.....	15?
Withington,||	1822 ..	5	2	7.....	.....	3.....	4.....	
West Africa,	1822 ..	3		3.....	.....	2.....	1.....	9

These, summarily, were the more obvious results of the first twelve years of missionary effort, from the organization of the Board in 1814.

But a summary statement like the one we have given, would be a totally inadequate representation of the amount of labor performed, or of good effected, within those first twelve years;—or of the faith and patience of the few by whose instrumentality in the main the work was wrought.

To found and sustain a mission, of even the humblest form and in favoring circumstances, involves, of necessity, no inconsiderable toil and suffering and faith and prayer. Preëminently arduous is a first attempt; and more especially if prosecuted under adverse influences with scanty means. Such, confessedly, were the earlier circumstances of our own missionary organization. Necessity had been laid upon our fathers to begin the work in weakness and fear. Christians and ministers in the United States, denominated Baptists, were numbered in those days not so much by thousands as by hundreds and tens. The churches, with rare exceptions, were in their infancy, and widely separate from one another; their members, generally, the poor. Then, also, was the infancy of all our denominational organizations, and, one excepted, of our educational institutions. Almost every good thing was to be begun,—the foundations were being laid,—and in laying these foundations were tasked, unavoidably, the same minds and the same hands.

Embarrassments were deeply felt, growing out of the newness of the enterprise. The work was commenced with very limited information as to its objects and the methods of its prosecution. Little comparatively was known of the state of the heathen world, its destitution or its accessibility, or its promise of returns for evangelical labor. Few among the churches recognized, and fewer felt, the obligation to give to the heathen the knowledge of the way of salvation. The first concern of our missionary pioneers, was to awaken an answering sympathy in those who should be their helpers—to quicken into life and effort the inert mass. And then this effort was to take form and direction. Just impressions were to be made, not only of the general scope of the untried enterprise, but more especially of its simplicity of aim and its arduousness, its helps and its hindrances. In some minds the object lay blended with kindred ends; these had their abettors. Forbearance and conciliation were demanded. It was the labor of years to convince some generous hearts of the indispensableness of concentration of aim and effort for the successful prosecution of the work. It was only at the close of the period under review that the wisdom of the measure was universally conceded, so to locate the central agency of the Board as to bear most *directly* and *effectively* upon the fields of its operation abroad.

There was still another impediment to an early expansion of labors. Had all things been ready for vigorous and large operations, in the number, wealth and

* Removed to Carey in 1822—23.

† Putawatomes.

‡ Ottawas.

§ Cherokees.

|| Cree.

berality of the churches, and in the wisdom, matured by experience, whereby to direct those operations, there would still have remained, for the time, the fatal efficiency of men qualified and at liberty to go. "Whom shall we send and who will go for us," was reiterated for years, and there were few to answer.

With the conditions of providence as to the ministers and churches at home, there was a singular correspondence of dispensations with the missionary laborers abroad. The history of the Burman Mission its first twelve years, what is it but a portrayal of some of the hardest Christian virtues developed by adverse providences, and sustained and made to triumph by God's abounding grace?—adventurous enterprise, in the love of Christ and of man, laborious, prayerful, patient endeavor, unflinching faith, submission, fortitude, heroic constancy. The period of the wending of the mission, and, with it, of commencing our missionary work among the heathen, was eminently a period of trial. Of the sixteen laborers, male and female, appointed to Burmah prior to 1826, including four* who had not fully entered into the service, five† had been removed by death or bereavement, and two‡ had been driven into exile. Of the three§ who remained in the mission, two had lain imprisoned and bound in iron a year and a half under daily expectation of death, one ministering the consolations of God;—the Rangoon station was lying waste, the church of native converts dispersed abroad.

God seems to have designed this stage of incipient efforts as a period of preparatory discipline. It was eminently fitted to chasten inordinate expectation both abroad and at home; to teach lessons of mutual sympathy and patient labor and waiting; to abase pride; to cherish a consciousness of dependence on God's favor for every measure of success; and to constrain to an unquestioning deferring of all purposes and all issues to his will.

We have dwelt the more fully on this preliminary part of our history, not only to place on record the facts narrated, but in illustration of the truth first assumed, that the period was mainly, as respects the results accomplished, preparative and disciplinary. "Excepting the acquisition of the language," said Mrs. Judson in 1826, at the close of the war in Burmah, "we are about to begin all anew." To estimate aright the work done, and the riches of glory of the grace of God which has directed and crowned it, we do well to commence here.

The history of our enterprise during the last twenty-five years, presents a varied aspect. The first five years at home resembled in one particular the years preceding. God was opening a way even then for the word of his grace to all nations, had the company been great to publish it; with us the message still waited for messengers. The quickening of zeal in the churches, which replenished an overdrawn treasury, was seeking new and wider fields for its development;—China, Greece, Siam and other regions were designated;—but men qualified and willing to go, with rare exceptions were not to be found. One new mission only was constituted, the Opjwa in 1828, and four missionaries and eight assistants were sent to it and other Indian missions. But of missions abroad, four missionaries and four assistants only were sent to the Burman, and one missionary and one assistant in Africa supplied for a brief space the place of the dead. But God remembered the missions.

The ingathering at first was small. The seed was to vegetate, to ripen; the soil to be tilled; the laborers were few. Amherst station was occupied in 1826 and 27; in 1827 Maulmain was substituted; Tavoy station was founded in 1828, Rangoon re-occupied in 1829. In 1827 one convert was baptized at Amherst; in 1828

* Mr. Rice, Mrs. Rowe, Mr. and Mrs. Boardman.

† Mr. and Mrs. Wheelock, Mr. and Mrs. Colman, and Mrs. Price.

‡ Mr. and Mrs. Hough, Mr. and Mrs. Wade.

§ Mr. and Mrs. Judson, and Mr. Price.

thirty at Maulmain, and three at Tavoy; before 1831 there were four churches. The Maulmain Burmese church had received fifty-six members by baptism, and the English Maulmain church fifteen; Rangoon had twenty-three members, Tavoy twenty. The additions to four Indian churches prior to April, 1831, were sixty-one. Fifty-two of this number were in the Cherokee Mission. Total at all the stations in five years, from 1826 to 1831, 176.

During the second five years, the embarrassments which had resulted from the fewness of laborers were partially and for the time overcome. Seventy-two missionaries, male and female, were sent to the missions, or an average of fourteen or fifteen year by year.* Vacancies were now filled, new stations were occupied, new missions projected and constituted. It was a period of rapid and large extension. The Carey station was renewed in the Shawanoe Mission, and labors recommenced among the Ottawas, the Putawatomes, the Shawanoes, and the Delawares; the Creek, Choctaw, and Otoe Missions were established, the Missions to France and Germany, the Hayti Mission, and the Missions to Siam, China, Arracan and the Telogoos; the African was resuscitated in the Bassa Mission, the Arracan constituted, the Karen became a separate mission. In the autumn of the year that closed this period, 1836, the Greek Mission was founded, and subsequently the Omaha Mission. The whole number of missions reported in April, 1836, was twenty-three, of stations thirty-four, and of missionary laborers beside native, ninety-two.

As with the Convention at home, so with the earlier missions, these years were years of enlargement. The work already begun by the Spirit of grace in the Cherokee Mission, was borne forward. In words well applied by the missionary, "Waters were breaking out in the wilderness, and streams in the desert. They who were not a people, were becoming the people of God." Successive years reported as converts to the faith of the gospel among the Cherokees, 197; ninety converts were added to the Creek church; forty-six to the Ojibwa, Ottawa, Shawanoe and Otoe churches; fifteen were baptized in the French Mission, seventeen in the German; † three Chinese had been gathered in the Siam Mission.

In Burmah, God had begun to make known his thoughts of mercy and loving kindness to the Karens. The first convert, Ko Thabbyu, was baptized at Tavoy in 1828. Before April, 1835, in the same station the number of baptized Karens was more than 250. From 1831 to 1836, 204 were added to the Maulmain church and branch churches, mostly Karens, fifty-nine to the church at Rangoon, twelve to a church new formed at Ava. The English Maulmain church received 174 members. Total in Burmah 682; and in all the missions 1,050, a yearly average of 210.

The ensuing ten years are known to all of us. At home, with partial alleviations, they were years of intense solicitude and darkening gloom. The first token of coming evil was the inadequacy of the annual income. The operations of the Convention in foreign lands, as now appeared, had been too suddenly and too widely extended. The expenditure unavoidable in sustaining the missions, providing for their prosperous increase, following up successes, and compensating losses, had not been distinctly appreciated. Too confident reliance may have been reposed by some on pledges too large to be redeemed. Even the ordinary income abated,—financial embarrassment filled the land. Then came debate and alienation; then division of counsels; then secession. The crisis was in 1845. The

* 24 to Indian missions, 38 to Asiatic, 1 to Hayti, 3 to Africa, 6 to France. 1 native preacher was appointed in Germany, &c.

† Including J. G. Oneken.

convention lay burdened with debt; the humiliating inquiry was forced upon us, shall some of the missions be broken up?—But *God was our helper*. Friends of the missions gathered together. The debt was paid—the Union consolidated—the missions saved.

Closely seconding the diminution of the annual income, and partly its consequent, as a decrease of supply of laborers. Men doubted whether, if they accepted appointment, they could be sent, for dearth of funds. The absolute decrease was gravated by the relatively increased demand. The schools of the prophets were sufficiently thronged. Pastors free to enter the foreign field, were exceedingly few. Missionary zeal may have abated in some who should have sought to go. It could hardly have been otherwise; sore excitements harassed the times. Meanwhile the missions mourned.

It would be vain to attempt to give in this connection an extended, or even a summary statement of all that was done, and all that befell the missions, in the progress of those ten years. With all but the Burman, taking into account the making up and reëstablishing of stations, it was a period corresponding in time, perfectly in character, to the first twelve years of *that* mission; like employments, like discouragements; like laboriousness of effort, like intermingling of reverses; like faith and constancy. Each mission has a history of its own, and were that history read, the mission standing by itself, as did the Burman in the years of its early infancy, it would teach us like lessons of submission and humility, and patient waiting, and trust in God alone. One fact denotes the general parallel. The aggregate of laborers sent in these ten years to reinforce the missions, was 1,000, making with those already at labor one hundred and eighty-two. At the close of the period the number of laborers was ninety-nine; net increase, seven. Thirty-three had been removed from the missions, chiefly by disease or death.

Our man's extremity is God's opportunity. If sorrow has abounded, his grace has superabounded. Whatever the toil or the suffering, the recompense has immeasurably exceeded. The work of evangelizing the nations was not stayed in its progress. The gospel of the Son of God triumphed gloriously.

From 1836 to 1846, this gospel was preached by the missionaries of the Board in more than twenty languages beside our own, languages spoken by more than 1,000,000 of people exclusive of those who use the Chinese tongue. Missionaries and assistants alike heralded it, at station and out-station, in city and country, on journeyings and along the river courses. Thousands and tens of thousands took it from their lips, and these thousands bore the rumor to other thousands. And the word spoken did not return void. In the year closing in April, 1837, 1,000 additions to the mission churches in eleven tribes and nations were more than made; in 1838, to eighty-eight churches, 582; in 1839, 570. The annual average throughout the ten years was nearly 800; the aggregate reported, 7,972. The name of God was magnified more exceedingly among the Karens. "Great is the name of the Eternal God," were the memorable words of Myat Kyau. "Thus by the great love of our Lord Jesus Christ, more than 1,550 have joined themselves to the Father, Son, and Holy Ghost." 2,039 Karens were brought into connection with the Arracan churches by baptism in 1844.

And all the missions God has sealed his approval. They *all* live before him, and for him. They all have borne fruit to the praise of his glory, some singly, some in clusters of tens, and some of thousands. The average annual accessions the last five years exceed 1,400. The number baptized from the beginning is 16,000. The number of hopeful converts, through the preaching of the cross of Christ by missionaries and native preachers of this Board, is more than 20,000.

In connection with the preaching of the gospel, the missionaries have fulfilled, as

they have had opportunity, a large amount of subsidiary labor. They have translated the Scriptures in whole or part into seventeen languages. The New Testament in Burmese was revised in 1827, the Old Testament completed in 1834. The whole bible is in Karen, Sgau or Pwo. The New Testament has been translated into Siamese, and parts of the Old. Several gospels and historical books of the New and the Old Testament are in the Chinese tongue; the New Testament is in the Peguan, Assamese, and Ojibwa languages, and nearly entire in the Cherokee; and one or more gospels or other portions of the bible in Creek, Choctaw, Ottawa, Putawatomie, Delaware, Shawnee, Otee and Bassa. The Karen, Salong, Kemei, Naga, and Bassa languages have been reduced to a written form. Alphabetic characters have been provided for Indian dialects. Religious tracts, compends, prayers, hymns, have been written; and grammars and vocabularies, and books for schools. Schools have been taught in every mission and at almost every station, except some of the European; the average number of pupils from 1826 to 1831, 200; the ensuing five years 300; the last fifteen years from 1,500 to 2,000. As gifts of the Spirit were distributed, schools have been provided for the training of native preachers. Moung Ing was set apart to the work of an evangelist in 1827. In 1829 there were five in Burmah. A mission school for native preachers was projected in 1835. One Burman and three Karen schools for assistants have been in operation for years. Instruction has been given to Chinese and Assamese preachers, to French, German and Cherokee. The number of native preachers and assistants, associated with the missions in 1836, was more than 30; in 1846, 133. The number now employed in the missions is 192.

The first press was sent to Burmah in 1830. At six printing establishments, conducted by missionaries of the Board, in Burmah, Siam, Assam, and Indian missions, and not including books and tracts for other missions, the number of pages printed exceeds 100,000,000.

The home proceedings of the last five years, since the re-constituting of the Union, have emulated in some measure the results abroad. It has been a period of relief and gladdening increase. The people have had a "mind to work." God has hallowed with his presence our annual assemblies. Harmony, hope and liberality have more abounded. More men have been ready to go to our eastern missions, and more funds have been provided to send them. Forty-five missionaries and assistants have been sent to the missions in Asia, besides four to Indian missions and two to Europe. There have been fewer desolations by death. The present aggregate in the missions, exclusive of native laborers, is 119. The aggregate sent during the last twenty-five years is 231,* and from the beginning 280.†

The review of our missionary history teaches lessons which it becomes us to heed. Our work is arduous, and of constantly increasing vastness. Sloth, luxurious self-indulgence, levity, irresoluteness, have no place here.

The work is fraught with trials; it compels, if worthily prosecuted, to suffering and sacrifice; but there are great contrasts—the exposure, the toil, the suffering, beyond all parallel is the lot of the missionary.

The work is one, at home or abroad. Waning of interest, penuriousness, suspension of effort with us, is, in the missions, desolation, abandonment. Inaction here, is death there.

* One hundred and thirty-one were sent to the missions in Asia, beside three transferred from the Indian missions and two reappointed, sixty-eight to Indian missions, thirteen to Africa, and nineteen to Europe and Hayti beside one transferred from Asia.

† Missionaries connected with the Choctaw Academy, Ky., and the school at Tonawanda, N. Y., are not included in this enumeration.

Again, supply should *forestall* necessity. Men cannot be trained to the work in a day. And again, for fulness of supply, *prayer* should be made unceasingly of the church to God.

The work is *well appointed*. The instrumentality employed preëminently, is teaching Christ, and him crucified. It is the instrumentality chosen of God; and borne home by God's spirit, it has been marvellously attested of God, among all nations whithersoever the missionary has gone.

The work is *surpassingly gainful*. In 1827 Mah Menla died, "relying on Christ for justification and life everlasting." And adds the report of 1828, "One such phy of mercy—a soul rescued from ruin and prepared for the endless bliss of heaven—ininitely more than repays all the sacrifices and exertions made by us and our associates, in sending the gospel to Burmah." But God has given us *usands*.

The position held this day by the Missionary Union and its missions, calls us, one and all, to acts of profound adoration and praise to God. *This day is holy unto the Lord our God*. The glory due unto his name let us not give to another. In the way we have journeyed, we see God's hand. We have been chastened, but not to profit us. We have been cast into extremities dark and intricate, but it has brought us out into a large place. He has succored us in peril, strengthened us in weakness, healed our errors, accepted the work of our hands. He has opened wide and effectual doors. The fields he has allotted to us are choice and fertile. The laborers abroad are men whom he has delighted to honor. He has brought us to us, beyond our largest thought, fruits of increase. He has written on all our missions and stations, with his own hand, his own name, *Emmanuel, God with us*. Wherefore "STAND UP AND BLESS THE LORD YOUR GOD FOREVER AND EVER. AND BLESSED BE (HIS) GLORIOUS NAME; WHICH IS EXALTED ABOVE ALL BLESSING AND PRAISE."

The Committee on supplying the Missions with Missionaries reported through Rev. B. Sears, D. D., chairman.

REPORT.

The committee to whom was referred the communication of the Executive Committee on "The Prospect of Supplying the Missions with Missionaries," report:—That they have given to the subject their earnest consideration, and recommend to the Board, without any further action, order that communication to be printed, as a document of the Board, but as an interesting and valuable paper, eminently worthy of being placed upon record.

The paper was ordered to be referred to the Union.

The following resolution was offered by Rev. N. Colver, and was referred to the new Board:

Resolved, That the Board recommend to the Union that they add the following clause to Art. 3 of the Constitution:

"And any church paying twenty-five dollars annually, may represent itself in this body until the contributions shall reach \$100, constituting full membership."

Resolved, That the reports of the Treasurer and Executive Committee be adopted and printed with the proceedings of the Board.

Resolved, That the Treasurer and Corresponding Secretaries be instructed to present abstracts from their reports to the Union.

Resolved, That the reports of the Committees on Obituaries, on the Siam and China Missions, and on the French and Greek Missions, be presented to the Union.

Resolved, That the Chairman and Recording Secretary of the Board be instructed to report to the Union the proceedings of the Board.

Adjourned, with prayer by Rev. N. Colver, of Mass.

M. J. RHEES, *Rec. Sec'y.*

PROCEEDINGS OF THE MISSIONARY UNION.

BOSTON, MAY 15, 1851.

American Baptist Missionary Union convened this day at 10 A. M., in the meeting house of the Bowdoin Square Baptist Church, to hold its thirty-seventh annual meeting.

President and both Vice Presidents being absent, the Union was to order by the Recording Secretary, W. H. Shailer, of Mass.

Hon. Ira Harris, of N. Y., was elected President, *pro tempore*, and taking the chair, made some appropriate remarks.

A prayer was offered by Rev. D. Sharp, D. D., of Mass.

Mrs. J. Hanna, of Pa., S. Sheldon, of N. Y., G. B. Peck, of R. I., J. C. Pratt, of Mass., W. H. Jameson, of Mass., and J. Cole, of Ohio, were chosen a committee to ascertain the names of members present, and subsequently reported as follows :

The whole number enrolled is 613, of whom 395 are ministers of the gospel, and 218 are lay members. From Maine, there are fifty-six members ; New Hampshire, forty-six ; Massachusetts, two hundred and twenty-seven ; Rhode Island, thirty-five ; Connecticut, thirty-one ; New York, one hundred and ten ; New Jersey, twenty-six ; Pennsylvania, twenty-one ; Delaware, one ; Ohio, eighteen ; Illinois, four ; Michigan, four ; Canada East, one ; British Burmah, and Sandwich Islands, one.

MAINE.

B. Allen,
J. Appleton,
W. Avery,
J. Barrows,
J. Barrows,
P. Bartlett,
J. Bond,
Brooks, Jr.,
J. Butler,
L. Caldwell,
J. Chase,
J. Chisam,
J. Davis,
J. Day,
J. Drinkwater,
J. Eaton,
J. Elch,
J. Foster,
J. Gowen,

H. B. Gower,
Edw. J. Harris,
Henry Hawes,
Charles M. Herring,
Charles Hill,
John Hubbard,
Henry Illsley,
Amariah Joy,
Joseph Kalloch,
L. Kingman,
S. A. Kingsbury,
George Knox,
J. R. Loomis,
F. Merriam,
Mylon Merriam,
Amos P. Messer,
Handel G. Nott,
Charles G. Porter,
Gilbert Pullen,

Joseph Ricker,
T. R. Robinson,
David Sanborn,
John L. Sanborn,
Jacob R. Scott,
B. F. Shaw,
D. Newton Sheldon,
E. Stearns,
Orrin O. Stearns,
Ebenezer G. Trask,
C. B. Walker,
James P. Wheeler,
James White,
Joseph C. White,
Lewis Whitney,
N. Marshman Williams,
N. West Williams,
Joseph Wilson.

NEW HAMPSHIRE.

Oliver Ayer,
Ephraim K. Bailey,
David Burroughs,
John M. Chick,
Samuel Cleaves,
Jesse M. Coburn,
Anthony Colby,
Samuel Cooke,
Ebenezer Dodge, Jr.,
Horace Eaton,
Simeon L. Elliott,
Charles W. Flanders,
Nahum P. Foster,
David P. French,
James French,
David Gage,

John A. Gault,
King S. Hall,
Thos. J. Harris,
D. S. Hawley,
H. D. Hodge,
Noah Hooper,
Thomas Jameson,
Benjamin Knight,
William Lamson,
Samuel S. Leighton,
John H. Lerner,
David G. Mason,
William Norris,
John Peacock,
Ira Person,

Dura D. Pratt,
Abraham Prescott,
• Gilbert Robbins,
Isaac Sawyer,
Eli B. Smith,
Edw. Spaulding,
Joseph Storer,
Henry Tonkin,
Leonard Tracy,
Oren Tracy,
John Upton,
John M. Wedgewood,
Benjamin Wheeler,
Edmund Worth,
Thomas G. Wright.

VERMONT.

Moses H. Bixby,
Nathan H. Bottom,
John Conant,
Peter W. Dean,
Nathan Denison,
Jonathan Draper,
Joseph M. Driver,
Lewis A. Dunn,
Richard M. Ely,

Jacob Esty,
Samuel Fish,
Horace Fletcher,
John Goadby,
C. H. Green,
Jonathan R. Green,
Samuel Griggs,
Leland Howard,
Elijah Hutchinson,

Ariel Kendrick,
M. D. Miller,
Daniel Packer,
Henry I. Parker,
Amasa Pooler,
Reuben Sawyer,
L. Smith,
Rufus Smith, Jr.,
Cornelius A. Thomas.

MASSACHUSETTS.

Paul S. Adams,
Jonathan Aldrich,
John Allen,
Robert W. Ames,
Holmes Ammidown,
James Andem,
Thomas D. Anderson,
George Appleton,
Charles Ayer,
Ransom P. Baker,
Joseph Banvard,
Anson J. Barker,
William Barnes,
Rufus K. Bellamy,
Albert J. Bellows,
John Blain,
William Bogert,
James C. Boomer,
Jefferson Borden,
George W. Bosworth,
Samuel G. Bowdlear,
Wm. W. Boyington,
Joseph A. Brabrook,
Samuel Brainard,
Edw. Bright, Jr.,
Asa Bronson,
Benjamin F. Bronson,
Samuel J. Bronson,
George Brooks,
John Brooks,

Kendall Brooks,
Amasa Brown,
Freeman G. Brown,
William Brown,
Moses Burbank,
Jonathan Burr,
William D. Butts,
B. P. Byram,
George J. Carleton,
John Carleton,
Thomas F. Caldicott,
Michael Carleton,
A. W. Carr,
Lewis E. Caswell,
Aaron W. Chaffin,
Asahel Chapin,
Jeremiah Chaplin,
Irah Chase,
William C. Child,
Pharcellus Church,
Francis E. Cleaves,
G. W. Cochran,
Robert Cogswell,
Gardner Colby,
Charles K. Colver,
Nathaniel Colver,
James W. Converse,
John Cookson,
Elijah Corey,
Denzon M. Crane,

Origen Crane,
Ebenezer E. Cummings,
George Cummings,
Orlando Cunningham,
Moses Curtis,
George F. Danforth,
Thomas E. Daniels,
Henry Day,
Myron M. Dean,
George B. Dexter,
George W. Dorrance,
John Duncan,
William H. Eaton,
Richard E. Eddy,
B. A. Edwards,
Willard W. Fairbanks,
William Farnsworth,
Albert Field,
Abiel Fisher,
James E. Forbush,
William Foedick,
Horace B. Fosket,
Harvey Foster,
John Francis,
E. K. Fuller,
Lewis Gage,
Amory Gale,
Alfred Gates,
George P. Gear,
Moses D. George,

y Gilbert,
 irdwood,
 Glover,
 D. Gould,
 ck Gould,
 in C. Grafton,
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 B. Hackett,
 Hall,
 r W. Hammond,
 Harvey,
 Haven,
 Heath,
 G. Hewins,
 W. Hill,
 W. Hill,
 E. Hill,
 Hill,
 Hill, Jr.,
 B. Hill,
 Hodges,
 Holmes,
 W. Horton, Jr.,
 Hovey,
 B. Hovey,
 Howe,
 Hyde,
 H. Jameson,
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 Jones,
 Keely,
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 S. Kendall,
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 Kimball,
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 Lincoln,
 Lincoln,
 T. Love,
 ah G. Lovell,
 ah P. Mann,
 J. Marsh,
 Mason,
 n P. Mason,

D. L. McGear,
 Nicholas Medbery,
 Asaph Merriam,
 J. Warren Merrill,
 George Millard,
 Robert C. Mills,
 Rollin H. Neale,
 Ebenezer Nelson,
 Baxter Newton,
 William Newton,
 J. W. Olmstead,
 Abel Page,
 Walter Paine, 3d,
 Addison Parker,
 Carleton Parker,
 Joseph W. Parker,
 John Parkhurst,
 J. W. Parkhurst,
 George W. Patch,
 R. Everett Pattison,
 Solomon Peck,
 Daniel A. Pettengill,
 D. W. Phillips,
 N. J. Pinkham,
 Andrew Pollard,
 Moses Pond,
 Lemuel Porter,
 John Pryor,
 Humphrey Richards,
 William C. Richards,
 John G. Richardson,
 Wm. T. Richardson,
 Henry J. Ripley,
 Silas Ripley,
 Asa A. Robinson,
 Harvey Robinson,
 Joseph M. Rockwood,
 Philemon R. Russell,
 Henry Safford,
 Abish Samson,
 George W. Samson,
 Amasa Sanderson,
 Daniel Sanderson,
 Miles Sandford,
 Edwin Sandys,
 S. G. Sargent,

Edward Savage,
 Barnas Sears,
 Horace Seaver,
 Davis T. Shailer,
 Julius S. Shailer,
 Wm. H. Shailer,
 Thomas Shaw,
 Henry P. Shed,
 Simon G. Shipley,
 Daniel P. Simpson,
 Benjamin Smith,
 C. Billings Smith,
 David Smith,
 Josiah T. Smith,
 Lucius E. Smith,
 Stillman F. Smith,
 Benjamin Spalding,
 Oakman S. Stearns,
 John C. Stockbridge,
 Daniel Stone,
 Josiah Stone,
 Baron Stow,
 W. F. Stubbett,
 Samuel B. Swaim,
 A. M. Swain,
 J. E. Taylor,
 Samuel W. Taylor,
 William Thayer,
 William D. Ticknor,
 John Tidd,
 Josiah H. Tilton,
 Timothy C. Tingley,
 Jesse Todd,
 Arthur S. Train,
 Levi Tucker,
 L. C. Wakefield,
 Turbot Wakefield,
 John Walker,
 Samuel Warren,
 Henry S. Washburn,
 Amos Webster,
 Zenas P. Wilds,
 James F. Wilcox,
 C. M. Willard,
 F. A. Willard.

RHODE ISLAND.

n J. Bates,
 Benedict,
 n Gano Benedict,
 Bigelow,
 Bishop,
 as Bond,
 Boyce,
 an Brayton,
 H. Brown,
 R. Darrow,
 ick Denison,
 n Douglass,

Samuel W. Field,
 Asa Messer Gammell,
 James N. Granger,
 Joseph M. Graves,
 John B. Hartwell,
 Benjamin F. Heddin,
 Luther D. Hill,
 T. C. Jameson,
 Charles C. Lewis,
 Nathan Mason,
 Bradley Miner,
 Asa Newell,

George B. Peck,
 James H. Reed,
 Samuel Richards,
 Charles Shaw,
 George J. Sherman,
 Francis Smith,
 Joseph Smith,
 Alfred H. Taylor,
 Stephen R. Weedon,
 George A. Willard,
 Lucius A. Willard.

CONNECTICUT.

Wm. P. Benjamin,
Augustus Bolles,
James G. Bolles,
Elisha Cushman,
Albert Day,
Horatio E. Day,
Erastus Denison,
Thomas Dowling,
Solomon Gale,
Edward T. Hiscox,
Thomas Holman,

Peter D. Irish,
Wm. O. Irish,
Erastus C. Kegwin,
Beriah N. Leach,
Lester Lewis,
A. S. Lovell,
Charles Millett,
Noyes W. Miner,
John N. Murdock,
Lawson Muzzey,

Geo. W. Pendleton,
Sylvanus D. Phelps,
Franklin A. Slater,
A. M. Smith,
Chauncy G. Smith,
James Squier,
Robert Turnbull,
Levi H. Wakeman,
Orin F. Walker,
Palmer G. Wightman.

NEW YORK.

Samuel S. Adsit,
Dennison Alcott,
Martin B. Anderson,
J. S. Backus,
Samuel M. Bainbridge,
Harris M. Baldwin,
Joseph Ballard,
E. M. Barker,
Luman C. Bates,
Alexander M. Beebe,
Wm. Thos. Biddle,
Edwin A. Billings,
Isaiah Blood,
Sylvester Blood,
Thomas Brandt,
A. P. Buel,
A. H. Burlingham,
John Bush,
Edward Carter,
Alonzo J. Chadsey,
A. Judson Chaplin,
Charles N. Chandler,
Thomas D. Chollar,
Daniel G. Corey,
Sewall S. Cutting,
E. S. Davis,
Luke Davis,
Orrin Dodge,
John Dowling,
Hermann J. Eddy,
Hervey Edwards,
Charles Elliott,
Charles Evans,
James Farquharson,
S. Uriel Ferguson,
Cyrenius M. Fuller,
E. D. Garnsey,

George W. Gates,
Charles Graves,
Caleb Green,
Caleb G. Green,
Henry L. Gros,
Benj. J. Haight,
Wm. F. Hansell,
Ira Harris,
Samuel T. Hillman,
J. L. Hodge,
Charles J. Hopkins,
V. R. Hotchkiss,
Leland J. Huntley,
George F. Hurd,
Silas Illsley,
Reuben Jeffreys,
Elias Johnson,
Ralph Johnson,
Israel Keach,
Samuel R. Kelly,
Charles B. Keyes,
A. S. Kneeland,
James S. Ladd,
Richard Larcombe,
Edward Lathrop,
Thomas O. Lincoln,
J. V. Mason,
Jerome T. Mason,
R. M. S. Mason,
Samuel R. Mason,
Richard C. McCormick,
William S. Mikels,
Hiram Miller,
William F. Nelson,
D. B. Olney,
L. W. Olney,
William J. Omberson,

Sewall M. Osgood,
Bela Palmer,
Lemuel C. Pattangill,
R. M. S. Pease,
Wm. C. Phillips,
Ingraham Powers,
R. Prentice,
Nathan A. Reed,
Stephen Remington,
Morgan J. Rhees,
James Scott,
John T. Seeley,
Clesson P. Sheldon,
Smith Sheldon,
J. P. Simmons,
Henry A. Smith,
Howell Smith,
Justin A. Smith,
William S. Smith,
John Smitzer,
James E. Southworth,
Myron N. Stearns,
Samuel M. Stimson,
Marsena Stone,
A. H. Stowell,
E. E. L. Taylor,
William H. Taylor,
Jefferson Tillinghast,
James L. Todd,
Palmer Townsend,
J. B. Vrooman,
Jonah G. Warren,
Hermann L. White,
Lyman Wright,
C. P. Wyckoff,
William H. Wyckoff.

NEW JERSEY.

Elias Baker,
Henry C. Fish,
Zelotes Grenell,
William Hague,
Joseph Hammett,
Josiah Hatt,
Henry V. Jones,
Bethuel Mason,
Robert T. Middleditch,

Peter C. Onderdonk,
S. Stiles Parker,
W. H. Parmly,
W. F. Randolph,
Peter P. Runyon,
Levi H. Shattuck,
Samuel Sproul,
Bergen Stelle,
David B. Stout,

Thos. R. Taylor,
John Teasdale,
William B. Tolan,
Daniel F. Twiss,
Greenleaf S. Webb,
Charles E. Wilson,
William V. Wilson,
D. M. Willson.

PENNSYLVANIA.

Andrews,	Abraham D. Gillette,	Joseph H. Kennard,
Beock,	John Hanna,	Edgar M. Levy,
Ed,	Standish F. Hansell,	Heman Lincoln,
John Brown,	John C. Harrison,	Howard Malcom,
Bucknell, Jr.,	George B. Ide,	Thomas S. Malcom,
W. Burrows,	William B. Jacobs,	William J. Pettigrew,
Dunbar,	George Kempton,	William Shadrach.

DELAWARE.

Jonathan G. Collom.

OHIO.

W. Adams,	Charles A. Dean,	Stephen B. Page,
Bowen,	P. P. Kennedy,	Ezekiel G. Robinson,
Warr,	T. G. Lamb,	Isaac Russell,
Wenney,	Perez Lathrop,	D. Shepardson,
A. Clark,	L. George Leonard,	F. Snyder,
Wheeler,	Henry Thane Miller,	John Stevens.

ILLINOIS.

Wheeler,	Lewis Raymond,	John N. Tolman.
Cole,		

INDIANA.

Timothy R. Cressey.

MICHIGAN.

Wheeler,	Hiram K. Stimson,	Andrew Tenbrook.
Chase,		

CANADA EAST.

Amos F. Spalding.

BRITISH BURMAH.

W. Binney,	Hosea Howard,	Lovell Ingalls.
Haswell,		

SANDWICH ISLANDS.

Sylvester Davis.

Rev. M. J. Rhees, Secretary of the Board of Managers, read the following communication from that body, which was accepted.

REPORT.

The American Baptist Missionary Union the Board of Managers respectfully;—That, in accordance with the provisions of the constitution, they assembled in Boston on Tuesday, May 13th, 1851, “to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year.”

That the reports from these reports will be presented to the Union, and will exhibit the results of our missionary operations, and our financial condition, for the past, and for the current year. The Board would unite with the Union in devout prayer to Almighty God for the blessings which have attended the labors of the missionaries; and for the means which have been furnished to meet the expenses of the year. The cloud which gathered over our financial department, and

which seemed to threaten us with an increased debt, has been graciously scattered, and in the light of God's favor we are permitted to rejoice. The Board earnestly hope that the goodness of God in the past, may increase our confidence in Him, and our efforts for His glory, in the future.

The losses sustained by death, both in the home and foreign fields of our labors, have claimed the attention of the Board, and their action on this subject will appear in their minutes, in the reports and resolutions adopted by the Board. To that document, also, the Board would refer the members of the Union for their doings in relation to the different missionary fields, the condition of which has passed under their review.

The Board recommend that the Union fix as the time and place for the annual sermon to be preached by the Rev. Dr. Hague, this evening at 7 1-2 o'clock at the Tremont Temple.

The Board have directed the reports of its committees on Obituaries, on the Siam and Chinese Missions, and on the French and Greek Missions, to be read to the Union.

They have also referred to the Union, for its consideration, a paper from the Executive Committee, presenting a "Brief Retrospect of the Missionary Union and its Missions;" and one on "The Prospect of Supplying the Missions with Missionaries."

With earnest prayer for the increased prosperity of the missions under their care, and for the blessing of God upon all our efforts to extend the kingdom of our Lord Jesus Christ in the earth, the Board submit their proceedings to the Union.

IRA HARRIS, *Chairman*.

M. J. RHEES, *Rec. Secretary*.

Rev. Messrs. V. R. Hotchkiss, of N. Y., J. M. Graves, R. I., Geo. Kempton, Pa., J. Stevens, O., J. D. Cole, Ill., A. Tenbrook, Mich., T. R. Cressey, Ia., H. Fletcher, Vt., J. Ricker, Me., D. D. Pratt, N. H., J. N. Murdock, Ct., H. V. Jones, N. J., and T. D. Anderson, Mass., were chosen a committee to nominate twenty-five persons to be elected as members of the Board of Managers.

Voted, That 4 o'clock this afternoon be assigned as the time for electing the officers of the Union for the ensuing year.

Voted, That the committee on nomination be requested to prepare printed ballots of such persons as they may nominate to serve on the Board of Managers.

Voted, That the time of holding our sessions during this anniversary, be from 9 o'clock, A. M., to 1 o'clock, P. M.; from 3 o'clock, P. M., to 5 1-2, P. M.; and at 7 1-2 in the evening.

The Treasurer of the Union, R. E. Eddy, Esq., presented an abstract of his Annual Report to the Board of Managers, which was accepted.

The Foreign Corresponding Secretary read an abstract of the Annual Report of the Executive Committee to the Board of Managers, which was also accepted.

Rev. Messrs. J. L. Burrows, of Pa., T. C. Jameson, R. I., E. E. Cummings, Mass., T. O. Lincoln, N. Y., H. C. Fish, N. J., H. K. Stimson, Mich., and Mr. Benj. Rouse, O., were appointed a committee

to designate the place for the next annual meeting; also to nominate some person to preach the annual sermon.

Voted, That the pastors of churches contributing to the funds of the Missionary Union, although not members of the same, be invited to a seat with us, and to participate in our discussions and deliberations.

The report of the Committee on Obituaries, referred to the Union by the Board, was read and accepted.

The following preambles and resolutions were also read and adopted:

Whereas the Rev. Joseph Matthias, of Hilltown, Bucks Co., Penn., who has been a warm and active friend of our missionary operations from their commencement, died in the month of March last,

Resolved, That we bear him in pleasant and affectionate remembrance as a brother of an excellent spirit, who was successfully devoted to the interests of his Lord and Master as a preacher of the gospel.

Whereas it has pleased God to remove from this scene of his earthly labors the Rev. Benjamin Putnam, a member of this Union, and the father of one of its missionaries, therefore

Resolved, That this body holds in respectful remembrance the Christian character and ministerial services of our departed brother, and while bowing to the divine Providence which has removed him, commends his example to the living, and orders this memorial of his worth upon its records.

The report of the Committee on the French and Greek Missions was read and adopted.

The Foreign Corresponding Secretary introduced to the Union the Rev. Hosea Howard and Rev. Lovell Ingalls, missionaries from the east, who have arrived in this country since our last anniversary.

The President welcomed the missionaries in a short address, expressive of our sympathy and fellowship.

Voted, That we adjourn. Prayer was offered by Rev. H. Howard, of the Maulmain Burman Mission.

THURSDAY, 3 o'clock, P. M.

The Union assembled, and prayer was offered by Rev. J. H. Kennard, of Penn.

The report of the Committee on the Siam Mission was read, which stated that that mission had suffered severe loss by fire.

Resolved, That this Union will now suspend its business in order to receive pledges of not less than one hundred dollars each in aid of the Siam Mission, whose premises have recently been destroyed by fire.

Voted, That the subject of this resolution be referred to a special committee, consisting of Rev. Messrs. Granger, Taylor, and Cummings.

Voted, That the report of the Board of Managers to this body be laid upon the table.

The committee appointed last year on changing the time of holding the annual meeting of the Union, reported through their chairman, Rev. J. W. Parker.*

REPORT.

The committee to whom was referred the subject of a change in the time of holding the annual meetings of the American Baptist Missionary Union, are agreed in presenting the following report:

Distributed over almost the entire home field of our Missionary Union, they have found it impracticable to consult on the subject as much as its importance may seem to demand. Widely as they are scattered, it may be supposed that they express the opinion and represent the feeling of the members of the Union, in the States where they reside.

Your committee have found this matter of change one of much perplexity. The meetings of this body have become of great consequence; they have much influence on our success, and are vitally connected with the part which we take in the world's evangelization. They have much to do with determining the measure of energy which we shall bring to the work which we have undertaken, and how large a portion of the field we shall cultivate. It seems to your committee that the increase of money contributed for this object, and much of the increase of effort, which we have been permitted to rejoice for the last three or four years, have no small degree arisen from the spirit and character of the meetings of the Union during this period. Any question, therefore, that arises concerning a change which promises to give more efficacy to these meetings, or threatens to diminish their influence or render that influence less salutary, assumes grave importance.

In their endeavors to give the subject such consideration as their circumstances have permitted, the committee are aware of the difficulties attending the change which has been proposed, and they have been impressed with the evils of the present arrangement. The statements and conclusions of this report have reference to both views of the subject.

First, it is supposed that the fact of holding the meetings of the Union in the month of May, has much to do with the state of the treasury through the summer and winter months. In view of this fact, the principal reason on which the necessity of a change in the time of meeting was urged last year, was a financial one. As was said, there was occasion of alarm, as there certainly was for regret, that so large an amount of the funds were withheld until so near the close of the financial year. Great as this evil has heretofore been, it seems to be on the increase. Last year there were *thirty-six thousand* dollars kept back from the treasury until the last month of it, and in the last *thirty days* of the year which has just closed, there were about *thirty-eight thousand dollars* remitted to the Treasurer. Now, while the receipt of this large amount of money in so short a time was occasioned by devout thanksgiving to God, it must be obvious to all, that such a fact cannot but be attended with serious inconvenience and much loss. In the earlier portion of the year, the Treasurer is obliged to borrow large sums of money, to provide for the current expenses of the Union; for this borrowed money interest must be paid. Your committee suppose that if the missionary year closed at some other

* The committee were Rev. Messrs. J. W. Parker, of Mass., J. Stevens, of Ohio, E. Fletcher, of Vt., M. Allen, of Mich., A. D. Gillette, of Pa., S. S. Cutting, of N. Y., J. B. Cole, of Ill., M. J. Rhees, of N. Y., and Mr. D. M. Wilson, of N. J.

season, there would be less reason for deferring the collection of funds for the Union to so late a period. In the months of January and February the business men of the ablest churches are closing or commencing their own business, and their funds are diverted to these objects.

The difficulty of raising so large a part of the year's contributions, if it be necessary to do so in so short a time, is greatly increased from the fact, that the financial year of all the other benevolent societies of our denomination closes in the month of March. The agents of these several societies are all in the field at once with the agents of the Missionary Union, under a similar pressure. They are all alike urging the churches to do their utmost, to meet the anticipated deficiencies of the societies' treasuries with which they are connected. They are, all of them, disposed to defer their calls on the ablest churches until toward the close of the year, or to call on the most efficient when they find themselves in this exigency. There is no little danger of the spirit of rivalry arising among the agents of these different societies, and a feeling of jealousy among the officers and patrons. Your committee have observed somewhat of sectional prejudice and a suspicion of exclusiveness from this pressure and collision.

In the present arrangement, it should be recollected also, the necessity of making so large provision for the close of the financial year, comes at a time when some of our State Conventions or Associations are holding meetings. There are no other bodies assembling to whom an appeal can be made; no pastors congregated, on whom the agent or secretary can call, to show the heavy responsibility which rests with such crushing weight on the few who are staggering under it for a month or two before the close of the year. The committee see that if it were practicable to change the time of meeting from May to September or October, there would be nearly two months previous to the close of the year, in which the claims of the claims of missions, on the prayers and efforts of the churches, could be presented at the meetings of Associations and State Conventions, over a great part of the home field; and to press upon pastors and people the necessities arising from the outlay already made and the obligations assumed. The meetings of these bodies in the different States and districts, which occurred afterward, would feel the unction and influence of the meetings of the Union. Such an influence, your committee think, would promise much toward replenishing the treasury at the beginning of the year, and thus save us, in part at least, from the necessity of borrowing money, and the burden of paying interest.

Besides, it is certainly undesirable to hold the meetings of this Union at or near the time of the anniversaries of other Societies, and not to hold them in connection with those anniversaries. If this is done, it seems to indicate a want of fraternity and coöperation between the friends of these several benevolent organizations. They assume the appearance of rival interests. There is danger that suspicion will arise, and alienation of feeling spring up, among the officers of different societies. If this should be the case, the patrons and supporters must feel its influence, and there will be no small danger of awakening and sustaining a feeling of exclusiveness and sectional jealousy in the measures used in promoting the interests of each department of the great work. There appears to be a growing necessity that the meetings of our great national societies, if they occur at the same time, be held in connection with each other. But, if they are, the time occupied must be from eight to ten days. This will be a serious objection to uniting the anniversaries. It will be a period of much exhaustion, if the meetings are protracted to such length; and in the diverse interests, and the numerous questions which must be considered and discussed, there must be danger of neglecting some matters which are of the greatest consequence to the prosperity of the societies there represented.

But besides this, if the anniversaries are all at the same time and in the same place, so many persons will be brought together that the places of meeting must be confined to the largest cities; and therefore restricted to a very small number. There is great difficulty at the present time, of finding places for the meetings of the Missionary Union alone. If the time be extended three or four days longer, and the number of persons increased by one-fourth or one-third, the difficulty will be greatly enhanced. Your committee are of opinion that the Baptist churches of any city will hardly be able and disposed once in four or five years to provide for 2,000 or 3,000 persons, for from seven to nine days and nights. If the meetings of the Board and the Union were holden in the fall instead of the spring, it is supposed they would be smaller, and more time would be afforded to attend to the important business which is presented, with far less interruption and difficulty than would be experienced in connection with other anniversary meetings. The distraction of a multiplicity of objects would be avoided by all, and the occasion for a feeling of rivalry would not exist. These are some of the reasons which present themselves to the minds of your committee, favoring a change in the time of holding the meetings of the Union and its Board.

But there are difficulties in the way of change. Some of the most obvious are as follows:—

1. The meetings of this body have always been holden in the month of April or May, and all our smaller societies and organizations have adjusted themselves to this arrangement. All the meetings of State Conventions and district Associations are deferred till after the meeting of the Union. If the time of this meeting were changed, others would be constrained to conform to it, or some of them would suffer from the absence of important members. To effect such changes in Associations and State Conventions would be attended with perplexity. These local organizations of the different States meet from the middle of May to the middle of November. There is a much smaller number of meetings in the first and last of the above named months than in any between them. So far as your committee have been able to learn, the largest number of Associations occur in the months of August and September; and of the State Conventions, the number which occur between the first of June and the first of August are to those which are holden between August and November 15th, as one to three; while the Associations for these months are as one to four. There would be, so far as your committee are informed, less interference with these meetings in the second week of September than at any other time before the first of November.

From representations made to them, the committee suppose a larger number of clerical members of the Union residing west of the mountains, would attend its anniversaries in the spring than in the fall, while a larger number of efficient laymen would assemble with us in September or October than in May. What influence these facts should have on the question, the committee do not assume to determine.

Another reason which may be urged against the proposed change, is, that the months of September and October are seasons of prevailing sickness. This is especially true of the western portion of our field. On this account it would be undesirable to assemble a large number of strangers in any of the great cities at that time. Your committee suppose that an objection to the change arising from such a cause would be greatly diminished if the meetings were not too large to assemble in some interior towns and smaller cities.

Under a deep sense of the evils resulting from the withholding of so large a portion of funds from your treasury to so late a period, your committee have earnestly desired to find a remedy. They think it possible the change might afford some alleviation.

ion, but they are not agreed in the opinion that it would furnish adequate relief. While it seems to them that there is needed some bond of union between our great national societies which does not at present exist, some means of fraternization, such would be furnished by the associated anniversaries of all these bodies, they cannot see that for the transaction of the great amount of important business of the Missionary Union, a smaller number of persons, selected from the intense friends of missions, would do the work more securely and efficiently.

While your committee are not prepared to recommend that the time of holding the meetings of the Union be changed, they would not on this account have the subject dismissed from the attention of this body.

The evils of the present arrangement, the relations which we sustain to the other benevolent religious societies of the Baptist denomination, that look to the same great end which we seek, the strong democratic element which pervades the entire structure and order of our churches, the measure of success with which God has been pleased to crown our efforts in the work of evangelization, and the weighty responsibilities which at this moment press upon us in this great work, call on us to use the most patient endeavors to remove every hindrance to progress and to take away every obstacle from our path.

Your committee would close their report by commending this whole subject to the attention and careful consideration of the Union.

Voted, That the report be laid on the table.

The hour assigned for the election of the officers of the Union having arrived, Rev. Messrs. A. Parker, of Mass., L. Tracy, N. H., T. S. Malcom, Pa., C. Willet, Ct., H. G. Nott, Me., J. T. Seely, N. Y. and M. G. Hodge, Vt., were appointed to collect and count the votes, and they subsequently reported that the following were elected officers for the year ensuing:

HON. GEORGE N. BRIGGS, L.L. D., *President*.

Rev. BARTHOLOMEW T. WELCH, D. D., } *Vice Presidents*.

Rev. ELISHA TUCKER, D. D., }

Rev. WILLIAM H. SHAILER, *Recording Secretary*.

The Union then proceeded to elect twenty-five persons to serve on the Board of Managers for the next three years. The Rev. N. W. Williams, of Me., J. C. Harrison, Pa., C. E. Wilson, N. J., R. Jeffreys, N. Y., L. Muzzey, Ct., J. Aldrich, Mass., and S. Adlam, R. I., served as tellers, and reported that the election was as follows:

Ministers.

LORENZO B. ALLEN, N. Yarmouth, Me.,
ELI B. SMITH, New Hampton, N. H.,
DANIEL SHARP, Boston, Mass.,
HENRY JACKSON, Newport, R. I.,
ROBERT TURNBULL, Hartford, Ct.,
ALONZO WHELOCK, Elbridge, N. Y.,
CHARLES G. SOMMERS, New York,
ORRIN DODGE, Balston Spa, N. Y.,

WILLIAM HAGUE, Newark, N. J.,
HENRY I. PARKER, Burlington, Vt.,
HOWARD MALCOM, Philadelphia, Pa.,
THOMAS WINTER, Roxborough, Pa.,
STEPHEN B. PAGE, Norwalk, Ohio,
HENRY G. WESTON, Peoria, Ill.,
J. A. B. STONE, Kalamazoo, Mich.,
WILLIAM ROLLINSON, Racine, Wis.

Laymen.

THOMAS J. HARRIS, Claremont, N. H., GEORGE LOVIE, Hartford, Ct.,
 JOSEPH C. WHITE, Bangor, Me., J. F. RATHBONE, Albany, N. Y.,
 MICHAEL SHEPARD, Salem, Mass., JOHN P. CROZER, Marcus Hook, Pa.,
 LEWIS JONES, Boston, Mass., JAMES M. HOYT, Cleveland, Ohio.
 NATHAN H. BOTTOM, Shaftesbury, Vt.,

The committee appointed to designate the place, and to nominate a preacher for the next annual meeting, reported, recommending that the meeting be held in Pittsburgh, Pa., that Rev. V. R. Hotchkiss, of N. Y., preach the annual sermon, and that Rev. R. Turnbull, of Ct., be his alternate.

The report of the committee on changing the time of holding the annual meeting was taken from the table.

Voted, That the further consideration of this subject be indefinitely postponed.

The following preamble and resolution were adopted :

Whereas we learn, by the report of the Board, that no reply has been made, either by the missionaries laboring among the Cherokee, from the churches under their care, to a remonstrance from the Executive Committee addressed to them against the perpetuity of slavery in those churches,

Resolved, That the Board of Managers be instructed, temperately and kindly, but earnestly and firmly, to press upon them the absolute necessity of a total separation between slavery and those churches in order to their continued connection with this body.

Voted, That we adjourn to meet at the Tremont Temple this evening at 7 1-2 o'clock. Rev. J. Girdwood, of Mass., led in prayer.

THURSDAY EVE, 7 1-2 o'clock.

The Union met at the Tremont Temple.

Prayer was offered by Rev. J. Pryor, D. D., of Mass. The annual sermon, in which were reviewed the life and labors of the Rev. Adoniram Judson, D. D., was preached by Rev. William Hague, D. D., of N. H. from Acts xiii, 36. *For David, after he had served his own generation by the will of God, fell on sleep.*

Adjourned till to-morrow morning at 9 o'clock. Prayer by Rev. G. B. Ide, D. D., of Pa.

FRIDAY, 9 o'clock, A. M.

The Union met, and Rev. L. Ingalls, a returned missionary, offered prayer.

The records of the preceding day were read and approved.

Resolved, That the thanks of this Union be presented to Rev. Wm. Hague, D. D., for his discourse, delivered last evening in commemoration of the late Dr. Judson; and that he be requested to furnish a copy of the same for publication.

Voted, That Rev. Messrs. M. J. Rhees, of N. Y., J. N. Granger, of I., and J. L. Hodge, of N. Y., be a committee to nominate a person to fill the place in the Board of Managers made vacant by the decease of the late Rev. Alfred Bennett, of N. Y.

The committee appointed at our last anniversary to report "On the subject of making special provision for the support and education of the children of those missionaries who may die in the service of the Union," made the following report through Rev. B. Stow, D. D., chairman,* which was adopted.

REPORT.

The committee to whom was referred "the subject of making special provision for the support and education of the children of those missionaries who may die in the service of the Union," have had the same under consideration, and ask leave to report.

When "The General Convention of the Baptist Denomination in the United States" commenced, in 1814, the work of Foreign Missions, its Executive Board had very limited knowledge of the demands and duties of their new enterprise, and were therefore unprepared immediately to project plans for any extended line of operations. In other sections of the Christian brotherhood, the same work had but recently been begun, and from their experience very little information could be derived. The service had been thrown upon their hands by special Providence, and their first concern, necessarily, was to provide for the sustenance of a single family, suddenly and unexpectedly commended to their care. This was done in a plan simple enough for the apostolic age. Funds were collected and remitted to supply current want, with little regard to the measure of that want, and the missionary was allowed, with a liberal confidence, to dispose of the receipts at his discretion. And the same process, with little variation, was continued, even after occasional reinforcements had been sent to strengthen the mission. Facts had not been collected in sufficient number to enable the Acting Board to adopt, intelligently, definite rules with reference to expenditures. The main object for a considerable period, was to provide for the personal necessities of the devoted pioneers who were attempting, amid many difficulties, the Great Modern Experiment, and to furnish them with the needed facilities for the prosecution of their service according to their own wisdom.

Years thus passed away before it was practicable to arrange a system of appropriations that should include much of particularity. While there was a disposition to meet all reasonable demands, it was necessary from the nature of the case, to consider almost every exigency, as it occurred, by itself, and to provide for it by a specific act, always with a due regard to its relative importance, and also to the amount of means at disposal. But, as the field of operations was extended, as missions were multiplied, as mission families were enlarged, as the system of efforts was gradually spread out by the introduction of the press and schools and other auxiliaries and

*The committee were Rev. Messrs. B. Stow, D. D., E. R. Cummings and J. G. Warren.

accompaniments of the missionary work, it became necessary to devise methods for their support, that should include more of detail and adjust the annual appropriations to a scale both sufficient in amount and equitable in distribution, and be, at the same time, conformed to a wise economy. To accomplish this, a large amount of correspondence was requisite; and when the information needed as a basis of calculation, was procured, the Board had occasion to deliberate long and carefully before they could settle even the outline of their system. And when, at length, a plan was adopted, it was by no means regarded as perfect. It was intended to answer present purposes, until greater light should indicate the required modifications. Consequently, from time to time, changes have been made, such as the facts obviously demanded, and always with a two-fold reference;—*first*, to the comparative claims of the different departments of the foreign service;—*second*, to the economical expenditure of the funds which might rationally be expected within a given period.

In all such arrangements, your committee understand that it has been a primary and fundamental principle, that, first of all, provision, just and equitable, should be made for the laborers and their families. And it is easy to perceive, that in this department, the Home Executive may often have had a difficult service. Especially must this have been the case in the adjustment of allowances to the families of the missionaries; not, certainly, because the missionaries were exorbitant in their demands, but because of the great variety of elements which entered into the calculation, and required to be carefully examined and duly balanced. It was plainly proper that while the parents were giving themselves wholly to their chosen and approved work, a competent provision should be made for the support and education of their children. And, for reasons which will be obvious to every one, it was important that such provision should be made and dispensed in a way to interfere as little as possible with parental care and control. Those who contributed, and those who appropriated the funds for their benefit, should assume no direction or guardianship, beyond such as, in extreme cases, Providence might indicate to be indispensable to the good of the children. The missionaries should be held, as nearly as possible, on the same footing as pastors at home. If circumstances would permit, it was desirable that the children should remain with their parents, and thus be under the proper tutelage, and contribute to furnish to the heathen the needed specimens of well ordered Christian families. But if, to preserve them from unavoidable harm, and to secure for them the facilities for a fair education, it should be necessary to send them to the United States, it was still desirable that their parents should have them entirely at their disposal, and feel both the freedom and the obligation to select for them appropriate homes. In other words, it was every way important that the responsibility, undiminished, should be left just where He who "setteth the solitary in families," has placed it. In the case of those children whose parents might die in the service of the Union, it was befitting that the Executive Board, in the absence of other guardianship, should, for the time being, regard itself as in the parental position, and faithfully see that the bereaved ones were provided with suitable homes in the families of their nearer relatives, or of others who might be disposed to receive them and generously care for their culture.

Your committee have reason to believe that these principles have been studiously recognized in the policy of the Acting Board, and of its successor, the Executive Committee. While they have been regardful of the best interests of the children, they have refrained from intermeddling with the rights and obligations of their parents.

In a few of the missions, as the German, the French, and the North American, salaries are established, covering, in the gross, the whole expenses of the respective

ilies. In the other missions, fixed salaries are paid to the missionaries and assistants, and a uniform allowance is made to each child until the age of sixteen years. These allowances are placed at the disposal of the parents, or their authorized agents, and remain the same, whether the children are retained on heathen ground or are sent to this country. The rate of allowance, and the time of its continuance, were determined after extended correspondence, thorough inquiry, and mature deliberation, and it is understood that the arrangement is, on the whole, satisfactory to those who are the most deeply interested in its provisions. The children of those missionaries who die in the service of the Union are, by the rule, entitled to the full benefit of the system of allowances; and as no complaint has been made of deficiency at this point, so it is believed that, thus far, few orphans are better cared for as it respects their support or education. Many a pastor in the home field, when about to leave children fatherless, would be more than gratified with the prospect of a similar provision for their benefit.

It may not be inappropriate to add, that while the missions that have been named are, for the present, excepted from the application of this rule, still the rule is so general as that they, whenever circumstances shall render it expedient, may avail themselves of the arrangement, and thus make the system practically uniform.

As no cases have come within the knowledge of your committee which would indicate that "special provision" is either necessary or desirable for any class of the children of our missionaries, they are not prepared to recommend any new element in the policy to be pursued. Should extraordinary cases occur, requiring a more liberal provision than is now made, it may be taken for granted that they will not fail to attract the attention of those to whom the oversight of such matters is intrusted. The powers vested by the Constitution in the Executive Committee, together with the large power of instruction given to the Board of Managers, would seem to be ample for the management of all the detail of the missionary work; and your committee, therefore, respectfully recommend that the subject referred to them be allowed to remain without action on the part of the Union.

Resolved, That the thanks of this Union are due to the Christian friends of Boston and vicinity, whose generous hospitalities have contributed to the pleasures of this session; to the choirs of the two churches in whose houses of worship we have met; and to the railroad and steamboat companies whose liberal reduction of fares has facilitated the attendance of members.

The committee to whom were referred the statements made and resolution offered in regard to the destruction, by fire, of the premises of the Siam Mission, reported through Rev. J. N. Granger, chairman, and the report was adopted.

REPORT.

The committee appointed on the subject of the loss, by fire, of the mission premises at Bangkok, in Siam, respectfully report:—

That they recommend that the churches, within the home field of the Union, be requested to take a special collection in aid of the Siam Mission, on or near the fourth Sunday in June next:—

And that the Board be requested to direct that a circular be sent to the pastors of the churches, directing their attention to this subject; and that it be published in the forth-coming numbers of the *Magazine and Macedonian*.

accompaniments of the missionary work, it became necessary to devise methods for their support, that should include more of detail and adjust the annual appropriations to a scale both sufficient in amount and equitable in distribution, and be, at the same time, conformed to a wise economy. To accomplish this, a large amount of correspondence was requisite; and when the information needed as a basis of calculation, was procured, the Board had occasion to deliberate long and carefully before they could settle even the outline of their system. And when, at length, a plan was adopted, it was by no means regarded as perfect. It was intended to answer present purposes, until greater light should indicate the required modifications. Consequently, from time to time, changes have been made, such as the facts obviously demanded, and always with a two-fold reference;—*first*, to the comparative claims of the different departments of the foreign service;—*second*, to the economical expenditure of the funds which might rationally be expected within a given period.

In all such arrangements, your committee understand that it has been a primary and fundamental principle, that, first of all, provision, just and equitable, should be made for the laborers and their families. And it is easy to perceive, that in this department, the Home Executive may often have had a difficult service. Especially must this have been the case in the adjustment of allowances to the families of the missionaries; not, certainly, because the missionaries were exorbitant in their demands, but because of the great variety of elements which entered into the calculation, and required to be carefully examined and duly balanced. It was plainly proper that while the parents were giving themselves wholly to their chosen and approved work, a competent provision should be made for the support and education of their children. And, for reasons which will be obvious to every one, it was important that such provision should be made and dispensed in a way to interfere as little as possible with parental care and control. Those who contributed, and those who appropriated the funds for their benefit, should assume no direction of guardianship, beyond such as, in extreme cases, Providence might indicate to be indispensable to the good of the children. The missionaries should be held, as nearly as possible, on the same footing as pastors at home. If circumstances would permit, it was desirable that the children should remain with their parents, and thus be under the proper tutelage, and contribute to furnish to the heathen the needed specimens of well ordered Christian families. But if, to preserve them from unavoidable harm, and to secure for them the facilities for a fair education, it should be necessary to send them to the United States, it was still desirable that their parents should have them entirely at their disposal, and feel both the freedom and the obligation to select for them appropriate homes. In other words, it was every way important that the responsibility, undiminished, should be left just where He who "setteth the solitary in families," has placed it. In the case of those children whose parents might die in the service of the Union, it was befitting that the Executive Board, in the absence of other guardianship, should, for the time being, regard them as in the parental position, and faithfully see that the bereaved ones were provided with suitable homes in the families of their nearer relatives, or of others who might be disposed to receive them and generously care for their culture.

Your committee have reason to believe that these principles have been studiously recognized in the policy of the Acting Board, and of its successor, the Executive Committee. While they have been regardful of the best interests of the children, they have refrained from intermeddling with the rights and obligations of their parents.

In a few of the missions, as the German, the French, and the North American, salaries are established, covering, in the gross, the whole expenses of the respective

asons of great weight, founded in the experience of missionaries and the state of the missions, direct the Committee to seek reinforcements from among men having the highest qualifications for successful labor as ministers of the gospel at home. One of our oldest and most faithful missionaries has recently said: * "A missionary the heathen should possess *preëminently* all the qualifications for a minister of the gospel in the more important posts in Christian lands. The best university education given in modern times, will be found none too much for the *ordinary* duties of missionary work." The justness of these views will not be denied, when it is recollected that the work of communicating the gospel to the masses of the heathen, by means of preaching, is passing out of the hands of missionaries into the hands of a native ministry. The ordinary duties of the missionary are thus made to embrace the more difficult and responsible service of forming the character, and directing the labors, of pastors and churches. He is liable, also, at all times, to be called to superintend the varied interests of an entire station, involving responsibilities which would task to the uttermost the resources of a thoroughly disciplined and well stored mind. If these are the duties and the liabilities of missionaries, and such the experience of the Committee with reference to supplies from the external office, it must be manifest that theological institutions of the highest grade are, ordinarily, the sources of reinforcement to the missions. What, then, is the present condition, and what are the prospects of these institutions, as sources of supply to the missionary enterprise?

The whole number of college graduates, pursuing a theological education at Newton, Hamilton, Rochester, New Hampton and Kalamazoo,—all the Baptist theological institutions now in operation within the home field of our Union,—is fifty-six.† Of these, sixteen are in the classes to be graduated in 1851, and thirty-three in those of 1852. The remaining eighteen are connected with the junior class‡ of the Newton Institution; and on the supposition that two-thirds of the students for the ministry, now in the senior classes of northern colleges and intending to enter theological institutions, complete their theological course in two years, the classes to be graduated in 1853 will embrace forty-four students. If, then, the whole number, included in these statements, prosecute their studies without interruption, ninety-three candidates for the ministry will be graduated the ensuing three years, after having completed a collegiate and theological education. But there is little in the past history of theological classes to justify an expectation of the uninterrupted culture of that number of students. If, after receiving accessions from the college graduates of previous years, seventy-five of the whole number be graduated in the three years, the falling off will not equal the average of other years. Thus the present state and prospects of our theological institutions do not furnish grounds for the hope of a larger annual average than twenty-two thoroughly educated men the ensuing three years.

But what is the prospective number to be graduated from these institutions in the next succeeding three years? It has been ascertained that all the northern colleges have less than one hundred and seventy undergraduates, pursuing their studies with reference to the ministry in the Baptist denomination. If twenty-six of these,—the two-thirds of the senior classes,—complete their theological course in 1853, and one-third of the remainder prolong their course beyond 1856, the theological graduates

* See *Missionary Magazine* for May, 1851, pp. 129—130.

† This number does not include students pursuing a partial or limited course of classical and theological study. Thirty students of this class are now connected with the institutions of New Hampton and Kalamazoo.

‡ It will be recollected that the course of studies embraces three years at Newton, and two years at Hamilton and Rochester.

The report of the Board of Managers was taken from the table, and the Corresponding Secretary of the Home Department gave an abstract of the special report of the Executive Committee, "On the Prospect of supplying the Missions with Missionaries."

After some deeply interesting remarks by several members, the report was adopted, and ordered to be printed in the Macedonian, and five copies sent to every pastor in our home field.

THE PROSPECT OF SUPPLYING THE MISSIONS WITH MISSIONARIES.

A special report was presented to the Board of Managers, at their annual meeting of 1848, on the foreign expenditures of the Missionary Union, and the policy to be pursued therein the next five years.* It was stated that, distributing the supplies of additional laborers through a period of five years, and without adopting a single new station, there ought to be sent to the missions in Asia and Africa at least five mission families the first year, and eight each year succeeding, to meet necessities which then existed, and to fill the places of such missionaries who might be removed by disease or death. Three of the five years included in that report have passed away. Disease or death has removed seven missionaries from their posts,—nearly the full number estimated in the report,—and measures are in progress for the reoccupancy of the Ava station: but, including the two designated to that station, no more than fourteen of the twenty-one additional families have been given to the missions in the three years. In the mean time no events have transpired to prove the estimate of needed reinforcements too large, and every candidate for the missionary service, believed to be qualified for its duties, has been appointed. The estimated and actual wants of the missions, therefore, require that twenty-three additional missionaries, besides female assistants, be sent forth in the last two of the five years;—eleven of them the current year, to the Bassas, the Telooogoos, the Karens, the Burmese, the Peguans, the Siamese and the Chinese.

The men have been diligently sought from among the senior classes of our theological institutions, and from among those already graduated; but instead of eleven, no more than two individuals have either received or requested appointment, as missionaries, since the last annual meeting of the Board. It is known that others are deliberating on the question of their personal duty to the heathen; it is not known, however, that the question will be so decided as to authorize a single additional appointment the present year. The prospect, then, of sending the needed reinforcements to the missions, is of a character to awaken special solicitude;—solicitude which, with respect to the future as well as the present, finds no adequate relief in the state or prospects of the sources to which the Committee have ordinarily looked for supplies of men.

These sources of supply are the theological institutions of the northern States, whose course of study is adapted to students that have received a full collegiate education. Such institutions are the ordinary sources of supply. There are instances in which pastors, possessing every needed qualification, have become missionaries to the heathen; but the number—five only in thirty-seven years—is so small as to cause the pastoral office to be regarded as a special rather than an ordinary source of reinforcement. Individuals, also, have entered upon the missionary service, as preachers of the gospel, without previously obtaining a complete classical and theological education. The instances, however, have been rare; and

* See 34th Annual Report, pp. 31—37.

asons of great weight, founded in the experience of missionaries and the state of the missions, direct the Committee to seek reinforcements from among men having the highest qualifications for successful labor as ministers of the gospel at home. One of our oldest and most faithful missionaries has recently said :* " A missionary to the heathen should possess *preëminently* all the qualifications for a minister of the gospel in the more important posts in Christian lands. The best university education given in modern times, will be found none too much for the *ordinary* duties of missionary work." The justness of these views will not be denied, when it is recollected that the work of communicating the gospel to the masses of the heathen, by means of preaching, is passing out of the hands of missionaries into those of a native ministry. The ordinary duties of the missionary are thus made to embrace the more difficult and responsible service of forming the character, and directing the labors, of pastors and churches. He is liable, also, at all times, to be called to superintend the varied interests of an entire station, involving responsibilities which would task to the uttermost the resources of a thoroughly disciplined and well stored mind. If these are the duties and the liabilities of missionaries, and such the experience of the Committee with reference to supplies from the external office, it must be manifest that theological institutions of the highest grade are, ordinarily, the sources of reinforcement to the missions. What, then, is the present condition, and what are the prospects of these institutions, as sources of supply to the missionary enterprise?

The whole number of college graduates, pursuing a theological education at Newton, Hamilton, Rochester, New Hampton and Kalamazoo,—all the Baptist theological institutions now in operation within the home field of our Union,—is sixty-six.† Of these, sixteen are in the classes to be graduated in 1851, and thirty-three in those of 1852. The remaining eighteen are connected with the junior class‡ of the Newton Institution; and on the supposition that two-thirds of the students for the ministry, now in the senior classes of northern colleges and attending to enter theological institutions, complete their theological course in two years, the classes to be graduated in 1853 will embrace forty-four students. If, then, the whole number, included in these statements, prosecute their studies without interruption, ninety-three candidates for the ministry will be graduated the ensuing three years, after having completed a collegiate and theological education. But there is little in the past history of theological classes to justify an expectation of the uninterrupted culture of that number of students. If, after receiving accessions from the college graduates of previous years, seventy-five of the whole number be graduated in the three years, the falling off will not equal the average of other years. Thus the present state and prospects of our theological institutions do not furnish grounds for the hope of a larger annual average than twenty-five thoroughly educated men the ensuing three years.

But what is the prospective number to be graduated from these institutions in the next succeeding three years? It has been ascertained that all the northern colleges have less than one hundred and seventy undergraduates, pursuing their studies with reference to the ministry in the Baptist denomination. If twenty-six of these,—the two-thirds of the senior classes,—complete their theological course in 1853, and one-third of the remainder prolong their course beyond 1856, the theological graduates

* See *Missionary Magazine* for May, 1851, pp. 129—130.

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‡ It will be recollected that the course of studies embraces three years at Newton, and two years at Hamilton and Rochester.

of the next succeeding three years—1854, '5, '6,—will be a yearly average of about thirty-two. Our churches will thus give the world no more than one hundred and seventy-five thoroughly educated ministers of the gospel in all the ensuing six years—unless early and adequate measures be taken to cause the supply to correspond more perfectly with the nature and magnitude of the demand.

But what is the nature and extent of the demand? In our own country, it embraces churches without pastors, and the vast territory constituting the appropriate field of Home Missions. There are, according to the minutes of Association of the past year, six hundred and fifteen churches without pastors in New England, New York, New Jersey, Pennsylvania and Ohio,—and about one-seventh of these churches have one hundred or more members. But allowing no larger average than one pastor to three churches, upwards of two hundred additional ministers are needed to supply the destitute churches in ten of our oldest States. Accurate returns from the other seven northern and north-western States, would probably show a relatively larger destitution. But taking the same ratio of destitution and supply,—requiring at least four hundred pastors for destitute churches, and adding to the aggregate the present and pressing wants of the American Baptist Home Missionary Society, requiring an estimated supply of one hundred ministers,—not less than five hundred additional men, willing and able to assume the responsibilities of the Christian ministry, are *this day* needed to supply vacant churches in our northern and north-western States and territories.*

To this present home demand, are to be added the *prospective* wants of the home missionary field, and the reinforcements needed to give the largest power to foreign missions. The first class of these prospective wants, according to recent information, will be an average of at least seventy additional laborers, annually, the ensuing six years. The other class, having respect to the foreign field for the same period, ought not to be fixed at a lower yearly average than fifteen ordained missionaries. Distributing the supplies, present and prospective, through a period of six years, home and foreign evangelization will therefore need at least a thousand additional ministers in that period;—a yearly average nearly equalling the whole number of thoroughly educated men to be graduated at all our theological seminaries in the entire six years. Such is the nature and magnitude of the demand.

It will be said that this demand is to be supplied, in part, from sources other than those indicated. True; it is not alone from the ranks of the fully educated that the home field is to receive its ministry. Accessions of great worth will be made to it every year from the ranks of partially educated Christian men;—for our own denomination, at least, do not regard a thorough course of preparatory study as being indispensable to a good minister. Leaving open, therefore, all the old avenues to the pulpit, what is still the prospect of supplying the demand of the ensuing six years?

Our denominational statistics show a larger number of churches without pastors in 1850 than in 1845. The increase of the ministry, during these last six years, was not equal to the number of churches constituted and ministers deceased. In 1850. Accurate information received from nine of the eastern, middle, and north-western States, shows the demand created in that year, by the formation of new churches and the decease of ministers, to be seven per cent. above the additional supply furnished by ordination, from all sources. The same ratio of demand

* No estimate is made of the supply needed in other parts of our own country, because the information on which to base it has not been within reach, and the object of this paper is to set forth the demand which it is preëminently the duty of northern churches to meet.

and supply prevailing in the other States, and continuing to prevail in all through the ensuing six years, will leave more churches unsupplied with pastors in 1856 than were thus unsupplied in 1850.

With these statements before them, comprising *all* the ordinary sources of supply, the Committee inquire when and how is the number of faithful and able ministers to be made equal to the wants of the world? The churches in whose fidelity we have the most direct and personal concern, seem already to have assumed responsibilities demanding not less than one thousand additional laborers the ensuing six years; and admitting the required proportion of thoroughly educated men to be no more than three-fifths of the whole number, the demand for this class of ministers will yet be four times larger than the probable supply. By what means shall the fearful disproportion be removed?

It is no part of the province of the Committee to search out and apply these means. They will venture, however, to name two *causes* which, in their opinion, have wrought more generally and with greater power than all others, in making the supply so inadequate. The first of these has respect to the disproportionate supply of thoroughly educated men. It is the low estimate which so extensively prevails among us, of the worth of a generous course of liberal studies. By comparing the number of undergraduates, in all the colleges of the United States, with an estimated population of 23,000,000, it will be seen that the undergraduates are as one to every two thousand two hundred inhabitants. But estimating the Baptist population of the northern States at 1,500,000, *their* undergraduates, in all the northern colleges, are no more than as one to every three thousand three hundred of that population. Thus the Baptist population of the most favored States are conferring a liberal education on a number of their young men which is one-third below the average attained by the entire people of the United States.*

But how does the number of our theological students compare with that in some other Christian denominations? The theological students of the Congregational and Presbyterian churches of the United States, are as one to every eight hundred and thirty communicants; the corresponding class in the theological institutions of northern Baptists, is as one to every four thousand four hundred communicants.

These are painful contrasts. They are thus plainly stated, however, that the Board and other Christian men, here and elsewhere, may have the means of determining how far the lamentable deficiency of thoroughly educated ministers is chargeable to a prevailing low estimate of the worth of liberal study. A just appreciation of such study, to men in every calling, would have induced more parents to furnish, and more young men to embrace the opportunities for obtaining it; and instead of less than four hundred and fifty, the colleges would have more than a thousand undergraduates from Baptist families. Such an appreciation of the worth of the largest intellectual culture to the Christian minister, would have constrained men to endure severer trials in pursuing it; and individual Christians and Christian churches to be more forward in relieving the deep poverty which so often compels young men to abandon it. The truth has been gathering force every year, that the most thorough course of collegiate and theological culture is essential to the missionary abroad, and to the permanent success of pastors in a rapidly increasing number of churches at home. But the truth has gained force faster than the disposition of our people to meet its claims. It is hence, in part, that the demand for thoroughly educated and effective ministers is four times larger than the

* This statement, as others relating to undergraduates, is founded upon returns obtained directly from the colleges. The returns are sufficiently complete to show that the estimated proportion of undergraduates from Baptist families, is above rather than below the actual number.

supply. Recent educational movements, however, are foreshadowing a more worthy appreciation of the value of liberal study.

The other cause which has wrought so generally, and with such power, is making the supply of Christian ministers so disproportionate to the necessities of the world, has respect to the *whole number* of ministers. It is the want of special and prevailing prayer to God for the increase of laborers. Our churches hold the truth—with what it may be hoped is an unyielding grasp—that a divine call to the work of the ministry is essential to a good minister; but has there been corresponding supplication to the Lord of the harvest? The pulpit, the platform and the press have set forth the claims of home and foreign evangelization, in words of thrilling power. But the instances are few in which days or hours have been given to united, special, prevailing prayer to God for the men needed to meet these claims. It is a significant and painful fact that even the day set apart for prayer, in behalf of colleges and literary institutions, commands the regard of so few among us, that its observance can scarcely be called a denominational usage. The thousands of young men connected with these higher seminaries of learning, are to wield an influence for good or evil, the power of which God alone can estimate. The world needs a Christian ministry having the largest sanctified power; and just conceptions of the relations of prayer to the increase of such a ministry, would constrain "supplication, with strong crying and tears," unto Him who is able to call those thousands to supply that need. But such prayer has been wanting. The result is, a harvest, world-wide and ripe, with few laborers to gather it in.

The Committee have thus referred the Board to facts and considerations which seemed inseparable from a just estimate of the prospect of supplying the missions with the needed reinforcements of missionaries. The missions not only need men. They need many thoroughly educated and strong men. The number needed the ensuing six years, is likely to be more than one-half of all who will be graduated from our theological institutions in that time. Can the cause of foreign missions expect to receive such a proportion? Would it be right to endeavor to induce so large a proportion to become foreign missionaries? If such effort be not made, or should it fail if made, shall the pastoral office be entreated to make up the deficiency? Or shall the missions, in each year succeeding, receive, as in the present, no more than an eleventh part* of the men needed to prosecute their great work?

Home evangelization, with hundreds of churches without pastors and a rapidly increasing population, presses its claims for supplies of men; and these are claims which cannot be disregarded; they must be met. It is to be remembered, however, that God holds no one Christian denomination responsible for the evangelization of our own land, as he holds our denomination responsible for the evangelization of the people among whom our missions are planted. Estimating the population of our whole country at 23,000,000, the evangelical ministers are now as one to every eleven hundred of the entire population. But estimating the *heathen* among whom our missions are established, at no more than 25,000,000, and including all the missionaries sent from this country with all the preaching assistants raised up from among the native churches, the evangelical ministers are only as one to every one hundred and twenty-five thousand souls. These millions of heathen with respect to the number of gospel ministers, are as this vast republic would be were its entire evangelical ministry no more than one hundred and eighty-five men. Such a contrast, of the destitution at home and in heathen lands, must have direct and

* One additional missionary, only, is now under appointment to join the missions the present year. Eleven are needed.

momentous bearings on the obligation of laborers whose field is THE WORLD, and who regard themselves as having already in charge the evangelization of at least 25,000,000 of heathen. The Committee feel the pressure of this obligation; and they come to the Board solemnly and earnestly inquiring, *How* are the missions to be supplied with adequate reinforcements of missionaries?

Voted, That the time of adjournment for this session be at 1 1-2 o'clock, P. M.

The committee appointed to nominate a member to serve on the Board of Managers in place of Rev. A. Bennett, deceased, reported, and on balloting, Rev. Edward Lathrop, of N. Y., was duly elected.

Voted, That we adjourn to meet in Pittsburgh, Pa., on the third Thursday of May, 1852.

After a few impressive and affecting remarks by the President, prayer was offered by Rev. A. Fisher, of Mass., and the meeting was dissolved.

WM. H. SHAILER, *Recording Secretary.*

MEETING OF THE BOARD FOR 1851-2.

BOSTON, FRIDAY, MAY 16, 1851.

In accordance with the requirements of the Constitution of the American Baptist Missionary Union, the Board of Managers met after the adjournment of the Union, at 3 o'clock, P. M.

The meeting was opened with prayer by Rev. E. B. Smith, D. D., of N. H.

The roll was called, and the following members were found to be in attendance.

Ministers.

L. F. Beecher,	E. Hutchinson,	N. Colver,
R. H. Neale,	S. B. Swaim,	J. N. Granger,
G. B. Ide,	E. G. Robinson,	E. Lathrop,
E. E. Cummings,	P. Church,	B. Miner,
M. J. Rhees,	A. D. Gillette,	D. B. Cheney,
T. R. Cressey,	L. B. Allen,	E. B. Smith,
D. Sharp,	O. Dodge,	H. I. Parker,
H. Malcom,	S. B. Page,	R. Turnbull,
H. Lincoln,	J. S. Eaton,	F. Wayland.
Wm. Hague,		

Laymen.

J. Borden,	J. A. Gault,	I. Harris,
D. Scribner,	W. Bucknell, Jr.,	J. C. White.
Geo. Lovis,	V. J. Bates,	

Rev. Messrs. S. B. Swaim, E. G. Robinson, T. R. Cressey, O. Dodge, A. D. Gillette, and E. B. Smith, D. D., and Mr. J. Borden, were appointed a committee to nominate an Executive Committee, two Corresponding Secretaries, a Treasurer, and an Auditing Committee.

Rev. B. Miner and Mr. Geo. Lovis were appointed tellers to conduct the election of Chairman and Recording Secretary of the Board.

The tellers reported the election of

HON. IRA HARRIS, L.L. D., of N. Y., *Chairman.*

MORGAN J. RHEES, of N. Y., *Recording Secretary.*

The committee to nominate an Executive Committee and officers, reported.

The report was accepted, and the Board proceeded to ballot therefor. Rev. Messrs. L. F. Beecher, D. D., and A. D. Gillette were appointed tellers.

Adjourned till 7 1-2, o'clock, P. M. Benediction by Rev. S. B. Swaim, of Mass.

FRIDAY EVENING, 7 1-2 o'clock.

The Board met. Prayer by Rev. L. F. Beecher, D. D., of N. Y.

The tellers to conduct the election of an Executive Committee, &c., reported the election of the following :

Ministers.

BARON STOW, D. D.,
JOSEPH W. PARKER,
WILLIAM H. SHAILER,
HENRY J. RIPLEY, D. D.,
ROLLIN H. NEALE, D. D.

Laymen.

HEMAN LINCOLN,
SIMON G. SHIPLEY,
JAMES W. CONVERSE,
BENJAMIN SMITH.

SOLOMON PECK, D. D., *Corresponding Secretary for Foreign Department.*

EDWARD BRIGHT, JR., *Corresponding Secretary for Home Department.*

RICHARD E. EDDY, *Treasurer.*

CHARLES D. GOULD, }
JOSHUA LORING, } *Auditors.*

Resolved, That the salaries of the Corresponding Secretaries and Treasurer be fixed at \$1500 for the ensuing year.

The report of the Committee on Salaries,* which was referred to this Board, was taken up, adopted and ordered to be printed.

REPORT.

At the last meeting of the Board of Managers of the American Baptist Missionary Union, the undersigned were appointed a committee "to take into consideration the subject of salaries and to report at the next meeting of the Board." The committee, thus appointed, respectfully present the following report.

Although the resolution which instructs this committee does not mention the class or classes of persons in the employ of this Board, respecting whose salaries the committee are to make inquiry, there can be no doubt who were intended.

The constitution provides that "immediately after the annual meeting of the Union the Board of Managers shall meet," and that "at this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer." The resolution under which this committee were appointed, was adopted at the closing meeting of the Board which is now referred to, and, on the published minutes of that meeting, stands immediately after the resolution which fixed the salaries of the executive officers for the year. There can be no doubt, therefore, that the Board intended that the committee should report on the subject of the salaries of these officers.

*The committee were Rev. Messrs. J. N. Granger, of R. I., D. B. Cheney, of O., and Mr. J. Borden, of Mass.

At the same time, your committee are informed that the salaries of assistants at the Missionary Rooms, and of the collecting agents of the Union, were included in the resolution; and that, as these entered into the discussions of the Board on this occasion, the general subject of the salaries of all persons in the service of the Union, excepting only missionaries, was referred to the committee, as the subject for their inquiry and report.

The committee have taken some pains to understand this subject. On the 27th of March they met, by appointment, at the Missionary Rooms, for the purpose of making careful inquiries on such points as needed more explanation than the annual reports present. The committee examined the books, and noticed the several general duties performed, in each of the executive departments. They gave especial attention to the business entrusted to assistants and clerks. They not only made particular inquiries respecting the business last named, but they examined the work performed by these persons, and satisfied themselves as to the necessity of this class of agents. The Home Secretary, who has in charge the department of agencies, gave the committee much valuable information respecting the subject of the salaries of the collecting agents.

The inquiries of the committee have not, however, been made solely at the Missionary Rooms. They have availed themselves of the suggestions of brethren engaged in business and other pursuits, whose opportunities have been favorable for the formation of an intelligent opinion. They have ascertained what salaries are paid by other benevolent societies to officers and agents, where the services rendered, and the expense of living, are nearly the same as the corresponding services and expense in this society.

From all these sources the committee have derived the materials for the statement and recommendations which they now present.

In order to form a just judgment on the subject of salaries, it will be necessary in glance at the duties required of the paid agents of the Union, and at some of the circumstances which enter into the estimate of a fair and equitable compensation. It will be convenient to notice these points in the following order:—first, the executive officers; second, assistants, clerks, &c.; third, agents.

I. The three executive officers have been paid, during the past year, each a salary of \$1500. Previously to 1849, the salary was \$1200. That year it was raised to \$1400. It is due to these officers to state that they have never asked for an increase of salary. The constitution provides that their salaries shall be fixed by the Board from year to year, at the time of the annual meeting. At the meeting in Philadelphia in 1849, where this subject came up in the ordinary way of business, the brethren then and now holding these offices, were inquired of, by members of the Board, both privately and in public, with a view to ascertain the facts which should govern the action of the Board on the subject. The replies which were then given by two of these officers, showed that they were not able to reside in the city of Boston and there to support their families on the salary they were then receiving; and still further, that, with all the advantage derived from residing in neighboring towns, their annual expenses so much exceeded what they received for their services that they would be compelled either to leave the service of the Union or to seek as a residence some place still further removed from Boston, where the cost of home rent would be less. The only officer who resided in Boston, was compelled, from motives of economy, to board.

The Board had no wish to dispense with the services of these brethren. They were unanimously reelected. It was also thought to be a matter of economy with the Union that these officers should reside as near as possible to the place of their labors. At the same time, the Board deemed it no more than strict justice to brei-

whose undivided labors are given to the business of the Missionary Union, and who are necessarily cut off from receiving any of those perquisites, or incidental pecuniary compensations, which usually fall to the lot of settled pastors above their fixed salaries, that they should receive a compensation in every way adequate to their support. These views governed the action of the Board in 1849 and 1850. They are equally important at the present time. As, however, it was intended that the present meeting the subject should receive the most careful attention of the Board, your committee have not rested in the above views, but have prosecuted their inquiries so far as was consistent with a due respect for the private feelings of the officers. They have come to the conclusion that the present salary is the one which hereafter should be given.

Before proceeding to glance at the duties and responsibilities which pertain to these offices separately, there are a few other facts which should be considered in connection with the above.

The salary paid to each of the executive officers of the American Board has been \$1700. The nature of the service performed by the officers of the society is named, differs in no important respect from that expected of the corresponding officers of the Union. The Missionary Rooms of the two societies are in the same place, and both classes of officers are subjected to the same circumstances which affect the cost of living.

It may also be worth while here to notice, that the salary at present paid to the executive officers of this Board, is less than the average salary paid to pastors of Baptist churches in this city. As before intimated, the fixed salary of a pastor is independent of other sources of income, and usually of an annual vacation from ministerial service at home.

But, it may be asked, how was it possible to secure the services of these officers at the former rates of compensation, which in each case was \$300 less than the sum now paid? There is one fact connected with this point which should be noticed. In several years the Missionary Magazine was published by a private individual, who at one time paid \$500 per annum as a compensation for editorial services. This was divided between the two Corresponding Secretaries in the ratio of two thirds, thus making the whole income of one of these officers to be \$1400, and that of the other to be \$1500. At this time the valuable services of the Treasurer were rendered gratuitously. Subsequently the Board directed that, at the time of the expiration of the then existing contracts with the publishers of the Magazine and the Macedonian, both periodicals should be taken into the Missionary Rooms, and be published under the immediate supervision of the Executive Committee, whose executive officers were expected to discharge the duties of editors as a necessary part of their official work. At the same time the salaries of the executive officers were fixed at the old rates; nor is it probable that the Board were aware, at the time, of the actual reduction in the aggregate of compensation which this arrangement created.

We will now proceed to speak of the labors and responsibilities which pertain to each of the executive officers.

1. With respect to the important office of the Foreign Secretary, it is well known that he is the official organ of the Executive Committee in communicating with all the missions of the Union, and with the missionaries individually. At the same time, the nature of his position makes him more than the official organ of a Missionary Society. He is placed, by the election of this Board, in an office of great responsibility and of peculiarly sacred friendship towards each man and each woman who have been sent to the missionary field. It invites their confidence in his engaged Christian sympathy, in the justness of his views on the innumerable practical

questions which arise on their respective fields of labor, and, in short, on all points, whether relating to encouragements which the supply of co-laborers and an improving missionary spirit in the churches can furnish, or to the questions which the missionaries have to present to him, and to the friends of the cause at home. He is called by us, and recognized by our large band of missionaries, as their friend and counsellor; to strengthen the weak hands, and to confirm the feeble knees; to say to them that are of a fearful heart, "Be strong, fear not. Behold, your God will come with vengeance; even God with a recompense. He will come and save you." In addition, then, to the official correspondence directed by the Executive Committee, a large and semi-official correspondence becomes necessary, requiring an accurate knowledge of the condition and wants of each mission, a just appreciation of the private and missionary character of each missionary, together with his separate department of labor, and a ready and Christian sympathy, promptly expressed, which shall help to dissipate uncertainty and doubt, to check a false movement, and to cheer and encourage all. The Secretary addresses communications several times each year to each mission and missionary, not only in order to present and explain the acts of the Executive Committee, but in answer to numerous questions presented by the missionaries. Taking into this view a knowledge of the history of Christian missions in all parts of the world, of the principles which should govern the enterprise, of the causes of success and failure in former days, and of the new fields of labor which Divine Providence is opening from time to time, all of which are required of this officer, it is difficult to conceive of a situation which imposes graver responsibilities, or calls for higher and more varied qualifications, intellectual, religious, and executive.

It is the duty of this officer to prepare the business of his department for the examination and approval of the Executive Committee. According to the present arrangement the Foreign Secretary is the editor of the *Missionary Magazine*. Other duties will be alluded to under the head of labors performed by the executive officers in common.

2. The duties of the Home Secretary may be briefly stated as follows :

(1.) First, the general superintendence of all the agencies of the Union, and the collection of funds. This work involves a careful and somewhat accurate acquaintance with the condition and capabilities of the churches in all parts of the home field. It includes the business of selecting and nominating to the Committee suitable persons to be employed as agents; of indicating to each agent his particular department for labor; and at the same time of maintaining with all an active correspondence, which is also extended to ministers and others in all parts of the country. This officer also acts as agent of the Union to visit annually the churches in the cities of New York and Boston, and occasionally in other places; thus delivering more than eighty addresses or sermons each year on the subject of missions. This occupies from one-sixth to one-fifth of his whole time.

(2.) Another work of great delicacy and responsibility is performed by this officer. It is made his duty to ascertain the names and qualifications of all persons to be nominated to the Executive Committee, for missionary appointment. This requires him to maintain a correspondence with all applicants, to visit colleges and theological seminaries, to rouse the slumbering zeal of some, to check the too hasty ardor of others, and to become personally acquainted with each candidate. The experience of all missionary societies shows that this work is inferior in importance to no other. It demands a thorough acquaintance with the principles which should govern the Executive Committee in their missionary appointments, together with a quick insight into character, and skill in eliciting the leading intellectual and religious traits of such as propose a missionary life.

(3.) The whole care of superintending the publishing department of both the periodicals, rests with this officer. It is his duty to make all the contracts for printing, for the purchase of paper, &c., and to receive and to authorize the payment of all bills against this department. This business alone amounts to about \$6000 per annum. Special efforts are also made by correspondence, and otherwise, at the beginning of each year, to increase the circulation of both the periodicals, which work is performed by the Home Secretary. He is also the editor of the Macedonian. This work, including that of procuring articles from correspondents, and of preparing original matter, occupies nearly one-fourth of his time.

There are other important duties devolving on both the officers already named, growing out of the general duties we have now referred to, which can only be understood by means of an examination at the Missionary Rooms. It should, however, be here noticed, that the preparation of the Annual Reports, and of the Special Reports ordered by the Executive Committee, and, in some instances, by the Board of Managers, falls on these officers.

3. With respect to the Treasurer of the Missionary Union, a very inadequate idea of the duties and responsibilities of his office would be formed, were he to be regarded solely in the character of the bookkeeper of an institution whose annual income or disbursements amount to \$120,000.

Besides the care of his own books, the Treasurer has in charge all the permanent funds and landed and other property of the Union, which it is his duty to preserve or invest in the most advantageous manner, under the general directions of the Committee. All funds intended for missionary purposes are received and credited by him, and all orders of the Committee or executive officers paid. All communications relating to the treasury department, from agents and individuals in all parts of this country, and from missionaries, are received and answered by this officer. He maintains an official correspondence with the treasurers of all the missions, purchases and forwards bills of exchange, and, when the empty condition of the treasury makes it necessary, employs the credit of the Union to enable him to make his regular payments to missionaries. In all these respects, the office requires high financial skill and wisdom, with a view to meet at the time the heavy demands which are constantly made upon the treasury, and also to avoid any unnecessary expense. It pertains, also, to this department to prepare for the pages of the Magazine a monthly statement of all donations received by him for missionary purposes. The whole business connected with careful keeping of an accurate list of life members, and with the distribution of certificates, is in the hands of the Treasurer. This business is constantly increasing and requires much system and continual superintendence to guard against mistakes, which, when they occur, are found to be particularly disagreeable to life members.

4. Besides the duties belonging to each department, which have now been specified, there is a class of responsibilities and labors which the executive officers share in common, respecting which it is difficult to speak so as to make the subject clear to those who are not familiar with the details.

The Executive Committee meet once a week. The business to be presented to the Committee is first prepared by each officer for his own department, and is then by him presented for examination and approval in a meeting of the executive officers, held prior to the Committee's meeting. At this time each officer presents whatever question or business he proposes to lay before the Committee, he having previously given to the subject his own careful examination. By this means each officer considers himself bound to become well acquainted with the whole business of the Union, as he is in a measure responsible for whatever has been matured and prepared for the consideration of the Committee.

In the same way, whatever subject is assigned by the Committee to one officer, before it is reported upon is examined by the officers together.

The charge of making the necessary arrangements for the sailing of missionaries, is assigned to the executive officers in common.

From all which has now been presented, your committee think that the Board and the public will be satisfied, that there are required for each of the executive offices, qualifications of a high order. The work to be performed is not simple, but difficult and varied. A person who in one department could easily perform one class of labor, might be quite incompetent for another class in the same department. In the Treasurer's department, for example, a competent and faithful bookkeeper might be employed on a salary of \$900 or a \$1,000. But the services of such a person cannot be made to include the financial skill, the extensive correspondence, the personal responsibilities, and care for the general interests of all the departments of the Union, which are now required of the Treasurer. The same is true of the other officers. A person who should visit the Missionary Rooms but seldom, and not for the purpose of making careful and extensive personal examinations of what is being done, would be likely to fix upon one or two of the more prominent duties of each officer, and might be led to suppose that they could be performed by persons whose services can be procured at less expense to the missionary treasury. Your committee are satisfied, that were such a change practicable without injury to the interests of the missionary cause, it would involve a large increase of the number of salaried officers, so as to raise the aggregate expense of the Missionary Rooms above the present amount.

The committee were not instructed to report on the qualifications of the present incumbents of the executive offices. They however take pleasure in saying that they deem each of these brethren to be well fitted for the place which he at present holds. But independently of all personal considerations, your committee think that no person who is officially connected with this institution, should be compelled to live on less than the sum fixed by the Board last year. They are satisfied that it is barely sufficient to afford a support.

II. We come now to speak of a class of assistants in the Rooms, performing various services, which will be noticed in their order. Of these there are four, exclusive of a messenger or porter.

1. The agent of what is called the purchasing and forwarding department, receives a salary of \$800, which is charged to the missions. This office exists solely for the personal advantage of the missionaries, who send to it all their orders for the purchase of such articles as their convenience or necessity requires. These orders are very numerous, and often cover many pages of paper, specifying minutely the articles needed. It is the duty of this agent to fill these orders, according to the wishes of the missionaries, and at the lowest rates the market will admit of; to attend to the business of the packing and shipment of all goods purchased; to prepare triplicate bills of lading; and to correspond with the missionaries on the subject of their orders. It is easy to see the necessity and great advantage of such agency as this. By devoting his time wholly to this business, the agent brings to the aid of the missionaries a knowledge of the state of the market for almost every thing connected with their personal and family expenses, with the single exception of provisions, together with an acquired skill in selecting and in so packing the goods ordered, that they can be forwarded to the missionaries at the earliest possible day, with security from accident on the voyage, and with the least original expense. It is believed that the missionaries would be unwilling to dispense with this agency, which is probably a saving to them of the whole amount of the salary paid.

his business, which employs the whole time of an experienced man, could not be reformed by any of the officers of the Union. It should be added that the agent attends to the purchase and shipment of the missionaries' outfit.

Besides the agent last named, three clerks are employed in the Missionary Rooms. Each of these is employed chiefly in one of the three executive departments.

2. The clerk in the foreign department receives \$600 per annum. About three-fourths of his time are devoted to this department. The remainder is employed in the home department. He is clerk for the Foreign Secretary; copies correspondence and other documents, and prepares the articles inserted under the heading of "Miscellany" in the Missionary Magazine. In the home department he assists in preparing the materials for the Macedonian. Accordingly \$200 of his salary are charged to the account of publications.

3. In the home department there is a clerk on a salary of \$520. The whole amount of this salary is charged to the account of publications. The office of this clerk is made necessary by the provision of the Board, which requires that the Missionary Rooms shall be the publication office of the two periodicals. Under the direction of the Home Secretary, this clerk has in charge the business of distributing the periodicals, receiving and answering orders for these publications, and acknowledging receipts of payment. A room is appropriated to this business, of which this clerk has the charge. Here about 5,500 copies of the Missionary Magazine, and about 34,000 copies of the Macedonian, are monthly received from the hands of the printer or binder. They then are sent off, singly or in packages, by mail or railroad expresses, to all parts of the country. Two sets of books are kept by this clerk. Your Committee examined personally the business conducted in this room. So far as they were able to judge, it is in the hands of a very competent agent, and is managed with all necessary attention to the numerous details which enter into the system. So long as the publications are issued as at present, this clerkship will be necessary.

4. In the Treasurer's department, one clerk is employed with a salary of \$700. He is copyist for this department, and assists in keeping the books. \$100 of his salary are charged for services in the Secretaries' department, and \$100 for copying the records and other documents of the Executive Committee. The very inadequate idea of the business transacted in the Treasurer's department, which is likely to be formed without personal inquiry at the Rooms, has in some instances given rise to an inquiry as to the necessity of this clerk. Your committee have endeavored to satisfy themselves on this point. There are eighteen or twenty books kept in the Treasurer's room pertaining to his various duties, all which are necessary to a correct exposition and ready understanding of the transactions in his department. Many of these books, such as might be termed *auxiliar* to those which the Treasurer retains in his own possession, are kept by this clerk. The official correspondence of the Treasurer amounts to about two hundred foolscap pages during each year, which, as we have already remarked, is copied by this clerk. Memoranda of accounts, which are sent two or three times in each year to every mission, are made out by him; and he prepares duplicates of accounts with agents and other persons. He also makes out the monthly account of donations for the Magazine. There are other duties, performed by this individual out of the Rooms, relating to the Treasurer's department, at the bank, and where responsibility is required in money transactions.

It should also be borne in mind that the Treasurer's room is unlike those of the secretaries, in that it can never be left alone. Some competent person must be present there daily, and from morning to night. The assistant in this case, must be

one to whom the business of the department can be intrusted in the temporary absence of the Treasurer, either in consequence of sickness, or when called away by the business of the Union. It would be quite impossible for one not thoroughly acquainted with the business in its details, to take charge of it temporarily.

So far as your committee have been able to learn, there is no person in the rooms whose time is more constantly occupied than that of the Treasurer's clerk, two-thirds of which is reckoned to the Treasurer, and one-third to the Home Secretary and the Executive Committee. Such an assistant to the Treasurer has been found necessary from the beginning of our operations in the city of Boston, and when the business was far less than it now is. Your committee are satisfied that no change can be effected in this department with a view to diminishing the expense, either by reducing the salary of the present clerk, or by dispensing with his services, without serious injury.

Besides the persons now named, a porter is paid \$3.00 a week. He takes care of the Rooms, and acts as messenger for the officers.

From the preceding statement, it appears that the salaries of all the persons connected with the Missionary Rooms, amount to \$7,276, as follows :

Salaries of the three executive officers, ...	\$4,500
Salary " purchasing agent, ...	800
" " clerk in the Treasurer's department, ...	700
" " " " Foreign, "	600
" " " " Home, "	520
Messenger and porter, ...	156
	\$7,276

If from this sum we deduct the salary of the purchasing and forwarding agent which is included in the charges to the missions, there remain \$6,476.

The amount paid by the American Board for the services corresponding with those above described, is \$8,700. It is however to be noticed that the American Board employs an editor, and a general agent of its publications. In our case the duties of editor are performed by the Secretaries and their assistants ; and those of the general agent by the Home Secretary. The American Board also keep an office in the city of New York, with an agent and clerk whose united salaries amount to \$1,600. The whole amount paid by that Board to officers and assistants is about \$12,000, — being about \$5,500 more than is paid by this Society.

Having given their best attention to the subject, your committee are convinced that the business intrusted to the officers and assistants employed by the Missionary Union, is now divided among as small a number of persons as the magnitude and variety of the work will allow, with a due regard to careful and thorough performance. Your committee are unable to suggest any modification, with a view to the reduction of expenses. A personal examination of the business transacted at the Missionary Rooms, discloses a large variety of labors performed, which the gradual extension of the operations of the Union has made necessary, and which, under the experience of many years, have been reduced to a harmonious system. It is difficult to see how it could be changed to advantage, or indeed how one of the clerkships could be dispensed with, without injury to the whole business, and a consequent injury to the interests of the missions.

III. Your Committee will now invite the attention of the Board to a few facts and considerations connected with the subject of the salaries paid to the collecting agents.

Formerly the uniform salary was \$600. Experience has, however, shown the no uniform salary can be established. We will briefly advert to a few facts illustrative

ive of this remark. All men have not the same qualifications. The labors of one man may be much more valuable, both in imparting correct views of the missionary work and in awakening a healthy and permanent missionary spirit, than are the labors of another. And yet the services of both men may be needed. It is still more important to mention that there is great difference in the expense of living in different parts of our country. Then, again, the character of the work performed is not the same. For example, the agent for the state of Ohio resides in Cincinnati. A great part of his work is performed by means of an extensive correspondence, and the interests of his agency require him to spend no small part of his time at Cincinnati, while the success which has attended his plans appears to justify the course he has pursued. In New Hampshire, Vermont, and some other States, the work is performed by personal visits to churches.

It may also be found to be of great importance to retain the services of an agent, who has become well acquainted with his field of labor,—even if it be necessary to increase his salary. Much is often lost by a change in favor of an inexperienced man, whose services can be obtained for a short time at the former rates. These and similar reasons might be adduced, to show the difficulty of establishing a salary which shall be fixed and uniform. During the past year ten agents have been in commission, at different times. Six of these have been commissioned since the last annual meeting. Of the four who were on the list of agents a year ago, three have been paid a salary of \$600 each; and the remaining one has been employed on a salary of \$800. The salaries now range from \$600 to \$1000.

It was found quite impossible to secure suitable men to act as agents, without in some instances an increase of salary. The Executive Committee therefore resolved to act with some regard to the reasons for a change in their former policy, to which we have adverted.

It may not be thought to belong to the business assigned to this committee, to report on the best system of agencies. But their inquiries have led them into an examination of this subject; and they report upon it because it is found to be connected with the salaries paid to these persons.

Omitting many of the details, the system which has been proposed by the Home Secretary, who has given to it a large share of his best attention, requires the permanent employment of at least nine agents. By this arrangement the State of New York, embracing 850 churches and 90,000 communicants, would be divided between three agents. The New England States would also be divided into three districts, each of which would embrace about 300 churches, composed of about 83,000 members. Another district would include New Jersey, Eastern Pennsylvania and Delaware, with 396 churches and 40,000 communicants. Ohio, Indiana, and Western Pennsylvania, with 829 churches and 41,500 members, would require one agent. Michigan, Illinois, Wisconsin and Iowa, with 588 churches and 36,500 members, would require one agent;—making nine in all.

As we have already remarked, there are many circumstances which will require the payment of a larger salary to one of these agents than to another. Even on the same field or district, the interests of the work may require the agent to live in some central town, where his expenses will be one or two hundred dollars more than they would be, did he reside in the country. But there are manifest advantages gained by such an arrangement, much exceeding the greater expense involved. They are in kind, although not in degree, the same which are sought in establishing the central agency of all who are engaged in the home work of missions in the city of Boston, instead of some remote inland town, with none of the commercial and other advantages of a metropolis. The agent of such a field as Western New York, for example, is maintaining an active correspondence and inter-

course with all parts of his district, and is engaged in promoting the circulation of the missionary periodicals. He is constantly receiving funds, which he transmits to the Treasurer; and at the same time he is necessarily engaged in correspondence with the home department. He has, in a financial sense, both his foreign and his home work. To a limited extent, he represents on his field and performs the duties belonging to the several departments here. Both his correspondence with the Missionary Rooms, and the convenience of all having business with him in his own district, indicate the importance of his making his head quarters at some central and large town.

While your committee think it to be important that a system of agencies be maintained, constructed on the general principles, relating to its expensiveness and efficiency, now laid down, they wish at the same time to say, that they do not overlook the superior advantages to those churches who will take the work of collecting into their own hands. They think that the greatest encouragements should be held out to churches to assume this work; that when it is undertaken and prosecuted in this manner, especially through the agency of pastors who have taken pains to keep their own minds informed on the subject and interested in the work, the churches contributing will be likely to reap the greatest benefit from their own benevolence, and the missionary treasury the largest gains. Until this practice shall become general, the true policy of the Union will be to maintain an efficient and complete agency, which, by diffusing intelligence, imparting a deeper missionary spirit, and promoting habits of systematic benevolence, will contribute to the independent action of the churches in the work of supplying the missionary treasury with the necessary funds, and will the sooner relieve it from the burden of a collecting agency.

The resolution to alter Article 3d of the Constitution, which was referred to this Board, was taken up, and, after discussion, was laid on the table.

On motion of Rev. J. N. Granger, the following resolution was adopted:

Resolved, That the Board recommend to the Union, at its next session, the following alterations to the 3d Article of the Constitution:

To add in the first line after "Life Members," the words, "and Annual Members;"

To add at the end of the Article the following, "or Annual Members by the payment at one time of not less than fifty dollars."

Resolved, That the proceedings of the meetings of the Board and of the Union be published under the direction of the Executive Committee.

Resolved, That, when we adjourn, we adjourn to meet on the Tuesday before the third Thursday in May, 1852, in the city of Pittsburgh, Penn.

Adjourned. Prayer by Rev. D. B. Cheney, of O.

M. J. RHEES, *Recording Secretary*.

THIRTY-SEVENTH ANNUAL REPORT.

MR. CHAIRMAN :

The past missionary year has had few equals in the severity of its afflictions, or in the fulness of its blessings. The advanced scale of expenditure, adopted with so much solicitude at the beginning of the year, has been sustained by adequate contributions ; missions have been reinforced by additional laborers, and in some of them the fruits of the Spirit have been made to abound. But God has smitten his people at home and abroad. They have been brought low through affliction and sorrow. One of the missions has seen the whole of its premises laid waste by fire. Disease has deprived other missions of the help of some of their most valuable laborers. Death, also, has done its work. Early in the year, one of the Indian missions was bereaved of a female assistant missionary, Mrs. MARY A. SLATER. Soon after this event, intelligence came of the unprecedented bereavement which had fallen on the Asiatic missions by the decease of Rev. ADONIRAM JUDSON, D. D.; and within the present week tidings have been received that an affliction, scarcely less severe, has fallen on our home operations. Rev. ALFRED BENNETT is no longer a member of your Board and an agent of our Union. God has thus taken from us, in the same year, our Judson and our Bennett ;—the senior missionary and the senior agent of the American Baptist Missionary Union. They served God in different spheres and languages, and in lands widely separated. But they have met in a world where all speak one language and have one employment ; where all see and are like Him in whom, while believing, they rejoiced “with joy unspeakable and full of glory.”

At the request of the Committee, the preacher of the annual sermon, the present year, has consented to make the life and labors of Dr. Judson the subject of his discourse. But the lateness of the hour at which they received the intelligence of the decease of the venerable Mr. Bennett, has rendered it impracticable for the Committee to attempt such a tribute to his character and labors as they could have desired. He was appointed May 14, 1832, agent of the Board for one year. The agency has commenced continued nineteen years, and was marked throughout by energy, devotion and comprehensiveness, rarely equalled. It reached, at the close of the nineteen years, to most of the States, north and south ;

and wherever he went, his name and labors are held in grateful remembrance. They will be remembered. He loved the missionary enterprise, because of what it has done and is doing for the world; and more than all, for its relations to the kingdom and glory of his Saviour, Lord.

The following minute has been adopted by the Committee and entered upon their records:—

“The Rev. Alfred Bennett, of Homer, New York, was for nearly a third of a century more or less intimately identified with the cause of Foreign Missions; and it is but just to his endeared memory to declare that he uniformly gave the most unequivocal evidence of sincere, considerate, earnest devotion to its highest, holiest ends. He apprehended the object by an intelligent faith, and pursued it with a perseverance that never faltered. At an early period he joyfully gave his son to the foreign service, who still survives, a useful laborer among the heathen. Subsequently, at the call of the Board, he gave himself to home service, as an agent for the collection of funds and the cultivation of the missionary spirit in the churches. In this department, for nineteen years, he was laborious, indefatigable, judicious, and eminently successful. His labors were widely extended; and in all his intercourse with the ministers and churches, his conduct was remarkable for freedom from the breath of reproach. In every part of the field his presence and services were cordially welcomed. His cheerful piety, his warm spirituality, his prudence, patience and fidelity, caused him to be loved, respected and trusted. Over a very wide surface his influence was such as to render the repetition of his visits an object of general desire. To this Committee, and to its predecessor, the Acting Board, the fruits of his agency were, in all respects, entirely satisfactory, and there was not an hour when his withdrawal from the service would not have been deprecated as a great loss. And it is due to his memory to bear testimony to the fact, that while he was industrious in efforts to supply a needy treasury, he was himself a liberal contributor. Though his compensation was always quite limited, yet, by careful economy and exemplary self-denial, he regularly spared a generous portion of his salary, and returned it as a free-will offering to the cause which he served.”

“The Executive Committee regard his removal as a peculiarly afflictive dispensation; and while they would bow submissively to that sovereign will which has transferred him from his work to his reward—from his sufferings to his rest—they would unite in devout supplication to the King in Zion, that others may be raised up to supply the breach, who shall faithfully demonstrate their attachment to the missionary enterprise, and a similar spirit of love to Christ, and love to the souls of the perishing heathen.”

MISSIONARY ROOMS.

The Committee have held their meetings as often as once a week throughout the year. The subjects claiming their attention have not unfrequently involved the gravest responsibilities. But they have

red the influence of an eminently kind spirit in all their deliberations, and in every instance the final vote has been unanimous.

Rev. R. E. Pattison, D. D., retained his place in the Committee so long as his own professional duties would allow him to attend the meetings. When this became no longer practicable, his resignation was accepted, and Rev. Henry J. Ripley, D. D., was elected to fill the vacancy.

The Committee are grateful to say that the Foreign Secretary so far recovered from the severe illness of the last year, as to be able to resume the chief part of his duties in October. The labors of his department, during his absence, were performed with little additional expense to the treasury.

The interests of the home and foreign operations of the Union continue to engross the time of the two Corresponding Secretaries and the Treasurer, with that of the Purchasing and Forwarding Agent, and three assistants in the different departments.

FINANCES.

The receipts of the year, ending March 31, 1851, have been as follows:—

Donations from individuals, churches and Sabbath schools,.....	\$84,990 78
Legacies,.....	10,785 57
Proceeds of real estate in Rockford, Ill.,.....	150 00
Income of the Farwell estate,.....	635 24
Interest on fund for support of officers,.....	1,464 76
Grants of U. S. Government,.....	4,000 00
" " American and Foreign Bible Society,.....	14,750 00
" " " Bible Union,.....	1,000 00
" " " Tract Society,.....	3,000 00
" " " Baptist Publication Society,.....	50 00

Making the receipts from all sources\$120,826 35

The expenditures for the same year have been, for

Purposes described in the Treasurer's Report,.....	\$93,973 58
Civilization of Ojibwa, Ottawa, Shawanoe and Delaware tribes of North American Indians,.....	4,000 00
Translation, distribution and printing of Scriptures in Karen, Siamese, Chinese, Assamese, Teloo- goo, French and German,.....	15,750 00
Tracts in Burmese, Siamese, Chinese, Assamese, Teloo- goo, French and German,.....	3,000 00
Books for Greek females,.....	50 00
Advance* of salaries of Secretaries and Treasurer,.....	2,100 00

Making the expenditures of the year\$118,873 58

and leaving a balance of 1,952 77 = 120,826 35

with which the debt existing April 1, 1850, has been reduced to 19,548 32.

* See Treasurer's Report.

When this result was communicated to the Committee they felt bound, in a formal manner, to recognize the great goodness of God, and to offer up their devout thanksgivings to Him ; for " this also cometh forth from the Lord of hosts, who is wonderful in counsel and excellent in working."

The receipts, from all sources, have exceeded those of the preceding year by nearly \$16,000. This large advance is to be attributed, in part, to the fact that the amounts received from coördinate societies and in legacies, were beyond those of the year ending with March, 1850 ;—the grants of the American and Foreign Bible Society having been sufficient to cover the expenditures on account of the translation, printing and distribution of the Scriptures in all the missions.

The following table shows the amount of donations and legacies received from the States comprising the home field of the Missionary Union, in each of the last five years,—with the number of churches and members in each State for 1850, as nearly as could be ascertained, and the average annual contribution from each State and member for the same period.

STATES.	No. Ministers, 1850.	No. Churches.	No. Members.	CONTRIBUTIONS.					Yearly Average.	Average per Mem.
				1846-47	1847-48	1848-49	1849-50	1850-51		
Maine, ...	209	293	19,782	\$4,676.82	\$5,388.23	\$6,062.28	\$4,506.87	\$5,072.49	\$5,139.34	26
New Hampshire, ...	71	96	8,244	2,237.50	2,527.67	2,210.59	1,856.32	1,983.92	2,163.20	26
Vermont, ...	79	104	7,000	1,983.95	2,610.53	1,964.73	1,452.36	2,069.48	2,012.61	30
Massachusetts, ...	258	245	31,344	21,383.94	23,928.42	23,483.47	24,816.48	28,383.35	24,299.15	15
Rhode Island, ...	35	49	7,278	6,185.13	4,613.25	6,444.68	4,671.18	4,632.95	5,809.44	73
Connecticut, ...	88	113	16,033	6,236.61	4,248.45	5,039.74	5,602.06	6,386.48	5,502.67	31
New York, ...	739	803	85,858	20,191.46	22,708.15	24,707.14	25,908.06	26,674.71	24,037.96	28
New Jersey, ...	95	97	12,631	2,181.05	2,625.77	3,229.83	2,286.11	3,715.90	2,807.73	22
Pennsylvania, ...	217	327	28,776	11,352.67	6,147.89	4,806.56	6,340.13	6,190.29	6,767.51	23
Delaware, ...	1	1	331	300.00	200.00	200.00	600.13	142.00	288.43	87
Ohio, ...	285	437	23,122	2,607.31	6,429.81	6,635.85	5,740.52	4,127.47	5,108.19	22
Indiana, ...	277	582	25,242	102.00	854.50	832.01	820.52	459.41	613.69	62
Illinois, ...	210	320	13,441	360.86	696.49	936.18	1,032.64	1,460.28	897.29	27
Michigan, ...	105	184	9,521	968.55	781.63	904.42	579.95	1,225.81	892.07	10
Wisconsin, ...	52	64	3,198	73.04	146.75	5.00		296.63	98.28	63
Iowa, ...	22	37	1,142	98.34	15.49	43.93	70.35	62.05	58.03	65
California, ...	4	3	53					5.55	1.11	16
Home Field, ...	2,738	3,755	292,696	\$80,894.23	\$82,923.03	\$87,496.41	\$85,783.68	\$92,882.77	\$85,966.02	29
Miscellaneous, ...				4,115.01	2,971.39	1,406.58	1,069.32	2,893.58	2,491.18	
				\$85,009.24	\$85,894.42	\$88,902.99	\$86,853.00	\$95,776.35	\$88,457.20	

This table shows the contributions from all sections to have been \$442,436 00 in the five years, averaging \$88,487 20 to each year ; and the contributions, from what is strictly our home field, to have been a yearly average of about twenty-nine cents to every member of the churches. This last average is only slightly affected by the increase of members in the five years ; for, according to the usual statistical tables, while the increase in the number of churches has been nearly nine per cent. in five years, the number of communicants of 1850 was no more than two per cent. above that of 1846. Of the whole number of churches and members, however, not more than one-third are annual contributors to the missionary treasury.

The contributions received from Sabbath schools, within the year, amounted to \$3,625 84,—nearly one thousand dollars more than in the preceding year.

It has been stated that the receipts, from all sources, and the expenditures, including the balance applied towards the liquidation of the debt, have been \$120,826 35. Of this amount, including the salary of the Purchasing and Forwarding Agent, \$105,902 60 have been expended on and for the missions; and, including \$5,657 13 for collecting agencies, \$14,923 75 have been used for home expenses. The home expenses of the past year have been a fraction less, therefore, than twelve and a half per cent. on all the money received and expended in the same time.*

AGENCIES.

At the beginning of the last financial year the district agents in the employ of the Union, were Rev. Messrs. Alfred Bennett, Sewall M. Osgood, Joseph Wilson and James F. Wilcox. An additional number of men, qualified for the responsible and laborious work, could not be obtained until the third quarter of the year,—when Rev. Messrs. John Stevens, of O., Jirah D. Cole, of N. Y., Thomas Swaim, of Pa., Nathaniel Butler, of Me., and Henry A. Smith, of N. Y., were induced to enter the service.

The labors of the venerated senior agent, Rev. Alfred Bennett, were much interrupted throughout the year by illness. Yet he rendered an invaluable service in visiting the churches of central New York, so long as his strength would endure the fatigue; and after he could no longer travel, letters, “weighty and powerful,” were written or dictated by him to the pastors and churches of his district. In consideration of his long continued and faithful services as an agent of the Union, and of the fact that he had borne so large a proportion of his own travelling expenses, the Committee instructed the Treasurer to pay his salary to May 10th, 1851,—the day in which his freed spirit entered into rest.

The labors of the other agents have been distributed as follows: those of Messrs. Wilson, Wilcox and Butler, in New England,—with the exception of a few weeks spent by Mr. Wilcox in the eastern part of New York; those of Messrs. Osgood and Smith, in the State of New York, with the exception of about two months devoted by Mr. Osgood to the Conventions of several north-western States; those of Mr. Swaim, in New Jersey and Pennsylvania; those of Mr. Stevens, in Ohio and Indiana, and of Mr. Cole, in Illinois, Michigan, Wisconsin and Iowa.

Assistance has also been rendered, parts of the year, in New England, by Rev. J. W. Eaton and Rev. J. M. Haswell; in New York, by Rev. O. Dodge, and three temporary agencies under the direction of Mr. Osgood; in Pennsylvania, by Rev. W. Penney; and in Michigan, by Rev. M. Allen.

The service rendered in this department within the year, at the expense of the Union, is equivalent to that of nine men for about eleven

* The \$630 66, paid for clerk hire in the publication room, are not included in this percentage, nor is the sum of more than \$6,000, received and paid on account of the publications, included in the general receipts and expenditures of the Union.

months to each. So much time does not appear in the report of the Treasurer,—some of the agents having failed to render their accounts in season.

The reports of the agents show that the claims of the missionary enterprise have been personally presented by them, within the year, to pastors and churches in nearly every State embraced in our home field. They have found in all sections the evidence of growing confidence in our missionary organization, and a deepening sense of the obligations which bind Christians to the great work of evangelizing the world. The number of pastors who personally superintend the missionary collections of their churches, is increasing; the missionary periodicals are more thoroughly distributed and read; and the necessity of giving faithful heed to systematic beneficence is more generally acknowledged. Much remains to be done to perfect the work so well begun; but the fruits of past efforts are ample encouragement to renewed and persevering effort.

The Committee have been so fully impressed with these views, and with the importance of securing to the agents the best helps within their reach, that they requested them to come together at the Missionary Rooms, four days before the meeting of the Board, for mutual conference on the work committed to them. The number of agents in the employ of the Union is now larger than at the beginning of any past financial year,—and their conference cannot fail of many good results.

The Committee were instructed at the Philadelphia meeting of the Board, "to inquire into the expediency of modifying our system of agencies." Much consideration was given to the subject in the following year, but, as was stated at the last meeting, without reaching conclusions to justify the recommendation of any essential modification in the system at that time. It was then intended, however, to present the results of their inquiries at this meeting of the Board; but the advanced schedule of expenditures adopted at Buffalo, made it necessary to take immediate measures both for increasing the number of district agents, and for securing to their services the largest success. The Committee have accordingly proceeded to make appointments, which contemplate the division of the home field into nine agency districts, and the employment of as many men to occupy them. In making these appointments they have sought the best men within their reach, and with the expectation of allowing them sufficient salary to enable them to live in the more central towns of their districts. They also deem it essential to the employment of thoroughly qualified agents from year to year, that they have a reasonable part of every year in which to remain at home for relaxation, correspondence and study. It is probable that the nine districts can be thus supplied in the course of a few months.

The Committee cannot pass from the subject of Agencies without expressing their gratitude that the States of Ohio, Indiana, Illinois, Michigan, Wisconsin and Iowa, have at length been divided into two districts, and competent agents assigned to them. No part of the home field more urgently requires or will more richly repay unwearied or even expensive culture. The harvest, in every respect great, will be gathered in due time.

PUBLICATIONS.

The whole number of the periodical publications of the Union, printed and issued in the year ending with December, 1850, is 426,750 copies, equal to 10,672,000 pages 8vo. These publications include 3,000 copies of the thirty-sixth Annual Report, the monthly issue of 5,250 copies of the *Missionary Magazine*, and 30,000 copies of the *Macedonian*. An abstract of the Annual Report was published in the *July Magazine*, and entire in a separate pamphlet. This course was pursued for the double purpose of saving expense to the treasury, and to individuals who might not prefer to pay the additional postage of the complete Report. But the restrictions of the new postage law, requiring prepayment of postage on periodicals published at intervals of more than three months, may make it advisable to publish the full Report of the present year in the *Magazine*.

The first year's trial of publishing the *Magazine* and *Macedonian* in the *Missionary Rooms*, has equalled the expectations of the Committee. The income of both publications for 1850 was, from

Subscription lists, ...	\$6,066.26
Balance of previous account, ...	188.42

Making the receipts \$6,254.68

The expenses for the same year were, for

Purchase of <i>Macedonian</i> , ...	\$284.00
Printing paper, ...	2,846.99
Printing, including circulars, blank bills, &c., ...	1,697.49
Clerk hire in the publication room, ...	630.66
Engravings and original contributions, ...	158.50
Express charges on packages forwarded, ...	348.25
Wrapping paper, fixtures, twine, &c., ...	94.57

Showing the expenses to be \$6,060.46

And a balance in favor of the periodicals, of 194.22=\$6,254.68

It may be proper to state that while, on the one hand, nothing has been charged to these publications for postage, discount, fuel or stationery, nothing has been credited to them, on the other hand, for interest, the excess in the size of the *July Magazine*, nor for more than 2,000 copies of the *Macedonian*, sent gratuitously to as many pastors in furtherance of the general interests of the missionary cause. These three items of credit are more than equal to the four items of charge.

Comparing the direct pecuniary profits of the publications for 1850, — \$194.22, — with that of their average annual profits for the three previous years, — \$379.27, — the new arrangement seems, in one respect, to be less advantageous than the old. But both publications are now printed on better paper than formerly, while the subscription prices of the *Magazine* average 12 1-2 per cent. less, and the size of the *Macedonian* is about sixty per cent. larger. Beside these differences, the

purchase of the Macedonian and express charges, amounting to nearly \$450, are expenses not before incurred on account of the publications. While the existing arrangement has therefore increased the value and cheapness of both publications, it has provided the means of paying the cost of their publication, and of conveying them monthly to thirty central points in thirteen different States, without additional expense to the subscribers, or making drafts on the treasury of the Union.

The Committee believe that the plan now adopted needs only to be faithfully pursued, to give the periodicals the largest effectiveness in the missionary service. If they can be universally diffused, an agency will work for the cause of missions in every congregation, second only in value and power, as respects the objects of this association, to that of the pastor. The policy of using their profits in securing to them additional worth and scope, and of making it the duty of the district agents to use the utmost care in securing to them a thorough distribution, will in the end greatly subserve the missionary cause.

Letters from the Asiatic missions reach the Missionary Rooms oftener than once a month, and either the Magazine or the Macedonian is issued as soon as practicable after the arrival of the monthly mail. Thus the pastor who receives both periodicals before the monthly concert of prayer, is in possession of the latest intelligence received from the missions. The Secretaries have no other rule with respect to missionary intelligence than to place it before the readers of the Magazine and Macedonian without loss of time, and the severest trial in their experience, as editors, is the want of a regular and adequate supply of such intelligence.

The Committee have received 800 copies of the "Divine Law of Benevolence," through the liberality of the American Tract Society, Boston, for gratuitous distribution among pastors of churches in New England. One thousand additional copies have been purchased for distribution in other sections of the home field. It is believed that the pastor who diffuses the principles and spirit of this small volume among his people, will confer on them, and on the cause of Christian benevolence, an immeasurable good.

The intelligence of the death of Dr. Judson was communicated to the Committee on the 9th of September last, and at that time the Secretaries were requested to take the steps necessary to secure the materials for the preparation of a memoir of the deceased. The object of this early action was to provide a biography of the highest order, to protect the rights of the bereaved family, and to promote the interests of the missionary cause. Mrs. Judson approves the course taken, and the Committee propose to select a biographer agreeably to her wishes, and to make such arrangements for the publication of the work as will secure to the dependent family the largest practicable share of the only pecuniary legacy left them by a departed husband and father. Some progress has been made in collecting materials for the biography, but a large and indispensable part can be supplied by no other person than Mrs. Judson.

MISSIONARIES APPOINTED.

se additional missionaries and assistant missionaries appointed within year, are John Dawson, M. D., and Mrs. Mary McBain Dawson, of the Ava Mission; Mrs. Cordelia S. Heffron Ward, Mrs. E. Flinting and Miss M. S. Shaw, to the Assam Mission; Mrs. Martha Sanderson Ashmore, to the Siam Mission; Mrs. Charlotte Bachellor, to the Tavoy Mission; Miss Elizabeth P. Gookin, to the Shawamission; and Mr. Wm. T. Biddle, to one of the Asiatic missions not designated. The small number of additional missionaries appointed for the ensuing season, has induced the Committee to prepare a special report for the consideration of the Board at the present time, on the prospect of supplying the missions with missionaries.

MEMBERSHIP OF THE UNION.

The Missionary Union has 3,222 members, by the payment of one hundred dollars,—of whom about three-fourths have been constituted by churches, associations, conventions or missionary societies, and one-fourth by their own contributions or those of personal friends. The Union embraces one or more individuals in nearly every Association in the northern and middle States, and in many of the Associations of the north-western States. Every year brings to our Union a larger accession from the pastors of churches who contribute regularly to its treasury, but in smaller sums than one hundred dollars. These accessions are the result of a growing desire on the part of large contributors, individuals and churches, to place a membership within the reach of every missionary pastor or church. The same course pursued a few years, will make a membership in the Union available to every such pastor or church in our home field.

LIABILITIES OF THE CURRENT FINANCIAL YEAR.

The Committee cannot close that part of this Report which relates to the operations, without referring the Board to the liabilities of the present financial year, and the prospect of meeting them. The general needs of the missions and the efficiency of home labor, combined with special claims of the Siam Mission, occasioned by its recent severe loss, will require the schedule of expenditures to be at least \$125,000 for the year ending with March, 1852. But it would be unsafe to expect the legacies and coördinate Societies so large an amount as was received last year. It ought, therefore, to be understood, thus early in the year, that to advance the whole income of the present year four thousand dollars above that of the past, will almost certainly require an advance of one hundred dollars in the ordinary contributions of the friends of the Union.

Of the ability of the churches, making the Missionary Union the

channel of their communication with the unevangelized world, to raise the \$125,000, there can be but one opinion. They have also shown themselves willing to provide the means for all the just claims of this cause. But if effort be relaxed, and contributions, hitherto freely paid to the foreign missionary treasury, be diverted to other objects, under the impression that the prosperity of the past is a sure pledge of success in the future, the expenditures of the current year will fail to be met by its receipts.

While the Committee have deemed it their duty to make these statements, they would here record their conviction that the cause for which this organization exists, and the organization itself, have at no previous time enjoyed the fellowship of so great a number of intelligent minds and generous hearts. Nothing more is needed to crown the labors of the present year with joyous and grateful results, than the blessing of God on united, earnest and prayerful endeavor.

DEPARTURE OF MISSIONARIES.

The missionaries under recent appointment, who have left this country for their respective fields of labor since the last annual meeting, are the following:

Rev. Eugenio Kincaid, John Dawson, M. D., and their wives, designated to Ava or some other place in the interior of Burmah; Rev. Messrs. S. M. Whiting and William Ward and their wives, and Miss M. S. Shaw, designated to Assam; all of whom sailed in July:—Rev. Wm. Ashmore and wife, appointed to the Chinese department of the Siam Mission, who sailed August 17; and Rev. B. C. Thomas and wife, who sailed Oct. 17, under appointment to the Tavoy Mission.

The following missionaries have returned to the missions;—Rev. J. Wade and wife to the Maulmain Burman Mission, Rev. J. H. Vinton and wife to the Maulmain Karen, and Rev. M. Bronson and wife, and Mrs. Cutter, to the Assam Mission.

THE MISSIONS.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. Messrs. J. WADE, E. A. STEVENS, L. STILSON, and their wives; Rev. T. SIMONS, Mr. T. S. RANNEY, printer, and wife, and Miss L. LILLYBRIDGE.

Ten native assistants.*

AMHERST.—Two native assistants.

In this country, Rev. Messrs. H. HOWARD and J. M. HASWELL and their wives; on her way from Burmah, Mrs. E. C. JUDSON.

Two stations and nine out-stations; seven missionaries, one a printer, and eight female assistants,—in all, fifteen; twelve native assistants.

Mr. and Mrs. Howard arrived at New York the 7th of August, after a perilous passage, the ship in which they first embarked having been

* One has died, Ko Won, since the mission report was forwarded.

wrecked and the passengers rescued with great difficulty.* Mr. and Mrs. Wade arrived at Maulmain January 22. Mr. and Mrs. Haswell expect to take their departure early in autumn. The health of Mr. Stilson was suddenly and dangerously prostrated in April, 1850, from which, at our last advices, he had but partially recovered.

The heavy bereavement sustained by this mission in the death of Dr. Judson, occurred, as is known to the Board, on the 12th of April, in latitude thirteen degrees north and longitude nineteen degrees east, when he was "scarcely three days out of sight of the mountains of Burmah," on a voyage to the Isle of Bourbon.† The announcement in this country, though partly anticipated, caused great sensation. In common with multitudes of other associations and individuals, the Executive Committee took instant action on the event, attesting their reverence for Dr. Judson's character and memory, their sense of his invaluable services, and their liveliest sympathy with his afflicted family and the mission more especially bereaved. They adopted measures, also, for a suitable commemoration of this visitation of providence, by a public discourse and other religious observances, and for securing to the life and character of the deceased a permanent record. It appeared to the Executive Committee peculiarly fitting that public and enduring testimonials be had, not only of the estimate placed by us on the character and services of our late honored brother and fellow-laborer, but of his claims to the reverence and affection of the Christian world. To us American Baptists, in respects foreign missions, Adoniram Judson has been what no other man has been or can be. But he was not exclusively ours. His life and his memory belong to the church universal, and his name and place and labors must stand registered on *their* calendar.

The Committee made immediate provision for the return of Mrs. Judson and family to this country, if such should be her preference; and to this arrangement, in consideration of the impaired state of her health, she has acceded, and her arrival is shortly anticipated.‡

Preaching, Churches, &c.—In consequence of Dr. Judson's sickness, and, at a subsequent period, of the threatening illness of Mr. Stilson, the duties of the preaching department the past year have been almost exclusively devolved on Messrs. Simons and Stevens, assisted by the native preachers; Mr. Stevens taking the pastoral care of the Burmese church, and Mr. Simons that of the English church, besides fulfilling the service of a "minister at large" or city missionary. The Committee have rea-

* They were taken from the wreck by Capt. Balch, of the ship *Columbus* of Newburyport, and conveyed to the Mauritius, where Mr. H. and family, who had lost all their effects, were entertained with great hospitality, and rs. 1700 were collected for their relief.

† His sickness commenced near the close of September, 1849, although it was not till November that he was compelled to lay aside his employments. "After the month of November he failed gradually; occasionally rallying, but at each relapse sinking lower than at the previous one. There was no specific disease; though every organ in turn (and sometimes all together) partially refused to perform its office." Resort was had to various restoratives, including a voyage to Mergui, and sea bathing, &c., at Amherst; and it was only as a last expedient, when all others had failed, that he was led to embark, on the 8th of April, to make a voyage at sea.

‡ Mrs. J. left Maulmain for Calcutta with her family January 22.

son to believe that all has been effected in this department, by the brethren having it in charge, that could have been reasonably anticipated. The oral dispensation of the gospel has been repeatedly adverted to by the Committee in their communications with the missions, and its preeminent importance is distinctly appreciated by the Maulmain missionaries. Says the Rev. Mr. Stevens, in a letter of recent date, "It has been to me cause of special thanksgiving to God, that from the first year of my arrival in Maulmain to the present time, this blessed privilege (of preaching the gospel) has been almost uninterruptedly allowed me. And I trust that, so long as it may please the Master whom we serve, to grant me the ability, it will be the joy and rejoicing of my heart to use my voice as well as my pen, in endeavors to promote the kingdom of our Saviour." Maulmain and its neighboring villages afford a wide opportunity for preaching. The city itself extends along the Martaban river some four or five miles, from Dingwonquin, the northeasternmost district, to Mopoon on the south, and embraces a population by estimate of 26,000 or 27,000 inhabitants, chiefly Talings or Peguans and Burmese. It is divided into eight civil districts,* in all of which, or closely adjacent, are one or more preaching places, steadily occupied by missionaries or native assistants on the Sabbath, and some throughout the week. The whole number of preaching stations in Maulmain is nine. Excursions are made from time to time to preach in neighboring villages, not without hope of eventual reward. Many listen with interest, and books and tracts are largely distributed. The church at Amherst is in the immediate care of two assistants, who alternately conduct Sabbath services.

The mission report 163 members in the Maulmain Burman and English churches, including seven received by baptism; and thirty members in the church at Amherst; total 193.

Schools.—Since the rains of 1849, the circumstances of the mission have prevented the reopening of the theological seminary, further than to hold a weekly bible class with the Maulmain preaching assistants. In this they have been conducted by Mr. Stevens through a portion of the Epistles, and have been exercised in constructing plans of sermons.

The boarding school, under the superintendence of Mr. Stilson, has averaged about thirty-six boarders, with seventy day scholars, the relative numbers of the two classes being nearly reversed, so as to reduce the expensiveness of the establishment without materially circumscribing its

* I.	Dingwonquin, with	423	houses, inhabitants chiefly Peguans and Burmans.
II.	Kyaikpanai, "	216	" " " " " "
III.	Obo, "	953	" Burmans, Peguans, Shans, Tounghthoos, Chinese, and natives of India.
IV.	Katahdan, "	667	" mixed population, Burmans and Peguans gradually giving place to foreigners.
V.	Ma-yan-dong, "	760	" Peguans, Burmans, Chinese and Catholics.
VI.	Tavoyzon, "	737	" chiefly Peguans and Burmans.
VII.	Moung Ngau's village	676	" Peguans, and increasing.
VIII.	Mopoon,	304	" " " "
Total,		4736	"

The population of Maulmain province without the city, in 1850, was 72,879, the number of houses 12,816. Assuming the same ratio of individuals to houses in the city, the population of Maulmain and suburbs may be set at 26,931.

usefulness. This change was effected in the beginning of last year, caring more especially on the male department, and retaining those boys only as boarders who on account of poverty, orphanage, or distance, could not otherwise attend. More latitude is allowed in regard to the department of girls, as every encouragement is desirable to secure their attendance. Nearly one-half of the boarders are girls, and about one-fourth of the day scholars. The cost of a boarding pupil, finding his own clothes, is about two rupees monthly. Some of the day scholars pay for tuition. Rs. 145 were received from this source in 1849.

The boys' department may be said to be entirely Burmese, including under this designation not only the Peguans, but all whose language, mode of life, training and general habits are those of Burmans. The principal teacher is Mr. E. M. Pascal, a Eurasian member of the English Baptist church, who is aided by a member of the Burmese church. Miss Lillybridge, in the girls' department, has also a valuable assistant, a former pupil.

The school appears to be in a prosperous condition. All the pupils study both the English and vernacular languages, and "next to the knowledge of arithmetic and geography, regard the ability to translate from one language to the other as most desirable."

Religious instruction has been made a prominent object. "Aside from the services at the opening and closing of the school (singing and prayer), the scholars have been assembled every evening for prayer and study of the word of God. These services have uniformly been almost entirely conducted in the Burmese language." The pupils have also attended two regular chapel services on the Sabbath, and those who attend at the Burman chapel are also members of a morning Sabbath school. All the pupils attend a bible class Sabbath afternoons at the school-house. Several of the pupils, both boys and girls, are members of the Burmese church.

The number of day schools, four of them superintended by Mr. Simons, and including one of sixty pupils at Amherst, is six, with 206 pupils. Whole number of schools seven, and of pupils 311.

Publications.—The last work in which Dr. Judson was principally employed, was the compilation of a Burman dictionary,—a work second in importance only to his translation of the Scriptures, and on which, by request of the Board, he had bestowed many years' labor. The English and Burmese part was finished prior to his illness, and partly printed; and the second and more difficult portion—the Burmese and English—was rapidly advancing towards completion. In Dr. Judson's hands, this division of the work was probably half done. In charge of a successor, the labor will be greatly enhanced. The materials will need to be re-examined and verified, while much that was written in cipher, or is otherwise illegible, must be wholly recast. This service has been assigned by the Committee to Mr. Stevens, who has had also in charge the supervision of the portion lately in press. The Committee have entire confidence in the suitableness of this arrangement;—and this disposition of the manuscripts, they are also happy to know, concurs with the views expressed by Dr. Judson in prospect of his decease. Some delay may affect the execution of the work in consequence of other engagements of Mr.

Stevens, particularly in the preaching department, and until the mission, now greatly weakened by sickness and death, shall have been reinforced.

A tabular statement of the printing executed at Maulmain, and of issues from the depository, in 1850, has been forwarded by Mr. Ranney, from which it appears that the whole number of copies of books and tracts printed, chiefly in Burmese and Karen, was 45,450, and of pages, 4,310,400; making an aggregate from the beginning, of pp. 96,900,637. A primary book, "Easy Reading Lessons," was printed in Kemeec, of 48 pp. 12mo, 500 copies, and three small works in English.

The *issues* for the year were, of Scriptures, 1,194, parts of Scriptures—Burmese 4,224, Peguan 53, Karen 624,=4,901, school books 3,030, other books and tracts 15,584,—in all 24,709, or pp. 2,036,022.

The printing of the New Testament in Sgau Karen, second edition, was completed in July, and copies are issued as fast as they can be bound. "This edition," says Mr. Mason in the preface, "will be found a considerable improvement on the first. It has been revised throughout in America by Mr. Vinton, and many valuable suggestions from that revision have been adopted. It has had the benefit of various criticisms made by Mr. Wade while we were associated in Tavoy. Hebrews and Timothy have been much improved by numerous specific alterations and general remarks, by Mr. Abbott; and I have made a careful and laborious re-revision of the whole, with the original Greek text, Dr. Judson's Burman version and De Wette's German version before me." In Burmese, the work entitled "Ancient History"* was translated and printed for the local government, and at their charges, but was prepared by Mr. Stevens in connection with his instruction of the native assistants and specifically for their benefit. The second part, "Modern History," is ready for the press, and will be issued probably the current year.

The printing of the English and Burmese Dictionary, in quarto, was resumed on the return of Mr. Ranney to Maulmain, and was completed in January. While Mr. Ranney was absent, from April to September, the charge of the printing department was committed to Mr. Bennett from Tavoy. The amount of job work has been nearly equal to that of former years, and the income goes far to cover the expenditure of the office. Some improvements have been made in the Karen type, both Sgau and Pwo.

The mission acknowledge the receipt of fifty reams of printing paper from the London Religious Tract Society.

The Maulmain Missionary Society have also aided the Sgau Karen boarding school rs. 250, the Pwo Karen rs. 50, the Burman boarding school rs. 200, the Karen normal school rs. 100, the Karen theological school rs. 100, and the Amherst day school rs. 100, besides donations to various other day schools and for native assistants; the whole amount exceeding in the aggregate rs. 2000. In addition to this a contribution of about rs. 700 has been made by the resident community towards repairs on the English mission chapel.

* See the tabular statement of printing.

PRINTING AT THE MAULMAIN MISSION PRESS—1890.

BOOKS.	Edi- t ⁿ	Form.	Language ² .	No. of Copies.	No. of Pages.	Whole No. of Pages.	REMARKS.
Ancient History, Part I, ...	1st, 8vo,		Burmese,	1,500	169	544,500	Translated by Rev. E. A. Stevens.
Anglo-Burmese Vocabulary, Part 3, ...	1st, 12mo,		Burmese,	750	456	342,000	By G. H. Hough, Esq., head master Gov't School.
Physical Geography, ...	1st, 8vo,		English,	500	50	25,000	By Rev. L. Stilson.
Key to Arithmetic, ...	2d, 12mo,		English,	1,000	12	12,000	By Rev. L. Stilson.
How do we know there is an eternal God ?	2d, 8vo,		Burmese,	5,000	16	80,000	Translated by Rev. E. A. Stevens, 1849.
Ten Commandments,—Tract, ...	2d, 8vo,		Burmese,	5,000	16	80,000	Translated by Rev. E. A. Stevens, 1849.
On the Atonement, "	3d, 8vo,		Burmese,	5,000	26	130,000	By Rev. G. S. Comstock, 1843.
The Examiner, "	3d, 8vo,		Burmese,	5,000	16	80,000	By Rev. G. S. Comstock, 1842.
Glad Tidings, "	3d, 8vo,		Burmese,	5,000	16	80,000	Translated by Rev. L. Ingalls, 1846.
The Tree of Life, "	2d, 8vo,		Burmese,	5,000	16	80,000	By Rev. E. A. Stevens, 1848.
Mental Arithmetic, ...	2d, 12mo,		Burmese,	1,000	84	84,000	
On Repentance, by Gallaudet,—Tract, ...	2d, 12mo,		Burmese,	2,000	156	312,000	Translated by Mrs. S. K. Bennett.
Associational Minutes, 8th year, ...	8vo,		Burmese,	200	12	2,400	Prepared by Rev. E. A. Stevens.
"	8vo,		Sgau Karen	500	12	6,000	Translated by Rev. F. Mason.
"	8vo,		Pwo Karen,	200	12	2,400	Translated by Rev. F. Mason.
New Testament, ...	2d, 12mo,		Sgau Karen	4,000	546	2,184,000	Revised by Messrs. Vinton and Mason.
Preface to do., ...	1st, 12mo,		English,	300	12	3,600	By Rev. F. Mason.
Gospel by Matthew, ...	2d, 12mo,		Pwo Karen,	500	108	54,000	Revised by Rev. F. Mason.
First Book, ...	2d, 8vo,		Pwo Karen,	1,000	44	44,000	Revised by Rev. W. Moore, in new character.
Scripture Catechism, ...	3d, 12mo,		Pwo Karen,	500	116	58,000	Revised by Rev. W. Moore, in new character.
Easy Reading Lessons, ...	2d, 12mo,		Kemca,	500	48	24,000	Revised by Rev. H. E. Knapp.
Analysis of Epistle to the Romans, ...	1st, 12mo,		Sgau Karen	500	21	10,500	By Rev. E. L. Abbott.
Religious Herald, monthly, Vol. 8, ...	8vo,		Burmese,	500	12	72,000	Edited by Rev. E. A. Stevens.
				45,450	1,976	4,310,400	

MAULMAIN KAREN MISSION.

MAULMAIN (*Newton*).—Rev. Messrs. J. H. VINTON, N. HARRIS, W. MOORE, and their wives; Miss M. VINTON and Miss H. E. T. WRIGHT.

Connected with the mission are thirteen out-stations,* each occupied by a native assistant, besides Rangoon district. The whole number of assistants is twenty-seven, of whom three are ordained preachers. Seven of these are connected with Rangoon.

One station, thirteen out-stations; three missionaries, five female assistants,—in all eight; twenty-seven native assistants.

Miss Wright arrived in March, 1850, and Mr. Vinton, who left this country last July in company with Mrs. Vinton, resumed his labors in the mission in January.

Schools.—In consequence of the protracted sickness of Mrs. Binney and the imminent danger that threatened her longer continuance at Maulmain, Mr. and Mrs. Binney took passage for this country in April of last year, arriving in September. Since then, the Committee have been pained to learn, no such improvement has been effected in Mrs. Binney's health as to justify her return to Burmah; and at the request of Mr. Binney, their missionary connection was closed on the 1st ult. Mr. and Mrs. Binney were appointed to the mission in 1843, with reference to the educational department, and more particularly the training of native Karen ministry. Among the immediate results was the establishing of the Karen Theological Seminary, and the Karen Normal School. These institutions are of high promise, and have been in successful operation from their beginning. The ninth term of the theological school was completed a short time before Mr. Binney's departure, and, like its predecessors, was a term of much interest, numbering twenty-four pupils in course of preparation for the ministry. The normal school, which was formally established in April, 1846, numbered forty pupils, all of whom but twelve were hopeful converts and members of the church. The separation of these laborers from the Karen mission at a time when their services were most needed and most promising of large usefulness, is regarded by their late associates and by the Executive Committee as deeply afflictive, and to be overruled for good by Him only whose understanding is infinite, and who is able to bring to pass whatsoever seemeth to Him good.

The theological school was left in charge of Mr. Harris. The tenth term commenced April 18, and closed September 30. Number of pupils thirty-four; six in the first class, ten in the second, and the remainder in the third. The first class completed their prescribed course in the New Testament and the book of Psalms, and had been also required to write weekly an essay or an exposition of some passage of Scripture. The other two classes made commendable progress in the study of portions of the New Testament. All gave a part of each day to arithmetic. The students were diligent in study, their general conduct exemplary. The eleventh term began October 15, to continue till the time to visit the churches; the number of students as in the previous term.

* The names of the out-stations are Chatthingville, Boutah, Newville, Dong Yan, Krung Prung, Tah Khee, Krai, Mawko, Kawko, Balugoon, Amherst, Tah Krai Kee.

B O O K S.	Edit.	Form.	Language.	No. of No. of Whole No.		REMARKS.
				Copies.	Pages.	
Ancient History, Part I, ...	1st, 8vo,	Burmese,	1,500	169	544,500	Translated by Rev. E. A. Stevens.
Anglo-Burmese Vocabulary, Part 3, ...	1st, 12mo,	Burmese,	750	456	342,000	By G. H. Hough, Esq., head master Gov't School.
Physical Geography, ...	1st, 8vo,	Burmese,	800	50	25,000	By Rev. L. Stilson.
Key to Arithmetic, ...	2d, 12mo,	English,	1,000	12	12,000	By Rev. L. Stilson.
How do we know there is an eternal God ?	2d, 8vo,	Burmese,	5,000	16	80,000	Translated by Rev. E. A. Stevens, 1849.
Ten Commandments,—Tract, ...	2d, 8vo,	Burmese,	5,000	16	80,000	Translated by Rev. E. A. Stevens, 1849.
On the Atonement, "	3d, 8vo,	Burmese,	5,000	26	130,000	By Rev. G. S. Comstock, 1843.
The Examiner, "	3d, 8vo,	Burmese,	5,000	16	80,000	By Rev. G. S. Comstock, 1842.
Glad Tidings, "	3d, 8vo,	Burmese,	5,000	16	80,000	Translated by Rev. L. Ingalls, 1846.
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New Testament, ...	2d, 12mo,	Sgau Karen	4,000	546	2,184,000	Revised by Messrs. Vinton and Mason.
Preface to do., ...	1st, 12mo,	English,	300	12	3,600	By Rev. F. Mason.
Gospel by Matthew, ...	2d, 12mo,	Pwo Karen,	500	108	54,000	Revised by Rev. F. Mason.
First Book, ...	2d, 8vo,	Pwo Karen,	1,000	44	44,000	Revised by Rev. W. Moore, in new character.
Scripture Catechism, ...	3d, 12mo,	Pwo Karen,	500	116	58,000	Revised by Rev. W. Moore, in new character.
Easy Reading Lessons, ...	2d, 12mo,	Kamea,	500	48	24,000	Revised by Rev. H. E. Knapp.
Analysis of Epistle to the Romans, ...	1st, 12mo,	Sgau Karen	500	21	10,500	By Rev. E. L. Abbott.
Religious Herald, monthly, Vol. 8, ...	8vo,	Burmese,	500	12	72,000	Edited by Rev. E. A. Stevens.
				45,450	1,976	4,310,400

Yan by Mr. Moore, three at Krung Prung, and four at Kèyèn. At the former place Mr. Moore passed, at different times, two months of the dry season, and a day school was taught by Mrs. Moore. The state of the church was variable, and several cases were presented demanding discipline.* The church at Krung Prung, of eighteen members, was more prosperous, and a village chapel was about to be erected in place of one that had been destroyed by fire.

Accounts from Rangoon district, so far as received, are of a painful character. Kyapah has fallen from his steadfastness, and is separated from the mission; and Aupaw, the other native assistant appointed to that region, it is reported, has died. The statistics of the churches have not been given. Number reported last year in Rangoon district, two churches, 861. Total in twelve churches, 1681.†

The Karens of Maulmain province have been generally in an uneasy state the past year, partly from the prevalence of cholera, but more permanently from the policy of the civil government displacing Christian Karen rulers and substituting Burmese magistrates. Hundreds of the people have fled dissatisfied. Ko Chetthing, who was cast into prison, has, at the end of ten months, been dismissed, no charge being preferred against him.

Siamese Karens. — The multiplied labors of the Karen missionaries the last year prevented them from itinerating beyond the limits of their immediate charge; but an assistant, one of the pupils of the theological school, who has been accustomed to spend the dry season preaching in the jungle, returned in May, 1850, from a seven weeks' tour in Siam, one week being spent at Prathoo, the point to which Mr. Brayton had attempted to penetrate the year before. His report of that region as a missionary field is favorable. "Karen magistrates under the Siamese king rule over a large district; their government is lenient, and the people happy." The assistant was well received by the chief magistrate of Prathoo, and by the inhabitants generally. It was easy to gather an audience of a "house full every evening." Prathoo is the centre of the district, and it is ten days' travel by elephant from Maulmain. Villages

* Later intelligence has been received from Dong Yan church of a renewal of trials. With the consent of all, the pastoral charge was committed to Bahmee, who was to be supported by the church, and to be assisted by Ko Te-Lau so far as his health permitted; a fraction less than nine rupees was subscribed for the purpose. But the pastor neglected his calling, — he had a house to build; and in the course of the ensuing season, Mr. Moore was deceived from the church the following letter: —

"The disciples of Jesus Christ in Dong Yan wish to tell the teacher one thing, therefore we write this letter. That the number of Christians might increase in Dong Yan, that our relatives and neighbors might hear and know the gospel of God, we chose pastor Bahmee to preach the word of God among us. At that time it was the wish of every member of the church that pastor Bahmee should preach. But now we wish him to preach no longer. Why? For since you returned to Maulmain, O Teacher! we have watched, and we have not seen pastor Bahmee go out among the world's people to preach a single time. On the contrary he engages diligently in his worldly business. He has been planting bamboo, making garden, fishing, and preparing timber for his house continually. Now seeing he does thus, we cannot happily pay our subscriptions. It would be wasting the offerings of the Lord; so we think; and therefore do not want him to preach any more. And now we the assembly of the church, O Teacher and Mamma, are exceedingly anxious to know whether you told pastor Bahmee to preach this rainy season, or to diligently engage in his own business."

† Compared with last year's report, and adding the net increase by baptism, the number given above involves a discrepancy of eighty.

between at convenient distances. The assistant visited ten Pwo and Sgau villages; and there were many others, the population chiefly so. Mr. Brayton, of Mergui, has desired to evangelize this people, and his departure from Maulmain, an arrangement that might be readily acceded to by the Committee were it practicable to withdraw his services without detriment from his present charge.*

TAVOY (KAREN) MISSION.

TAVOY.—Rev. Messrs. F. MASON, C. BENNETT, E. B. CROSS, and B. C. THOMAS, and their wives.

Two Burmese assistants.

MAULMAIN.—Rev. Messrs. D. L. BRAYTON and L. BENJAMIN, and their wives.

Two stations and fourteen out-stations; six missionaries and six female assistants,—five; nineteen native assistants.

Mr. and Mrs. Benjamin have been transferred to Mergui, to which place they removed in March, 1850; and Mr. and Mrs. Thomas are assigned to Tavoy in their stead. They left this port Oct. 17. Mrs. Brayton reached Mergui April 7, 1850. Mr. and Mrs. Mason were to resume their post at Tavoy before the ensuing rains.

Both the stations, with their out-stations, have been subject to severe trial the past year. During several months Tavoy was occupied only by Mr. and Mrs. Cross and Mrs. Bennett, Mr. Bennett supplying Mr. Benjamin's place at Maulmain. For a longer period Mr. Brayton was the occupant of Mergui. Nearly all the missionaries have also been afflicted with sickness, while disease in various forms has prevailed to an unusual extent among the churches. Still, the ordinary labors of the mission have been prosecuted, and the prospect for the coming year is encouraging.

The usual tours were made in the dry season, 1849–50, embracing successively Mata, Laulu, Palouk, Pyeekhya, Patsauoo; and in Mergui province, Kabin, Mazau, Ong-Pong, Themboug, Katay, Ulah, &c. Some of these places were repeatedly visited, and by more than one missionary, with manifest usefulness. The churches were quickened, discipline enforced, the assistants counselled and encouraged, new laborers appointed, and in several places the ordinances administered, both of baptism and the supper; five were baptized at Mata, six at Pyeekhya, six at Patsauoo, four at Kabin, three at Ulah, besides the daughter of Mr. Brayton; two at Themboug, and one at Katay, making a total, reported, with three Burmans at Tavoy, of twenty-six.†

Near the beginning of 1850 an association of delegates from the Karen churches convened at Pyeekhya. It was a meeting of great interest. Numerous entertainment had been provided for the visitors, including a large new chapel, with substantial posts and timbers and a temporary addition for the accommodation of strangers. All the missionaries were present, but so far as the arrangement could be effected, the business

* Since the above was written, intelligence has been received of the departure of Mr. Brayton and Mr. Harris from Maulmain in January last, on a tour of exploration.

† By a later arrival information has been received of the addition of eighteen by baptism to the Mata church in January, and three at Laulu, making a total of 47.

was conducted by the native preachers and delegates, and with commendable regularity. Various topics were introduced for discussion, speeches were made, sermons preached, resolutions adopted, &c. Among the subjects discussed, were, Family worship and the reading of the Scriptures, Bible classes and Sabbath schools, Transfer of church membership, Native evangelists to the unconverted, Permanency of Karen homes. The meeting lasted four days, and was attended by from 140 to 250 persons. At the close, there was baptism; and the Lord's supper was administered to 160 communicants. The next annual meeting to be at Mata.

Minutes have been received within a few days of the proceedings of the meeting at Mata, held according to adjournment Dec. 30, and continued with intermissions till January 8. The general character of the meeting, which was attended by Messrs. Cross and Benjamin, and in which all the churches in Tavoy and Mergui provinces were represented by delegate or letter but one, resembled that of the previous year; but in some respects gave still greater encouragement of valuable results. The annual sermon, a pertinent and practical discourse, was preached by Sau Quala at the opening. In the afternoon letters from the churches were read, the style and character of which were highly creditable to the people, and would not suffer, it is said, in comparison with those read at our own Associational meetings. The principal matters for consideration, at subsequent sessions, were those embraced in the resolutions adopted the previous year; and occasion was taken to ascertain by careful inquiry to what extent the resolutions had gone into effect, particularly those relating to family prayer, reading the Scriptures and singing of praise to God morning and evening, and the formation of Sabbath schools and Bible classes; as also in respect to a third and fourth resolution, relative to the confessing of faults one to another, and enjoining the necessity of taking letters of dismission in case of members removing to new homes. The results of the investigation were highly satisfactory, more especially in regard to the southern churches. Much experience had been gained, and a manifest advance made within the year. Special efforts were further made at this meeting, to induce the Karen converts to adopt the system of residing together in villages, and locating their houses in the immediate vicinity of their chapels of worship. A resolution was adopted at the close of the sittings, to open correspondence with sister associations, home and foreign, and to solicit like letters in return; and the meeting adjourned to meet at Kabin January 14, 1852.

Several evangelists were appointed at both the above meetings to labor among the heathen. Two received permanent appointments, and six, who were students of the Tavoy school, were commissioned to labor during the dry season; from four of these, favorable accounts were subsequently received. Four were to be permanent travelling preachers; besides whom, nearly every out-station has a local preacher, and several a school teacher. Some of the schools are well reported of, and especially the Sabbath schools and bible classes of Pyekhya and Patsauoo. The schools at Tavoy were taught as heretofore, in the rainy season. The theological school was small; in the two schools under the care of Mrs. Bennett, there were eighty pupils. At Mergui a school was

taught three months by Mrs. Brayton. Operations in this department were much restricted, both in town and country, by the prevalent sickness.

Printing department.—In consequence of Mr. Bennett's detention at Maulmain, which together with his absence in jungle tours occupied nearly half the year, the amount of printing executed at Tavoy has been less than in former years; the number of copies of books and other publications being 6,900, and of pp. 784,780. The number of pages issued, was 818,102. The principal work was the fourth and last volume of the Karen Thesaurus, a work of great value, and largely adding to the facilities for acquiring the Karen language. The following is a table of

BOOKS PRINTED AT TAVOY IN 1850.

Name.	Edition.	Size.	Pages.	No. of copies.	Total pages.
Thesaurus, vol. 4, ...	1st	12mo	778	500	889,000
Lectures of Dr. Van Somerin, ...	"	"	132	1,000	132,000
Methodism for Sabbath schools, ...	"	"	108	1,000	108,000
Character of a Karen minister, ...	"	"	24	2,000	48,000
Minutes of the Association at Pyeehka, ..	"	"	24	500	12,000
Calendar and Annual for 1851, ...	"	"	48	1,500	72,000
Morning Star, ...				400	23,780
				6,900	784,780

In addition to the above printing, a new font of type on *English* body has been nearly completed, in preparation for the printing of the Karen Bible. "Every means at the command of the superintendent of the press, has been and is being put in operation, whereby this large work may be neatly and expeditiously executed." A few changes in some of the Sgau characters, as well as the Pwo, will be effected, with the concurrence of all the missionaries, for the nearer assimilation of the two dialects, and reduction of size; yet not so as to prevent their ready understanding by all who can read the books in present use. It is also proposed to introduce as early as practicable the use of capitals, in place of many particles which are now indispensable to the distinguishing of proper names, &c.

Mr. Mason's principal work while at Maulmain has been the translation of the Karen Scriptures. The Old Testament has occupied his attention mostly the past year. The last book in the order pursued was Ezekiel, which was completed in January. The printing of the Sgau Old Testament and the Pwo New Testament will be prosecuted at Tavoy, it is expected, the current year. The following is a table of

BOOKS PRINTED AT TAVOY IN 1849.*

Name.	Edition.	Size.	Pages.	No. of copies.	Total pages.
Morning Star, (monthly,)				300	14,400
Methodism, (by Mr. Abbott,)	2d		72	2,000	144,000
Vocabulary, (by Mr. Wade,)	1st	12mo	264	300	79,200
Primer, No. 2, ...	2d	24to	96	530	50,880
Thesaurus, Vol. 3, ...	1st	12mo	676	500	338,000
Woods's Arithmetic, ...	1st	8vo	298	1,000	298,000
Indus, ...	1st	12mo	190	1,000	190,000
Calendar and Annual, ...	1st	"	96	1,500	144,000
Manual, (by Mr. Abbott,)	2d	"	12	3,000	36,000
				10,130	1,294,480

* Not received in time for our last annual report.

making a total, for 1849, of 10,130 books, or pp. 1,294,480. The issues during the same period were, of copies 9,600, or pp. 1,288,860.

Salongs.—But little has been done for the Salongs the past year, owing to the difficulties in the way of gaining access to them. Some intercourse has been held with a family from *Salong*, “half way to Penang and belonging to Siam,” who represent that place as an inviting field for labor. In that vicinity are several villages, whose inhabitants are more advanced in civilization than those on the islands, living in houses, cultivating the land, and working at mechanic arts, &c.

Burmese of Tavoy and Mergui.—Within the last year the attention of the Committee has been called to the spiritual destitution of the Burmese, particularly those resident at Tavoy. Tavoy alone contains a population of more than 10,000 Burman idolaters; and, the missionaries being almost entirely and of necessity engrossed in their labors for the Karens, there are none but two native assistants to care for *their souls*. There is also a Burman church of about twenty members, who need pastoral supervision and teaching beyond the ability of their nominal pastor to perform. Mr. Bennett, to whom this charge was assigned, has in several years had the care of the Karen churches in the vicinity of Tavoy, besides the printing department, the superintendence of a Burman and English school, and the secular concerns of the mission. There is also needed a missionary who shall visit in the villages, “one who can go out into the highways and hedges and *compel* them to come in.”

Similar remarks might be made of the necessities of Mergui and vicinity.

ARRACAN MISSION.

AKYAB.—Rev. C. C. MOORE and wife.* In this country, Rev. L. INGALLS and wife.*

Kemee department.—Rev. H. E. KNAPP and wife. Five native assistants, including one Kemee assistant.

Cruda.—out-station.

KYOOK PHYOO.—Rev. H. M. CAMPBELL and wife. One native assistant.

Ramree.—out-station; two native assistants.

Two stations, two out-stations; four missionaries, and four female assistants; eight native assistants.

Mr. Ingalls, whose intended return to this country was noted in our last Report, arrived in May, and is expecting to reëmbark for Akyab by the earliest opportunity. The representations given of the prospects of the station at the time of his departure, have been confirmed by subsequent communications. The preaching of the gospel has made a marked and wide impression upon the masses of the people both in the city and vicinity. Instead of cavilling and abuse, which once greeted the preacher, native or missionary, the word now preached commands generally respectful attention, and in cases not very infrequent is accompanied with saving power. The way is preparing, we have cause to believe, for a general abandonment of idols, and the acknowledgment of the only true God. “The people,” says Mr. Moore, “are in commotion. Their foundation is shaken, and they are searching for a more permanent one.”

* Mr. Moore was married to Miss Emily Frances Whitehead, of Calcutta, in January last, and Mr. Ingalls to Miss Morilla A. Baker, of Eastport, Wisconsin, in December.

Those who examine, admit all the claims of the gospel. We seem to need only the powerful descent of the Holy Spirit." During the past year the operations of the mission were for a time interrupted by the sickness and consequent absence of Mr. Moore; but he had been permitted to resume them in January with health improved. A few converts (4?) have been added to the Akyab church.

Messrs. Campbell and Knapp arrived at Akyab March 13, 1850, and have since been occupied principally in the study of Burman. In November, Mr. Campbell removed to Kyouk Phyoo. His original designation was Ramree, but after mature deliberation it has been judged advisable to station the missionary at the former place, leaving Ramree to be occupied as an out-station by native assistants. Kyouk Phyoo is now esteemed the healthier location, and is the principal military station in Arracan province. The prospects of the station are encouraging. Though as yet unable to discourse freely in Burman, Mr. Campbell has opened a prayer meeting, and converses of Christ with all who visit his house. The people seem ready to hear. Two have been baptized, one former pupil of Mr. Comstock; and there are several inquirers.

A portion of Mr. Knapp's time has been devoted to the study of Kemeë, for the better prosecution of which, with the aid of Mr. Stilson, as well as to restore his impaired health, he visited Maulmain in July. In November he returned to Akyab, and the following month proceeded to the Kemeë jungles, accompanied by Paiting, the native assistant. With his assistance, while at Maulmain, he prepared a Kemeë catechism. Mr. Knapp expresses a cheerful interest in the work before him, although the number of the Kemeë population is ascertained to be less than had been represented, amounting to about 4,000.*

SANDOWAY MISSION.

SANDOWAY.—Rev. Messrs. E. L. ABBOTT, J. S. BEECHER, and H. L. VAN METER; Mrs. BEECHER and Mrs. VAN METER.

One station, forty-four stated preaching places; three missionaries and two female assistants; forty-eight native assistants, including five Pwo assistants.

In the cool season of 1849–50, agreeably to previous arrangement, a meeting of the native assistants was held at Ong Kyoung of several weeks' continuance, conducted by Mr. Abbott in conjunction successively with Mr. Van Meter and Mr. Beecher. All the assistants, including four Pwos, were present with one exception, all regularly employed as preachers, and most of them pastors of churches. The object of their gathering was to increase their knowledge of the Scriptures, and generally their qualifications for the proper discharge of their duties. The Epistles to the Hebrews and Romans were thoroughly studied, and some small elementary works in theology. A part of the time was devoted to the discussion of practical questions relating to personal difficulties, the discipline of the churches, evangelization, &c. The subject of ministerial support received special consideration. The churches had been

* But this number may include only those who are taxed by the civil government.

addressed in regard to it by circular the year before, and requested to make report to the meeting, which was accordingly done. These reports were highly satisfactory. Eight native preachers had been supported entirely by their churches; and the remaining thirty-seven, including five evangelists, had been aided by the mission to the amount of only 700 rupees, or an average of about twenty rupees to each individual.

The number of churches reported at this meeting was forty, besides numerous Christian congregations which meet regularly for worship and embrace baptized believers, but have no regularly appointed teachers. The number baptized during the year in these churches was 244; eight had been excluded and twenty died, leaving a net increase of 216.

Within the last week communications have been received of great interest, relative to the *late* annual meeting of the Karen preachers and assistants, held at Ong Kyoung from the 12th to the 16th of December 1850. Most of the assistants were present, beside many delegates. Written reports were received from nearly all the churches; the communications were those of Pantanau and places lying east of it. "The letters indicated a degree of stability and prosperity, in general, highly satisfactory." All have had worship regularly on the Sabbath, and have succeeded to some extent in establishing Sabbath schools. All had aided more or less in supporting their own preachers. The major part have convenient places of worship. "As a whole," says Mr. Abbott, "they are maintaining the institutions of the gospel and the order of the Lord's house according to the pattern shown in the word of God. Their influence," he adds, "is good upon the multitude of heathen around them; not so much, perhaps, by the proclamation of Christian doctrines as by the exhibition of a Christian life. An impression is being made which promises glorious things for Burmah. Not a few Burmans are already attracted to the truth by that blessed influence. May we not hope that the Karen churches may become the consecrated instrumentality of the conversion of Burmah to God?"

The statistics given by Mr. Abbott for the year 1850 are as follows: churches 44, including 8 in Arracan; native preachers 48; baptized 529, mostly in Burmah; excluded 14; died 151. About 100 had been baptized near Pantanau, but the precise number is not given. The aggregate of baptisms in connection with the Sandoway mission within the year exceeds 600, making an aggregate of members in the churches of about 5,000.

During the progress of the meeting to which we last alluded, three native brethren were ordained to the work of the gospel ministry, Moung Yay, Myat Kèh and Po Kway. The first has been acting pastor of a church at Kyootoo, from its formation, ten years, and has maintained a spotless reputation. The standing of the others, though younger, was no less fair. A fourth assistant, a Pwo, was ordained at Buffalo; making the whole number of ordained preachers in this connection six.

Another scarcely less interesting series of acts during the meeting was the constituting of a "Karen Home Mission Society," and the appointment of three home missionaries to be supported by its funds. It

is a "voluntary association," entirely under the direction of the Karens, though superintended by the mission, — with Karen officers, committees, &c. ; and gives good promise of extensive usefulness. "All the native preachers manifested an interest in the formation of the Society. Many of them had the contributions of their churches in their hands, inquiring what they were to do with them. A purpose was unanimously expressed to pursue the great work, till, as was remarked at the time, 'every Karen family shall have seen the light of God.'"

After the close of the meeting a class of native Sgau assistants was taught a few weeks by Mr. Beecher, and another of Pwos at Buffalo by Mr. Van Meter. The chief attention of the latter class, ten in number, was given to the book of Acts, occupying the two principal sessions of the day. A large portion of the Old Testament history was also rehearsed in successive evenings by members of the class previously appointed. The Pwo assistants have labored in Burmah Proper with acceptance, but the number of converts is not given. One of them had had a congregation of one hundred, including about one half that number of believers ; but "by the iniquitous misgovernment of the land" it has been reduced to thirty. In Arracan there are no Pwo churches, and in ten villages along the coast visited by Mr. Van Meter, the entire Pwo population, with the exception of one or two families, are worshippers of Gaudama.

Schools. — The boarding school at Sandoway during the rains, including five pupils of Mrs. Beecher, who have since joined the normal school at Maulmain, numbered about twenty ; some being detained from coming by the cholera in Burmah, and others understanding that no provision had been made for a class of assistants. Only two Pwo students attended, but they were youths of great promise. The usual studies were pursued in the school, the more advanced taking a course through the gospels and the epistles to Galatians and Ephesians.

The reports from the village schools are incomplete. The number is supposed to have decreased from that of the previous year, owing to the want of qualified teachers and the poverty of the people. The estimated number of pupils is but 200. "We ought," says Mr. Abbott, "to have 2,000 children taught in such schools, and we shall not feel satisfied till we can report that number."

AVA MISSION.

Rev. E. KINCAID, J. DAWSON, M. D., and their wives.
Two missionaries and two female assistants,—four.

The missionaries appointed to recommence, if practicable, a mission at Ava, were at Maulmain at the date of our last advices, February 21 ; Mr. Kincaid and family having arrived, by way of Calcutta, February 16, and Dr. Dawson and family in the Washington Allston in January. Messrs. Kincaid and Dawson were intending, with leave of Providence, to leave Maulmain for Rangoon the ensuing week, or "as soon as a passage could be obtained to that port."

With respect to the prospect of planting a mission in Burmah Proper,

the missionaries had heard nothing which they regarded as, on the whole, unfavorable. "There are difficulties, but they do not appear to be insurmountable." The present king, who ascended the throne about three years ago, manifests little interest in the affairs of government, and his prime minister is reputed to be a "peculiarly bigoted boodhist." On the other hand, "all persecution on account of religion has ceased, and the Christian Karens residing within the jurisdiction of Burmese authority are permitted to enjoy a comfortable degree of security and quietude." It is rumored that there are now fifteen Burmese Christians at the capital, one of them an officer of the king, with a thousand men under his charge, and another connected with the king's household; seeming to imply, if the king is acquainted with the facts, that he is not particularly hostile to Christianity. But the report needs confirmation. There are various other points suggested, of much interest, but which can be satisfactorily determined only by personal observation. The Committee await with mingled solicitude and hope the results of more protracted inquiry. Meanwhile the missionaries express "the opinion, by a course of prudent management and the exercise of courage and perseverance" they will succeed in their object of "getting up to Ayeyar and will there be permitted to stay and labor;" and for this they are "earnestly and affectionately the united prayers of the churches."

MISSION TO SIAM.

BANGKOK (*Siamese department*).—Rev. Messrs. J. T. JONES and S. J. SMITH, Mr. J. H. and Mrs. CHANDLER, Mrs. JONES and Miss H. H. MORSE.

(*Chinese department*).—Rev. W. and Mrs. ASHMORE. Five native assistants.

Out-stations.—*Bangchang and Lengkiachu*.

One station and two out-stations; four missionaries and four female assistants, eight Chinese assistants.

Mr. and Mrs. Ashmore sailed from New York August 14, 1850, and arrived at Hongkong the 4th of January last, from which port they hope soon to sail for Bangkok.

Missionary labors among the *Siamese* have been unusually embarrassed during the past year. At its commencement the prevalence of cholera caused an excitement unfavorable to religious effort, and political agitations succeeded, the effects of which are still apparent. The arrival of British and American embassies, and their unfriendly reception, which compelled them to depart without accomplishing the objects of their respective missions, led to a general apprehension of hostilities. The *Siamese* teachers left the mission through fear, and there was reason to apprehend an entire suspension of printing operations; but quiet has been in a measure restored.

Mr. Jones has continued his Sabbath service with an average attendance of forty, most of them persons in the employ of the mission. He is occasionally visited by inquirers, but none of a very hopeful character. Daily morning worship is conducted by Mr. Chandler; average attendance thirty. He also instructs a class on the Sabbath, and Mrs. Chandler conducts a female prayer meeting weekly. Mr. Jones has frequent

calls for books and tracts, and cheering evidence that they are read and understood. A tour was made in January, 1850, by Mr. Smith, and in February by Mr. and Mrs. Chandler; the latter also made a short tour to the out-stations. In these expeditions about 5,000 copies of books and tracts were distributed. In various ways, about 11,589 copies were put in circulation during the year. "We have the assurance," say the mission, "that our Christian books are read by the king, his nobles and the common people; that they are understood, and that many acknowledge Christianity to be superior to Buddhism. We must, however, wait patiently and pray earnestly for gracious outpourings from above, that spiritual life may be imparted to these dry bones."

The Chinese church was deprived in February, 1850, of their native preacher Hongkit, who had labored faithfully to supply the place of their pastor, but was now called to his reward, leaving the little flock to such care as the missionaries connected with the Siamese department could assume. In March they were visited by Mr. Dean, of Hongkong, who remained with them till October. In June he had the privilege of baptizing four native converts. The church at that time organized itself by choosing Rev. J. T. Jones their pastor, and Mr. J. H. Chandler as deacon. It was decided that Sin Sé Siang, a native assistant who accompanied Mr. Dean, should remain to supply their present need.

Morning and evening worship is attended daily by the Chinese brethren and sisters in the vicinity, about twenty being usually present. There are two services on the Sabbath,—preaching in the morning and a prayer and conference meeting in the afternoon. The usual congregation is thirty-five, increased on the communion Sabbath (once in two months) by the attendance of members residing at the out-stations, with their friends. The missionary concert of prayer is held on the first Monday of each month.

The church numbers thirty native members, six of whom are now in China; one of these is a Burman, one a Siamese woman, and one a Siamo-Chinese woman; making, with the American missionaries, thirty-five members. Two native members died during the year.

The native assistants occupy the two out-stations, Bangchang and Angkiachu, holding two religious services on the Sabbath, communion Sundays excepted, and going out daily for tract distribution and religious conversation. Repeated applications for admission to the church attest the fidelity and value of these labors.

Schools.—The mission have made no appropriation for schools, and all that has been done in this department has been on the responsibility and at the cost of individuals. Mrs. Chandler and Miss Morse conduct a small week-day school for girls, and each has an interesting class of Sabbath scholars, the instruction being given in Siamese. The children are very promising. The Chinese children are more accessible, but none of the missionaries are sufficiently familiar with the language to do much service in this department. Mrs. Jones, however, has a number of boys, children of church members, whom she supports at her own expense and teaches both in Siamese and Chinese.

Translations.—Nothing new in this department has been attempted the past year. Mr. Jones has been wholly occupied with the revision

of the New Testament, which he has happily been able to finish. He is about to commence the translation of the Old Testament.

Printing, &c.—The printing, binding and type foundry departments have been kept in motion under the supervision of Mr. Chandler. The types, printing and binding are a marked improvement on all of preceding years.

The following statement shows the amount of printing and binding during the year.

<i>Titles.</i>	<i>Copies.</i>	<i>No. of pages.</i>	<i>Cost of paper.</i>
Epistle to the Romans, .. 12mo, ...	1,000	35,000	\$41.50
1st and 2d Corinthians, .. "	500	33,000	41.00
Galatians to Philemon, .. "	500	37,000	42.50
Hebrews, .. "	500	13,000	15.36
James to Jude, .. "	500	19,000	22.15
Revelation, .. "	500	20,000	24.42
New Testament, complete, .. "	1,000	260,000	305.51
English Preface, .. "	140	1,120	1.70
Laws of Siam, 35 forms, 8vo.			

Total	4,640	418,120	\$497.14
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The edition of the Laws of Siam is at the expense of Kh'un Môte, a young Siamese nobleman.

Since the above was written, intelligence has been communicated by the mission, of the entire destruction of their buildings and other property on the mission premises, by fire, on the night of the 4th of January. "About half past eleven P. M., an unoccupied native house, situated only a few yards in the rear of one of their dwellings, was fired by an incendiary. All efforts to arrest the progress of the fire were useless. Soon all the buildings connected with the mission were wrapt in flames and reduced to ashes; and the missionaries were seeking shelter beneath a large tamarind tree on the premises of the Portuguese consul, and devising plans for the protection of the little personal property which each had succeeded in hastily securing before the rapidly devouring flames had intercepted all access to their rooms." Thanks to an ever watchful Providence, no life was sacrificed. And although the following morning, which was the Sabbath, presented a dreary view of their premises and of their condition, they were "neither friendless nor homeless. God was their friend, and he graciously provided others, who kindly and gladly ministered to their wants." The mission make grateful mention of the hospitality and kind offices of the Portuguese consul, Mr. Marcellino D'Araujo Roza, and of all the members of the missions, both of the Presbyterian Board and the American Missionary Association; as also of the attentions of the Phra Klang and other Siamese noblemen, at the time of the conflagration.

The mission property consumed, consisted of three dwelling-houses and the materials of a fourth, one chapel, one printing office, with two printing presses, eight fonts of type, Siamese, Chinese and English, embracing also a type foundry and book bindery establishment, one brick

* On occasion of fire the natives feel that each is entitled to whatever he can seize. Every one is armed, and offers to assist in rescuing the property, when the well-known object is plunder. A fire in Siam is always the scene of bold-faced robbery, and in some instances, when resistance is made, of bloodshed.

use and one machine shop, beside an English library of 600, a Siamese and Chinese library, and school apparatus. To this added the personal property of the missionaries, including house, libraries, and much of their clothing; making an estimated from \$10,000 to \$15,000.

HONGKONG MISSION.

HONG.—Rev. Messrs. W. DEAN and J. JOHNSON.

stations.—*Lung Chui*, or *Long Island*, *Chek-chu*, *Tukia-wan*, *Chiem-ta-chui*.

assistants, *A Tui*, *A Sun*, *A Bak*, *A Et*; besides three school teachers.

station and four out-stations; two missionaries and four native assistants.

Dean was absent six months on a visit to Siam, having left Hongkong, 20, and arriving at Bangkok about the last of March.

As he spent twenty days at Cochin China. As the written language of the country is Chinese, he distributed Christian books to some but they were returned through fear of the government. No missionaries are resident in the country, and none would be expelled. The Roman Catholics have been expelled.

During his residence in Siam, besides laboring for the benefit of the church there, Mr. Dean was able to carry forward the work of the mission, and prepare notes to Genesis and the Acts of the Apostles. *Jiang* (or *Kiok Cheng*), who accompanied him to Bangkok, remained there to supply the Chinese church, then destitute of a teacher. At Hongkong the daily morning and evening services have been continued, with preaching on the Sabbath. At *Lung Chiu* (Long Chiu) where the opposition of the local authorities caused a suspension for a time, a chapel is nearly finished. Daily worship has been continued morning and evening by *A Tui*, the assistant stationed there, who has held Sabbath services when not engaged at Hongkong; and hoped that the school and the preaching of the gospel may soon be fully maintained. At *Chek-chu*, *A Sun* has been diligent and active in his evangelical labors, bearing testimony to the truth, and distributing tracts and portions of Scripture among the fishermen who were in summer. He has also preached regularly on the Lord's day, and conducted daily worship. A school was commenced in March of 1854, and, instructed by a native teacher, has been under his supervision; to his other duties he has added daily religious exercises with the pupils. The number in attendance during the summer averaged 20. He has been called to endure much affliction in his family, but has been graciously supported and comforted.

At *Tukia-wan* has been under the care of *A Bak*, who is a consistent deportment and displays a becoming zeal. He has kept the school, numbering sixteen pupils, and conducted religious services every evening in the week. The boys of the school accompany him on the Sabbath to attend chapel services at Hongkong; and after the morning service, are examined on those portions of Scripture and truths to which they have attended during the week.

In February of last year a school was commenced at *Chiem-ta-chui*, a small island the main land opposite Hongkong, with the view of estab-

lishing it as a permanent out-station. An encouraging beginning has been made. The attendance at school has been from eight to ten. These boys also attend chapel services at Hongkong, and are examined as to their progress in religious knowledge. Some of them are frequently accompanied by their parents and friends. The station is under the charge of Ngi Seng, formerly a member of the church at Bangkok.

In all, about forty boys are in attendance on the three schools* connected with the mission, who are gaining an accurate, some of them an intimate, knowledge of the facts and truths of the gospel. None of them give evidence of a change of heart, but the word of God, which their minds are grasping, is "the sword of the Spirit."

There have been some instances of inquiry during the year, but none have given the evidence of faith that would authorize their admission to the church, which consequently remains without any change to be noted. To multiply nominal converts would be an easy task, but "the chief solicitude of the mission," they remark, "is directed to the *character* rather than to the *number* of converts. And though from this cause we cannot report a numerical increase, we hope there has been no retrogression in our work."

Translations, printing, &c.—There have been printed during the year 3,000 copies of the book of Acts, translated by Mr. Dean, and 3,000 of the Gospel of John, translated by Mr. Goddard. A new translation of Genesis, with notes, has been prepared by Mr. Dean, and 3,000 copies of the first six chapters, and 2,100 of the six next succeeding, have been printed as tracts; many have been circulated. Of Mr. Dean's version of Matthew, with notes, over 500 copies have been distributed,—of his Manual of Christian Doctrine, 1,700 copies have been printed and nearly all distributed; and several thousand copies of approved tracts have been put in circulation, many of them in the interior.

NINGPO MISSION.

NINGPO.—Rev. Messrs. J. GODDARD and E. C. LORD, D. J. MACGOWAN, M. D., and their wives.

One station; three missionaries and three female assistants,—six; two native assistants.

The members of the mission have been able, with limited exceptions, to continue at their posts, but have been enfeebled by illness. Mr. Goddard's health has been frail, but his labors, though by necessity lessened, have not been interrupted. Mr. Lord and Dr. Macgowan deemed it needful for their health and that of their families, to spend several weeks in the hot season on the island of Chusan. They were able, however, to perform some evangelical labor while there. Mrs. Lord was attacked after her return to Ningpo by a sickness that for a time threatened her life, but the stroke was graciously averted. Thus our brethren are "faint, yet pursuing."

Religious services have been regularly maintained in the chapel on the Sabbath by Mr. Lord and Dr. Macgowan alternately, aided from time to time by Mr. Goddard. On week days, arrangements have

* The school at Lung Chiu, now suspended, is not included in the enumeration. It averaged twenty in daily attendance. After the Chinese New Year it was expected to recommence.



been made and carried out with considerable regularity to secure services every afternoon and evening, each missionary having it in charge to attend for this purpose twice in the week. In these labors important aid has been rendered by the native assistant. The attendance at the chapel has varied, being frequently respectable in numbers and occasionally large, but sometimes quite small. An attempt made by Mrs. Macgowan to conduct a service for females, which promised to be useful, was relinquished on account of ill health. By these labors, and by such informal methods of communicating the truth as may be adopted in ordinary intercourse with the people, numbers have been made acquainted with the claims of the gospel, some of whom have manifested a degree of interest in the subject; but few have shown any such concern as to awaken much hope concerning them. Two have been admitted to the church, the teacher of the day school and a young woman living in Dr. Macgowan's family. Both have for several months testified, by their Christian deportment, the sincerity of their faith. Other applicants for baptism have been examined and their cases deferred. The wife of the native assistant, recently deceased, gave encouragement to hope that she was the subject of renewing grace, though not a professed disciple.

The day school has been continued with an average attendance of twenty. The number has somewhat increased of late, giving greater prospects of stability. A portion of each day is spent by the pupils in the study of Christian books, and they are examined weekly by Mr. Lord, who has the supervision of the school. Dr. Macgowan has conducted a bible class numbering fourteen in all. Seven of these are in the employ of the mission; the attendance of the others is voluntary, sometimes irregular. Those who have been longest under instruction are able to render some assistance in teaching others. There is also a Sabbath school, composed of children in the day school.

Printing, &c. — In this department there has been some advance. Three tracts have been issued during the year; the Chapel Tract, an annual publication containing a statement of the nature and object of the labors at the chapel; A Hundred Questions for instructing Youth, a catechism prepared by the native assistant for the school and for general distribution; and a reprint of the Three-charactered Classic, a tract in rhyme, that has been in circulation several years, containing an exposition of the principal Christian doctrines, and, from its conformity in name and style to a celebrated native work, received with favor by the people. Also the following portions of Scripture translated by Mr. Goddard: The first chapter of Genesis, with brief notes, 4,800 copies; the first five chapters of Genesis, with notes, 5,000 copies; and the book of Genesis complete, 4,000 copies. Mr. G. has nearly completed the translation of the book of Exodus.

Dr. Macgowan has a dispensary at his house, where he receives the sick and administers to their necessities, with religious conversation and the distribution of tracts.

The results of the last year's labors manifest the presence and favor of God. He who has blessed the truth to the conversion of two or three, is able to bring the multitudes of China under the power of the gospel.

obstacles are indeed great, arising from the difficulty of communicating intelligently with the people through the medium of their language, and from the character of the people themselves. "I once thought," says Dr. Macgowan, "that I had only to acquire the language so as to make myself well understood, and serious impressions would not fail to be produced. This stimulated me in study, but I have found up that ascent far enough to bring others into view far more difficult to surmount, and am compelled to exclaim, 'Who hath believed our report?' Were it not that the promises of the Lord are on our side, I should faint from the discouragements which beset us." But the promises are unfailing, and they have been fulfilled to the mission in the assurance that is needed to reassure the mind tempted to despondency.

MISSION TO ASSAM.

MAJOR.—Rev. Messrs. N. BROWN and S. M. WHITING, Mr. O. T. CUTTER, and their Native assistants, NIDHI LEVI and BATIRAM.

NOWGONG.—Rev. Messrs. M. BRONSON and I. J. STODDARD and their wives, Mr. G. ELLIS; Miss M. S. SHAW.

WAHATTI.—Rev. Messrs. A. H. DANFORTH, and W. WARD and their wives. In this party Mrs. J. W. BARKER.

Three stations; eight missionaries, one a printer, nine female assistants,—seventeen; Native assistants.

Messrs. Bronson, Whiting and Ward and their wives, Miss Shaw, and Mr. Cutter, who sailed in July last, arrived at Amherst January 22, and Calcutta February 23, and may be expected ere this, in the due course of events, to have reached their places of destination.* Mr. Dauble, previously connected with a station of the Basle Missionary Society in Calcutta in Bengal; but having changed his views of the form and substance of Christian baptism, he was received to that ordinance, at his request, at Tezpur February 4th, 1850; and on the recommendation of the mission has been appointed by the Committee to labor—for the present—as a missionary teacher at Nowgong. His relations with the mission had been dissolved in accordance with the wish of its principal patrons. Mrs. Barker arrived in this country with her children in June.

MAJOR.—The third edition of the New Testament has been carried through the press, and the new hymn book; both of which were mentioned in the last report as in progress. A valuable tract against idolatry, prepared by the assistant, Nidhi Levi, has also been printed. Mr. Brown has undertaken, with the approbation of the mission, to establish a female school, the number of pupils not to exceed ten. The church has been generally steadfast, and one member heretofore expelled has been restored to fellowship.

NOWGONG.—The Orphan Institution was visited in May with the small pox, which seized on eight of the pupils and a child of Mr. Stoddard, in some cases in a violent form; but none came to a fatal result. Other respects the state of the school has been generally good. In January an African lad of sixteen, who had escaped from bondage in his

* part of the company were to leave Calcutta March 13th, and the rest to follow as the necessary arrangements could be made.

native country, and had been sent to Assam by friends in Calcutta, having given the clearest evidence of Christian character, was baptized. He is now studying English, and is desirous to become a preacher of the gospel.

GOWAHATTI. — Religious services, native and English, have been regularly observed, with a native Sabbath school. The girls' school is in a prosperous state. One of the pupils has united with the church, and others have been serious and inquiring. There has been a considerable demand for books and tracts, people sometimes coming from a distance of twenty or thirty miles in quest of them. Eleven boys connected with the school have been transferred to the Nowgong Institution.

Mr. Danforth, in a tour through Kamroop and Durrung, was much impressed with the character and disposition of the people, as subjects of missionary labor. "They are hardy, simple-hearted, and honest. They know nothing about the Christian religion, and very little about any. But few of them can read, and those who can are very ignorant. Yet they are not priest-ridden, as in the villages on the large rivers. They have quite a number of schools, some of them established by government and some by themselves. Many of these I visited, and gave them religious books. They received them with eagerness, and in many instances will use them as text books. Wherever I preached, I was listened to with attention and interest. They acknowledge the universal prevalence of sin and the utter impossibility of escaping its consequences. Some, to be sure, suppose that their righteous acts will mitigate their sufferings; but the mass have no idea of any salvation. What more do we want in a people to prepare them for a reception of the gospel? Their own convictions have rendered the demand for the atonement by Christ imperative. Could there be a sufficient amount of faithful labor expended there, I firmly believe the hearts of this people would melt like wax."

MISSION TO THE TELOOGOOS.

NELLORE.—Rev. Messrs. S. S. DAY and L. JEWETT and their wives.

One station; two missionaries and two female assistants; one native assistant.

Mrs. Day at present resides in this country.

The labors of Mr. Day have several times been interrupted by indisposition, and once he was laid aside for two months by a sickness that threatened to put a final period to his usefulness; but he has been mercifully spared to the mission and enabled to resume his wonted exertions. Mr. and Mrs. Jewett have made good progress in the acquisition of the language, and Mr. Jewett has entered with zeal on the work of preaching the gospel.

Preaching has been maintained steadily in the chapel on the Lord's day, and visitors have been daily received at the mission house for familiar conversation. The attendance at the chapel has been from seventy to one hundred. There has been daily preaching in the streets, and several tours have been made to attend native festivals, for preaching and tract distribution. The number of people addressed in this manner



cannot be ascertained with precision, but exceeds 50,000. From 180 to 220 pupils have been weekly instructed in the Sabbath school.

The distribution of tracts and portions of Scripture has been prosecuted both at the station and abroad. Since March, 1849, the total number of portions of Scripture circulated has been over 4,000, and a like number of tracts and small school books. They are received with avidity, and very few destroyed. Pains have been taken to ascertain this, and it appeared that at one festival, out of several hundred portions of Scripture none, and of as many tracts only one, had been torn! And in all cases, the number thus treated was surprisingly small. A general desire to read has been awakened of late among the people, an evil effect of which is seen in the increased circulation of corrupt native works, calling for an increased diffusion of Christian truth among the population.

The boarding school, under the charge of Mrs. Jewett, was originally limited in its design to girls; but applications in behalf of one or two orphan boys led to an enlargement of the plan, though preference is still given to girls. The number of boarders has averaged ten; and five or six day scholars have also attended a part of the time.

A day school has been opened in Jonnavada, at the special request of the leading men of that village. The Scriptures and other Christian books are to be read daily, and portions committed to memory; and with a monthly visit from the missionaries and preaching in the village, it is hoped that this enterprise will do something for the furtherance of the gospel.

Results.—The people hear the word readily and attentively; not seldom with the free admission that their religion is an imposture and that Christianity is true. "The general aspect," says Mr. Day in his report for the year, "is more encouraging than at any time since the commencement of the mission. Idolatry is losing credit. Scarce a man of all the thousands addressed, has attempted in good earnest to defend it by direct discussion,—certainly not ten persons within two years have done so in our presence. A general impression prevails, and is openly acknowledged by many, that the religion of the country is already beginning to wane, and that the Christian religion is destined ere long to become the religion of the whole world." Two persons have been hopefully converted; one a girl taken from the lowest of the people, the other a woman who had been taught to read in former years, and who studied for a time with the children of the school. Other inquirers have been met, some of whom manifested much interest in the subject of religion, but none have given material encouragement to hope that they felt in any marked degree the power of the truth.

MISSION TO THE BASSAS.

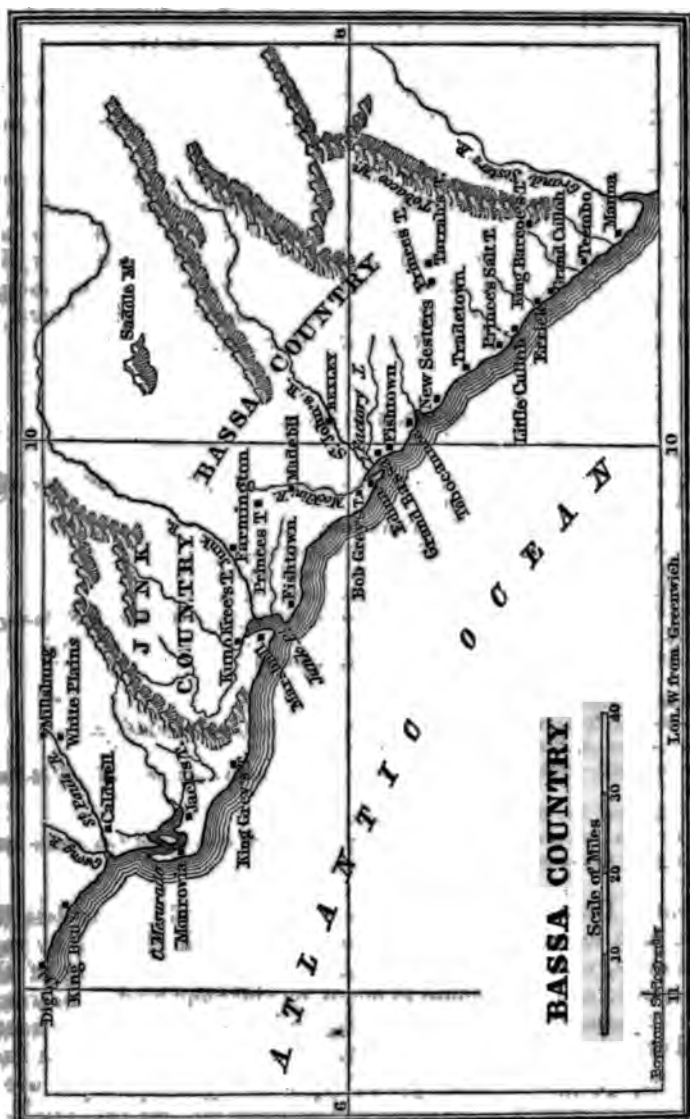
BEXLEY.—*J. Vonbrunn*, native preacher. Two other native assistants.

LITTLE BASSA.—*L. Kong Crocker*, native assistant.

In this country, Mrs. M. B. CROCKER and Mrs. L. G. CLARKE.

Two stations; two female assistants; four native assistants.

The mission has continued during the year in charge of the native brethren. Public worship has been conducted on the Lord's day, and



at appointed times on week days ; the hearers, mostly natives, showing much interest in the word preached. Three have been added to the church, two of them natives. Since that time some irregularities on the part of younger members called for censure from the church ; but in general a spirit of peace and fraternal harmony has characterized the whole body. The school at Bexley numbers twenty pupils ; that at Mount Hope, (Little Bassa ?) under the care of Mr. L. K. Crocker, has sixteen, all natives. Both have been regularly and successfully managed.

The Committee have sought for two men to take charge of this mission in its great need, but as yet without success. The native assistants labor earnestly and with a measure of success, but there is occasion for missionary superintendence to secure the highest interests of the enterprise. It is to be deeply regretted that a field, where under all disadvantages the fruits of faith have been springing up so encouragingly, should remain without more careful and diligent cultivation.

MISSION TO FRANCE.

Northern Department.

DOUAI (Nord.)—Rev. E. WILLARD, Mrs. WILLARD. Rev. R. Flamant, native preacher; and four other students and assistants.

MOUCHIN (Nord.)—Rev. J. Thieffry, native preacher.

DENAIN (Nord.)—Rev. Alphonse Faulin, native preacher.

VERBERIE and MEUX (Oise.)—Rev. J. B. Crétin, native preacher.

SERVAIS, LAFERE, &c. (Aisne.)—Rev. I. Foulon, native preacher.

CHAUNY, GENLIS, &c. (Aisne.)—Rev. V. Lepoids, native preacher ; Messrs. S. Besin, P. Ledouble, E. Doumin, — Louvet, colporteurs.

CHEY, ATHIES, &c. (Aisne.)—Mr. L. Lefèvre, colporteur.

PARIS.

South Eastern Department.

LYONS.—Rev. T. T. DEVAN, Mrs. DEVAN ; Rev. P. Milliet, native preacher.

ANSE, &c.—Rev. A. Berthoud, native preacher.

ST. ETIENNE, &c.—Rev. Messrs. C. Geyer, — Martin, native preacher, Mr. T. Millaud, colporteur.

FEURS, &c.—Rev. Mr. Bertrand, native preacher.

Eleven stations ; eight or more out-stations ; * two missionaries and two female assistants, twenty-one native preachers and assistants.

NORTHERN DEPARTMENT.—The measures detailed in our last Report have been followed up through the year, though checked by various hindrances, with diligence and success. "The preaching of the gospel in public and from house to house, by night and by day, in season and out of season, the distribution of the Scriptures and religious tracts, the administration of the ordinances of the gospel, visits, exhortations, prayers, and the reading and explaining of the word of God on every occasion, with familiar conversations and frequent discussions, have been abundantly blessed, notwithstanding the fewness of the laborers ; and have been made effectual of God to the salvation of some, to the awakening of others, to the edifying and confirming of the disciples, and to the rendering of a knowledge of salvation, to a certain extent, general throughout the field of operations."

* Number of preaching places more than fifty.

The hindrances to progress have been occasioned, for the most part, by the disparity of the number of laborers compared with the extent of the demand. Mr. Thieffry was disabled for service by a severe casualty near the commencement of the mission year. Mr. Crétin has been laid aside six or eight months by dangerous illness, and it is feared that his work is nearly done. In April, 1850, one of the pastors was dismissed with the assent of the Committee, leaving a large and richly promising field destitute of the ordinances, and wholly to the care of an evangelist, who, though greatly esteemed, was unable single-handed to meet the exigencies of the case. Considerable time and attention of those who were competent to service, have been engrossed unavoidably by secular engagements. A chapel has been erected at Chauny, that of Servais has been enlarged, and one has been opened at Lafère. Opposition has been encountered in some places from the civil authorities. An instance of their hostility is given in connection with the church at Peronne. Three young soldiers, who were among the number baptized there the last year, have been accused of plotting against the government, on account of their prayer meetings, and are threatened with being sent to join the "company of discipline" * in Africa. Nevertheless, says Mr. Willard, "such has been the condescension of our Heavenly Father, that in the North, in the department of Aisne, and at Paris, the promise is now great."

From the department of Aisne, embracing the districts occupied by Messrs. Lepoids and Foulon, the reports of the year are more especially cheering. "The Lord continues to be with us," writes Mr. Foulon, "and to accompany the work of our hands; and by an encouraging prospect he says to us as to Paul, 'Fear not, but speak, and hold not thy peace, for I have a great people in this city.' Hundreds of souls hear the truths of salvation by Christ proclaimed at Rouy every Wednesday, and at Lafère every fifteen days on the Sabbath; and if the audience is not numerous at Servais, where the gospel is preached every Sabbath, and at Mayot, where it is preached every fifteen days on a Sabbath, and every week on Thursday, still the state of things is not less interesting. The eight other localities where we visit during the week, present also a state of things quite rejoicing." Eleven baptisms are reported in this district, of which eight were at Servais.

Mr. Lepoids alludes first to discouragements, — then adds, "On the other hand, glory be to our God! the Eternal has been to us full of pity and compassion, slow to anger, abundant in kindness and truth. For you remember," addressing Mr. Willard, "not only those awakenings at Béthancourt, at Manicamp, at Peronne, awakenings followed by nineteen baptisms, but also the magnificent gift of a temple (chapel), † so necessary and so long desired, at Chauny, and of a religious library bestowed upon our children by our worthy American friends. How

* Composed of the "refractory" in the French army, and always assigned, in time of war, to the post of greatest danger.

† The chapel alluded to was dedicated at Chauny August 11, under the direction of Mr. Willard, with appropriate solemnities. The season was one of great rejoicing. All the native preachers in the employ of the Union attended. A congregation of three hundred persons was seated within the building, and all around stood an immense and listening crowd. The edifice is of brick and stone, slated, in dimension forty feet by twenty-four.

many reasons have we for gratitude and joy of heart! And now can we still be discouraged? Has the prospect ever before been so fine? Our churches definitely organized and rigidly disciplined—the laborers united to labor together with zeal and love—finally full liberty to preach the gospel of grace,” &c. Mr. Lepoids, as above, reports nineteen baptisms.

In the department of the North and at Paris the prospect is also encouraging. At Paris, beyond and even contrary to our best anticipations a year ago, necessity has been laid upon us within the year to resume our work. In May, 1850, four converts were baptized by Mr. Crétin; a church was subsequently constituted, and two have been added to it by baptism. Four have been added to the church at Douai, and eight to Denain church. Total at all the stations, including one in Mr. Crétin's field, forty-nine; and there are fifty-five candidates for baptism. Fifteen have been separated from the churches, six for persisting to labor on the Sabbath. One has died. Present number 185.

Some of the churches have been reduced by emigration to this country. A large number comparatively, thirty-five, emigrated the last year, and others are preparing to follow. This, if it continues, will render the independent self-support of the churches an event of a much later day than had been anticipated; “but we have no doubt,” adds Mr. Willard, “this is also directed by our Heavenly Father, in accordance with his everlasting designs. We are therefore of good courage; being fully persuaded there is no reason to despair of the work of the Lord.”

The following tabular view of the churches in the northern branch of the mission, has been forwarded by Mr. Willard.

CHURCHES, BAPTISMS, &c.										
Departments.	Preaching Places.	Bap.	Rec'd by letter.	Exclud- ed.	Emi- grated.	Died.	Pres. No.	Can. for baptism.	Well disposed.	
<i>Nord.</i>										
Denain, ...	1 . . .	8	..	1 ..	3 . . .	..	25 ..	..	..	
Douai, ...	1 . . .	4	..	..	..	..	17 ..	..	..	
<i>Aisne.</i>										
Lepoids' field, . . .	18 . . .	19	5 ..	14 ..	12 . . .	1 ..	75 ..	38 . . .	88	
Foulon's field, . . .	12 . . .	11	..	..	11 . . .	..	34 ..	17 . . .	..	
<i>Oise.</i>										
Crétin's field, . . .	11 . . .	1	..	..	9 . . .	..	30 ..	..	..	
<i>Seine.</i>										
Paris, ...	..	6	..	..	..	..	6 ..	..	..	
		49	5	15	35	1	187	55	88	

Douai School for Assistants.—During a great part of the year, Mr. Willard has had four youths at Douai, under the training of Mr. Flémant, assistant teacher, preparing to preach the gospel. One has recently left and been replaced by another. The piety, zeal, devotion and progress of these youths have been worthy of commendation.

Of the general course of native labor in this part of the French Mission, Mr. Willard speaks in the close of his report in terms of approval. If all has not been done that could have been wished, the omission has been unavoidable. “Our brethren,” he subjoins, “are hard-working men, and I desire once more to commend them to the confidence, the sympathy, the prayers and the affections of the American Baptists, who

generally have very little idea of the warfare these men are maintaining here."

SOUTH EASTERN DEPARTMENT. — Agreeably to an intimation in our last Report, Dr. Devan removed from Paris to Lyons at the end of March. His arrival, together with his subsequent measures, such as holding religious meetings in his own house, opening a place for public worship and administering the ordinance of baptism on repeated occasions, led to very early and gross manifestations of hostility, both from Romanists and others; and his course throughout the year has been painfully tracked with trials. One of the first objects which he attempted, was to secure a suitable house of worship, selecting a part of the city "in which no evangelical efforts had yet been made." * In this he succeeded early in August; and meetings were regularly maintained in the chapel for about three months. A church was constituted of four members August 18, and in October the number was enlarged to seven. Subsequently three additional members were received by baptism.

At the expiration of about three months from the opening of the chapel, so violent and determined were the efforts both of clergy and laity to break up the meetings, and so countenanced if not promoted by government officials, it was found necessary to hold the mission services in a quarter of the city less liable to such annoyances. Another station was accordingly selected, and an appeal having been made to the prefect of the department for authorization and protection, the meetings, though threatened with a repetition of the previous disorders, have since been regularly maintained, and with comparative quiet. With regard to the future, Dr. Devan speaks with encouragement. "The appearances," he says, "I think are promising, although, like the workmen of Jerusalem, we may be obliged to hold the sword in one hand while we build with the other."

The church of St. Etienne has also been tried and persecuted; "troubles within and troubles without, troubles as a body, and troubles as individual members." Many of the members have been turned out of employ in consequence of their religion. Efforts have been made by Darbyists (the Plymouth Brethren, as they are termed in England,) to proselyte others. Three have been excinded. The church nevertheless has been sustained and enlarged. Nineteen have been added by baptism, making its present number thirty-two; and the prospects are not discouraging for the coming year. Rich spiritual gifts have been distributed among the brethren of this church, who hold twelve public meetings weekly in different places. One of those places is Polignais, where six have been converted and are now members of the St. Etienne church; two others are about "to put on Christ by baptism." Another is Firminy, distant about seven miles, where the present pastor of the Etienne church was received into our connection. Here twelve families have addressed a petition to the municipal authorities to be allowed to worship God in their own way.†

* The entire population of the city is nearly 250,000.

† The occasion of this movement was probably the expulsion of an evangelist and his companion from the town sometime previous by the armed police, with the intimation "that before long there should not be in France any other public worship than that recognized by the national establishments."

At Feurs the preaching of the gospel has been maintained throughout the year: congregation from twelve to twenty. Three have been baptized, and three others are expected soon to apply for the ordinance. The people manifest a good spirit, and have fitted up at their own expense a neat and commodious chapel. At Panisshere, a short distance from Feurs, two have been baptized, and there are two candidates. Two have also been baptized in the department of Haute Marne. Most of these are members of the St. Etienne church. Total baptisms reported in the south-eastern department twenty-six. Present number of members, in two churches, forty-two.*

MISSION TO GERMANY.

† HAMBURG.—Rev. Messrs. J. G. ONCKEN, C. SCHAUFFLER, JR., J. Köbner.

† BREMEN.—Rev. J. L. Hinrichs.

† OLDENBURG (Duchy of O.)—Rev. Messrs. Weichart, J. F. Oncken.

† JEVER, HALSBECK, & C.—Rev. A. F. Remmers.

† SEEFELDT (Duchy of Oldenburg.)—Rev. Mr. Schiebeck.

† HANOVER.—Rev. Mr. Menger.

† EIMBECK (Hanover.)—Rev. C. Steinhoff.

† OTHPRESEN (Hanover.)—Rev. J. H. Sander.

MARBURG, CASSEL, & C. (Hesse.)—Rev. Mr. Grimmell.

FRONHAUSEN (Hesse.)—Rev. Mr. Becker.

BERLIN (Prussia.)—Rev. Messrs. G. W. LEHMANN, — Weise, &c.

FRANKFORT-ON-THE-ODER (Prussia.)—Rev. Mr. Metzkau.

BITTERFELDT (Prussia.)—Rev. F. C. Werner.

MEMEL (Prussia.)—Rev. Mr. Niemetz.

ELBING (Prussia.)—Rev. Mr. Wiebe.

TEMPLIN (Prussia.)—Rev. Mr. Kemnitz.

ZACKERICK (Prussia.)—Rev. Mr. Köppen.

BRESLAU (Prussia.)—Rev. J. Straube.

LIEGNITZ (Prussia.)—Rev. Mr. Klinker.

STETTIN (Prussia.)—Rev. T. A. Gulzau.

ALLENSTEIN (Prussia.)

VOIGTSDOF (Prussia.)

ANCLAM and LASSAN.

RUMMELSBURG (Prussia.)—Rev. Mr. Tilgner.

STOLZENBERG (Prussia.)—Rev. Mr. Weist.

† BAIREUTH (Bavaria.)—Rev. Mr. Knauer.

HERSFELD.—Rev. Mr. Beyebach.

SPANGENBERG.—Rev. Mr. Grotenfendt.

STUTTGARD (Wurtemberg.)—Rev. Mr. Köner.

† VIENNA (Austria.)

† AALBORG (Denmark.)—Rev. Mr. Follved.

† AMSTERDAM (Holland.)—Rev. Mr. Leifde.

† GASSELLEN.—Rev. Messrs. J. E. Feisser, — Nieuworn.

Thirty-six stations †; three missionaries and thirty-one other native preachers and assistants, besides numerous colporteurs, &c.,

The reports that have reached us from this mission are not less cheering, in most respects, than those of former years. The church at

* Subsequent communications report additional baptisms, making the whole number of members, April 17, fifty-nine.

† From last year's report.

‡ Connected with these are more than sixty places of stated preaching.

Hamburg received upwards of eighty members during the first seven months of last year, and has put forth increased efforts to spread the gospel. Twelve preaching stations are regularly supplied; two colporteurs are constantly engaged in circulating the Scriptures among seamen; not less than forty brethren go from house to house every Lord's day, to converse seriously with the people and invite them to attend public worship; and a Female Missionary Union circulated during five months 10,000 tracts, and sold nearly 600 copies of the Scriptures. 2,000 copies of the New Testament were sold among the soldiers of the Schleswig-Holstein army. In Hanover, Hesse, Oldenburg, Mecklenburg, East Friesland, and other parts of Germany, there has been much encouragement. Tracts and bibles have also been sent in large quantities for distribution in Vienna, where a few brethren, since 1848, have met for worship every Sabbath and once on a week-day evening, without molestation. In August Mr. Oncken writes: "Sixty ministers, missionaries and colporteurs, aided by hundreds of devoted tract distributors and Sabbath school teachers, have been zealously engaged in the propagation of the gospel. More than 49,000 copies of the Holy Scriptures and 1,400,000 religious tracts, besides several thousand larger works, have been circulated within the last two years."

Chapels have been erected and additional missionaries employed at Halsbeck in the Grand Duchy of Oldenburg, Tangstedt in Holstein, Templin and Stolzenberg in Prussia. In these extraordinary efforts, including the debt resting on the chapel at Hamburg, the mission has incurred a debt of £2,000, for aid in the liquidation of which they have appealed to the liberality of Christians in Great Britain. Mr. Oncken visited Scotland in the autumn, where he was received with much sympathy, and contributions were made to the extent of about £800.

There are now indications that the political reaction that has been in progress in Germany for a year past, has reached a point at which an abridgment of religious liberty may be looked for. In the Grand Duchy of Mecklenburg persecution has already commenced. Mr. Bues, a missionary supported by the association of churches in the north-west of Germany, has been banished thence, and a brother residing near Wismar, at whose house the religious services were conducted, has been fined, and threatened with imprisonment in case the offence is repeated. Another missionary, who being a native could not legally be banished, has been fined; but a Sabbath school teacher was sent out of the country on half an hour's notice, for the crime of instructing three children on the Lord's day. The members of the mission, however, are by no means discouraged. Former persecutions failed to eradicate their work; and now that its roots are spread more widely and have struck more deeply into the soil, so long as God shall be pleased to water them with the dews of his grace, it will be still fair and flourishing.

No report has been received from Mr. Oncken of the state of the churches in western, middle and southern Germany, at the close of the year.

The church in Berlin had a net increase of fifty-three during the year, and numbers 310. The number of stations in connection with it is seventeen, and they are growing in strength. The church in Stolzen-

berg, which numbered seventy-one at the beginning of the year, reports at the close 173 members; an increase of 102. Connected with this church are fifteen stations. That in Memel has had 142 additions, making its whole number 211. A large portion of this increase was from Tilsit and vicinity. The station is an important one, from its position on the borders of Russia. The total net increase of the churches comprised in the Prussian Association, is 393;—whole number of members in fourteen churches, with 79 places for stated preaching, 1411. The Sabbath schools connected with them have fifty-six teachers and 402 scholars.

The liberties of the churches in Prussia are not directly impaired, but by restrictions on the circulation of bibles and religious books, placing their meetings under the *surveillance* of the police, and similar interferences, the government restrains their action to a certain extent. They are subject, in some places, to popular violence. It is also to be lamented that they suffer, in common with the churches in other parts of Germany, from the introduction of various forms of error. The Irvingites have drawn away a few in Prussian Silesia, and the Mormons have invaded the church at Aalborg in Denmark; while the opinions of the Sabbatarians have caused some distraction among the brethren in Pomerania. Nevertheless "the foundation of the Lord standeth sure." It is manifest that their labors are efficient, and by the divine blessing increasingly so. A pleasing incident may be mentioned, illustrative of the zeal and singleness of purpose shown by the brethren. A member of the church at Berlin was drafted into the army, made a sergeant, and stationed at Frankfort-on-the-Maine. He immediately began distributing bibles and tracts and addressing the people as he found opportunity. The clergy were excited against him, and at length procured an order from his colonel silencing him; but not before eleven persons had been baptized (by one of the pastors in Hesse visiting there) and the foundation laid for organizing a church.

From the churches constituting the middle and southern German Association, particular returns are not furnished, but their whole number of members is stated to be 519; which, with those of the north-western (at Hamburg) and Prussian Associations, gives a total of 2,917 members in all Germany,—exclusive of churches in Denmark connected with the mission, from which no reports are received.

Since this report was made communications have been received from Mr. Oncken, whose state of health had been such as to prevent him from preaching and to delay his report of the mission, which is still only partially given. The whole number of persons baptized at Hamburg during the year was 121, the net increase of the church eighty-five. Between thirty and forty brethren have labored as visitors and tract distributors in and about the city, by whom thousands have heard the truth. The female missionary association has circulated 937 copies of the Scriptures and 17,688 tracts, and has collected for missionary purposes 205 marks one shilling. The total distribution of Scriptures during the year was 31,599 copies, and of tracts, 667,350, independently of denominational tracts and other good books. The second triennial meeting of delegates from all the churches in Germany and Denmark is

to be held at the close of August. The mission feels the lack of a sufficient number of laborers, and the threatening state of the country in its political relations seems to produce no other effect on its plans than to stimulate the desire to redeem the time and accomplish all that is possible while there is still opportunity to work.

MISSION TO GREECE.

CORFU.—REV. A. N. ARNOLD and MRS. ARNOLD; MRS. H. E. DICKSON.

PIREUS.—REV. R. F. BUEL and MRS. BUEL.

Two stations; two missionaries and three female assistants.

Mrs. Buel is now in this country, having come in part for the benefit of her health and at the request of friends, but returns to the mission the ensuing month. Mr. Arnold, by the advice of his physician, was absent last summer, in Lombardy, for about three months. He has had a fluctuating Greek congregation on the Sabbath, at Corfu, as many as twenty being sometimes in attendance, and sometimes not more than two or three. The service in English has been observed as usual, and the missionary concert. A bible class meets weekly for the study of the Scriptures. The school in charge of Mrs. Dickson continues in successful operation.

One person in Zante has been added to the little church, and at the beginning of last year the prospects seemed more than usually encouraging. Several persons showed a disposition to inquire into the claims of the national church, and to obtain scriptural knowledge. But popular violence, excited by the clergy and unrestrained by the government, has compelled the disciples to flee. The enmity of the people began to be excited against them early in the year, by slanderous and denunciatory articles in the newspapers. At the opening of the session of Parliament in April, a minority of the Legislative Assembly, dissatisfied with the reply of the majority to the Lord High Commissioner's speech, presented a separate reply complaining of attacks on their religion. The excitement increased and spread to Patras. On the 16th of July a petition from sixty priests of the town and vicinity was presented to the Bishop of Zante, praying for measures to arrest the progress of Protestant doctrines. The bishop thereupon demanded of the Regent the banishment of Mr. Kynegos, whose quiet but increasing success in attracting inquirers made him specially obnoxious, and of Mr. Pelecassi, then a promising inquirer and since baptized. This demand could not be acceded to, but Mr. P. was dismissed from the school in which he was engaged, thus depriving him of the means of subsistence. The house of Mr. Kynegos was attacked by the mob, his mother severely injured, his furniture broken up and his library scattered. Other houses were threatened. The police, under the pretence of protecting him from violence, lodged Mr. Kynegos in prison, where he was confined eleven days in a narrow cell assigned to the worst criminals. He was treated in all respects like a felon, closely watched, his friends excluded and his letters opened. From this officious *protection* he was only released on a promise to leave the island. Both the British Commissioner and the

British government have been appealed to, but without any indication, as yet, that redress will be afforded.

At the Piræus Mr. Buel has continued his labors as usual. Few, comparatively, hear the gospel, and fewer confess its power, but He whose power and wisdom it is, can yet make it effectual. The attendance on public worship is regular, and the number of worshippers is on the increase. One soul has been given as a trophy of grace, and received as a token that the divine favor still rests upon the mission. The Scriptures have been distributed to many applicants, and efforts are being made to place an entire copy in every family in the town.

The converts that have been gathered, though few in number, have exhibited a character and exerted an influence clearly demonstrating that the Lord's hand has been in the work. They are young men of cultivated minds and thoughtful habits, distinctly apprehending and heartily embracing the truth of the gospel in the face of obloquy and suffering. They have borne effectual testimony to the power of the uncorrupted word. The rancor with which they have been pursued, is a significant testimony to the extent of their influence, while their patience in tribulation attests the reality of their faith. To have been the means of bringing these men into the service of Christ, is to have accomplished a great work, and is an earnest of greater benefits which we may hope are in store for the Greek nation.

MISSION TO THE OJIBWAS.

SAULT DE STE. MARIE.—REV. A. and Mrs. BINGHAM. *Shegud*, native assistant.

TIKUMINA.—REV. J. D. CAMERON.

Out-station.—*Michipicoton*.

Two stations and one out-station; two missionaries, one female assistant,—three; one native assistant.

The day school has been very successful, having fifty-nine pupils enrolled during the last term. At the examination, the U. S. Indian agent and other gentlemen present expressed a high degree of satisfaction at the progress exhibited. The boarding school department has also been sustained, with five boarders. Two religious services have been maintained on the Sabbath, besides the Sabbath school and bible class. The attendance on all these services has been larger than in previous years, and an increased interest in them has been manifest. A weekly prayer meeting and the monthly missionary concert have been also observed. The Sabbath school feels the want of a good library. The church has not been without trials, and has been obliged to exclude two members from its fellowship. The present number is twenty-six, exclusive of those at Michipicoton.

OTTAWAS IN MICHIGAN.

RICHLAND.—REV. L. SLATER.

Mrs. Slater died June 7th, after a faithful and useful service among the Ottawa Indians, embracing twenty-four years.

The report of the mission for the past year has failed of reaching us.

SHAWANOE MISSION.

SHAWANOE.—Rev. F. and Mrs. BARKER; one native assistant.

DELAWARE.—Rev. J. G. and Mrs. PRATT; Miss E. S. MORSE. One native assistant.

OTTAWA.—Rev. J. and Mrs. MEERER; Mr. J. T. and Mrs. JONES.

Three stations; three missionaries and five female assistants,—eight; three native assistants.

SHAWANOE.—The boarding school has had an average attendance of twelve; a diminution from last year of three. These converse and read intelligently in English, and all but two have made proficiency in writing and arithmetic. They attend the instructions of the Sabbath school. Four have been received into the church, and four excluded from fellowship, leaving the whole number, as last year, thirty-four. The religious services the past winter have been attended with increased interest, from which good results are hoped, though the known bondage of the Indians to their traditional customs renders the renunciation of paganism by no means easy. Portions of the New Testament and a small book of hymns, in their own language, have been circulated to some extent.

DELAWARE.—The school is prosperous, the pupils making very encouraging progress. Some of them show inclination to the serious study of scriptural truth, and generally they give promise of future usefulness. The attention of the people to ordinary religious services has been less encouraging, on account of temporary and adventitious excitements, which have tended to distract them; but as they have in a measure subsided, it is hoped that a better state of things will be observed during the present year. A meeting was held in August, which continued three days, at which the attendance was large, and the people, including many head-men who had not attended any previous meeting, gave serious attention to the word preached. Though no striking results could be reported, the occasion was a hopeful one. The Moravian brethren were present and cordially aided in the work. The mission is regarded with favor by the people, and though not yet submissive to the claims of the truth, they hear it with apparent candor and respect, giving good encouragement to persevere in imparting instruction to them. The church numbers twenty-one; two members have died within the year, and three seceded to the Methodist church.

OTTAWA.—The progress of the mission has been steady, and the labor about the same as in previous years, except that religious services have been less frequent, on account of the time absorbed in translating, revising and publishing some needed works,—the Ottawa First Book, second edition—the Ottawa Hymn Book, third edition, with additional hymns—a portion of Matthew for the Shawano mission—almanacs, separate sheets of hymns, &c. Nine have been received into the church, five by baptism, three restored, and one, “by experience,” from another denomination. Two have been excluded, and one is deceased;—present number sixty-four. The native assistant mentioned in the last report as supported by the church, continued his services only through one year, in consequence of the poverty of the church through the general failure of their crops. They were visited by a severe

drought, that compelled them to dispose of a great part of their stock. The general progress of the people is encouraging. Temperance and industry are universal among them, and scarcely a trace of their ancient superstitions can be discovered. General health prevails. In 1849 there were reported sixteen births and four deaths—in 1850 twelve births and three deaths. They have enlarged their farms, improved their houses, and are advancing in civilization and morality.

MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES, and W. P. UPHAM, Mr. H. UPHAM, printer, and their wives.

DELAWARE TOWN.—John Wickliffe, *Oganaya*, native preacher.

DSITONER.—*Doulasky*, native preacher.

TAQUONER.—*Tanenole*, native preacher.

FLINT.—*Lewis Downing* and *D. M. Foreman*, native preachers.

Five stations, seven out-stations; three missionaries, one a teacher and one a printer; three female assistants,—six; six native preachers.

The labors of the mission have been prosecuted during the past year with very encouraging success. Though the interest excited by the preaching of the word, has not been so intense as during the year previous, and the numerical increase of the churches is a little less, the members have shown a perceptible advance in scriptural knowledge, stability of christian character and consistency of deportment. From February 24, 1850, to March 16, 1851, ninety-nine persons were added to the churches. The whole number of members is not reported, but is estimated at from 1,200 to 1,300.

For several years there has been a tendency among the people to remove westward. In some parts that have been sparsely settled, especially on Grand River, in the vicinity of Flint station, a considerable population now exists. The native preachers have held some highly interesting meetings in this field. In April and May, particularly, large congregations were assembled at private houses on Spring Creek, and at a grove near Kolanāye. The truth was listened to with profound attention and interest. Many who had scarcely heard the gospel before, were impressed. An affecting incident occurred at the meeting near Kolanāye. Among those who were awakened, and who requested special prayer on their behalf, "I cannot describe my own feelings," says Mr. Downing, "when I saw my father; I attempted to explain to them the way of life, but my mind was so overwhelmed that I could scarcely utter the precious words of God which crowded on my thoughts. At night the season was equally affecting. The whole congregation partook so largely of my own feelings that we all seemed melted down at the amazing love of God." At a meeting held there a month later nine persons were baptized, including Mr. Downing, Sen. The immediate fruit of their labors in that region has been generally cheering, and promises more abundant results in the future.

A meeting at Delaware Town in September was attended by a great concourse of people, and the services were characterized by deep solemnity.

ity. A large number expressed anxious concern for their salvation, and twenty hopeful converts were received by the church. Opportunity was taken on such occasions to call attention to the subject of Missions. Meetings of an interesting and profitable character have been held with the native preachers, for the investigation of christian doctrine and the interpretation of Scripture.

Printing. — During the year 5,000 copies of 1st and 2d Corinthians and Revelation were printed in Cherokee, and 500 copies of Remington's Communion, in English. Whole number of pages of Scripture in Cherokee, 750,000 ; pages of tracts in English, 24,000 ; — total pages, exclusive of job work, 774,000.

School. — The school at Bushyheadville, or Cherokee, numbered during the last term fifty-seven scholars ; whole number in attendance during the year, seventy-seven. The number of boarding scholars the last term was eleven ; — through the year fifteen. Three of the pupils have been appointed teachers of national schools, and several expect soon to enter the seminaries.

The relations of this mission to the institution of domestic slavery, which came before the Board at their last Annual Meeting, were made the subject of a communication to the mission in August last. The Committee called attention to the instructions of the Board, and invited for them the earnest consideration of the mission. No reply has been received as yet, but the Committee do not permit themselves to doubt that the matter will be early considered and appropriately acted upon.

RECAPITULATION.

The number of missions under the direction of the Board, is 18, exclusive of the mission to Ava, not yet established ; of stations 77, and of out-stations 164,—total 241 ; of missionaries 60, of whom 54 are preachers, and of female assistants 59,—119 ; of native preachers and assistants 192 ; making the whole number of laborers 311. There are 154 churches, with more than 12,700 members,—of whom 1,563 have been added by baptism during the past year. The number of schools is 98,—including 5 for native preachers, 1 normal and 17 boarding schools, and of pupils more than 2,100. There are five printing establishments, at four of which the number of pages printed within the year was 6,287,300.

TABLE OF THE MISSIONS OF THE UNION, 1850-51.

MISSIONS.	Stations.	Out-stations.	Missionaries.	Female students.	Total missionaries and students.	Native preachers and students.	Churches.	Baptized.	Present number.	Boarding schools.*	Pupils.	Day schools.	Pupils.	Total schools.	Total pupils.	Pages printed.	
Maulmain Burman, . . .	2	9	7	8	15	12	3	7	193	1	105	6	206	17	311	4,310,000	
Maulmain Karen, ...	1	13	3	5	8	27	12	61	1,681	4	147	2	24	6	171		
Tavoy Karen, ...	2	14	6	6	12	19	13	47	975	4	116	16	277	20	393	784,739	
Arracan Burman, ...	2	2	4	4	8	8	2	4†	55‡	-							
Sandoway Karen, ...	1	44	3	2	5	48	44	773‡	5,000‡	3	50	20‡	200	23‡	250‡		
Siam, ...	1	2	4	4	8	5	1	4	35			2	†	2	?	418,120	
Hongkong, ...	1	4	2		2	4	1		20‡			4	60	4	60		
Ningpo, ...	1		3	3	6	2	1	2	10‡			1	20	1	20		
Assam, ...	3		8	9	17	2	3	2	59‡	3	80‡	20‡	620	23‡	700‡	?	
Teloogoo, ...	1		2	2	4	1	1	2	7‡	1	10	1	10	2	20‡		
Whole number in Asia, . .	15	88	44	45	89	128	81	902	8,035	16	508	72	1,417	88	1,925	5,513,000	
Ava, (inceptive,)			2	2	4												
Bassa, (Africa,)	1	2		2	2	2	1	3	20‡	1	20	1	16	2	36		
French, ...	11	† 8	2	2	4	21	20‡	75	229	† 1	4			1	4		
German, ...	36	60‡	† 3		3	31	40‡	473	3,000‡			1	60	1	60‡		
Greek, ...	2		2	3	5		1	2	12‡								
Whole number in Europe, .	49	68	7	5	12	52	61	550	3,241	1	4	1	60	2	64		
Ojibwa, ...	2	1	2	1	3	1	1		26	1	5	1	40‡	2	45‡		
Ottawa in Michigan, . .	1		1	1	1	1			25			1	†	1	?		
Shawance, ...	3		3	3	6	3	3	9	119	2	37			2	37	?	
Cherokee, ...	5	7	3	3	6	6	6‡	99	1,250‡	1	11		46	1	67	774,000	
Whole number in America, .	4	11	8	9	7	16	10	108	1,420	4	53	2	86‡	6	189‡	774,000	
Totals, ...	18	77	164	60	59	119	192	154	1,563	12,716	22	585	76	1,579	98	2,164	6,287,000

* Including theological and normal. † Besides a class of native preachers. ‡ Besides numerous preaching places. § School for native assistants. ¶ Native preachers.

REPORT OF THE TREASURER.

EXPENDITURES OF THE UNION DURING THE YEAR ENDING MARCH 31, 1851.

Maulmain Mission.

Remittances, drafts, and purchases,.....	\$14,130 47	
Outfit and expenses of Mr. and Mrs. Wade,.....	166 43	
“ “ “ “ Mr. and Mrs. Vinton,.....	194 12	
Passage of Mr. Vinton and family, and Mr. and Mrs. Wade, to Maulmain,.....	1,498 36	
Passage of Miss Wright and two Karens from Calcutta to Maulmain,.....	130 80	
Passage of Mr. Howard and family to this country,.....	2,136 36	
“ “ Mr. and Mrs. Binney “ “ “.....	825 00	
		\$19,081 54

Tavey Mission.

Remittances, drafts, and purchases,.....	5,725 84	
Outfit and expenses of Mr. and Mrs. Thomas,.....	534 50	
Passage of Mr. and Mrs. Thomas to Calcutta,.....	516 95	
“ “ Mrs. Brayton and daughter from Calcutta to Mergui,.....	134 10	
		6,911 39

Arracan Mission.

Remittances, drafts, and purchases,.....	5,701 21	
Passage of Mr. Ingalls and daughter to this country,.....	230 00	
“ “ Messrs. Knapp and Campbell from Calcutta to Akyab,.....	249 60	
		6,180 81

Mission to Ava.

Remittances and drafts,.....	3,050 89	
Outfit and expenses of Mr. and Mrs. Kincaid,.....	172 46	
Passage of Mr. Kincaid and family to Maulmain,.....	1,264 24	
Expenses and passage of Dr. Dawson and family to Maul- main,.....	836 95	
		5,324 54

Assam Mission.

Remittances, drafts, and purchases,.....	8,986 21	
Outfit and expenses of Mr. and Mrs. Bronson,.....	219 56	
“ “ “ “ Mr. and Mrs. Ward,.....	557 68	
“ “ “ “ Mr. and Mrs. Whiting,.....	565 47	
“ “ “ “ Miss Shaw,.....	200 00	

Passage of Mr. and Mrs. Bronson, Mr. and Mrs. Ward, Mr. and Mrs. Whiting, Mrs. Cutter and Miss Shaw to Calcutta,.....	1,956 76	
Passage of two Assamese boys to Calcutta,.....	349 05	
" " Mrs. Barker and family to this country,.....	1,067 73	
Expenses of Mrs. Barker and family in this country,.....	304 55	
		14,207 01

Telooquo Mission.

Remittances and drafts,.....	1,332 82	
Expenses of Mr. Van Husen's family in this country,.....	390 00	
		1,722 82

Siam Mission.

Remittances, drafts, and purchases,.....	1,477 79	
Outfit and expenses of Mr. and Mrs. Ashmore,.....	606 50	
Passage of Mr. and Mrs. Ashmore to Hongkong,.....	518 88	
		2,603 17

China Mission.

Remittances, drafts, and purchases, ...	6,803 23
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Bassa Mission.

Drafts and purchases,.....	1,017 47
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Mission to Greece.

Remittances, drafts, and purchases,.....	2,867 11
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Mission to France.

Remittances and drafts,.....	7,218 23
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German Mission.

Remittances and payments,.....	4,203 91
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Cherokee Mission.

Drafts and purchases,.....	2,089 42
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Shawnee Mission.

Drafts and purchases,.....	831 08
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Mission to the Ojibwas.

The expense of this mission is defrayed by United States appropriations.

Mission to the Ottawa in Michigan.

The expense of this mission is defrayed by United States appropriations.

Iron safes for Secretaries' rooms,.....	204 00
Postage of letters, papers, and pamphlets,.....	398 29
Freight, cartage, and insurance,.....	166 29
Packing-boxes, wrapping-paper, twine, &c.,.....	46 43
Interest on borrowed money,.....	177 50
Counterfeit money, discount on drafts and bank notes,....	144 15
Legal documents and counsel,.....	94 50
Preparing and copying documents and records,.....	168 00
Daguerreotypes of missionaries,.....	36 00
Messenger, porter, and care of rooms,.....	210 56
Hannah Harpham's annuity,.....	50 00
Expenses attending the annual meeting of the Union,....	78 50
Sundry expenses attending the sailing of missionaries,....	9 53
	2,708 15
Total expenditures of the Union,.....	\$93,973 56
Balance for which the Union was in debt, April 1, 1850,..	21,501 09
	\$115,474 65

RECEIPTS OF THE UNION FOR THE YEAR ENDING MARCH 31, 1851.

Donations, as acknowledged in the Missionary Magazine, ..	\$84,990	78
Legacies, " " " " " " ..	10,785	57
Received from sale of real estate in Rockford, Ill., ...	150	00
		<u>95,926 35</u>
Balance for which the Union is in debt, April 1, 1851, ..		19,548 32
		<u>\$115,474 67</u>

Permanent Fund.

This fund amounted last year to.....	\$20,000 00
Received during the year,.....	1,000 00
	<u>\$21,000 00</u>

Fund for Officers.

Balance on hand April 1, 1850,.....	\$180 80
Received during the year from income of permanent fund,.	1,320 00
Net income of the Farwell estate,...	635 24
	2,136 04
Paid balance of salaries of Secretaries and Treasurer,....	2,100 00
Balance on hand April 1, 1851,.....	\$36 04

Karen Mission Fund.

This fund amounts, as last year, to.....	\$5,000 00
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The Magazine and Macedonian.

Received during the year ending December 31, 1850, . . .	\$6,234 68
Cost of publication, ...	6,060 46
Balance to new account January 1, 1851, ...	\$194 22

The Treasurer has also received from the United States and coördinate Societies the following sums, which have been expended in the several missions, viz.:—

From the United States,.....	\$4,000 00
" " American and Foreign Bible Society,.....	14,750 00
" " " Bible Union,.....	1,000 00
" " " Tract Society,.....	3,000 00
" " " Baptist Publication Society,.....	50 00
	\$22,800 00

RICHARD E. EDDY, *Treasurer A. B. M. Union.*

Missionary Rooms, Boston, April 1, 1851.

The Auditing Committee having examined the account of the Treasurer of the American Baptist Missionary Union for the year ending March 31, 1851, with the vouchers, hereby certify that they find the same correct; and that a balance of *nineteen thousand five hundred forty-eight dollars, thirty-two cents*, was due from the Union, on the first day of April, one thousand eight hundred and fifty-one.

They have also examined the evidences of stocks, &c., belonging to the Union, and find that they agree with the statements on the Treasurer's books.

CHARLES D. GOULD, }
JOSHUA LORING, } *Auditing Committee.*

Missionary Rooms, Boston, April 24th, 1851.

PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

Names.	Texts.	Meetings.	Places.	Times.
Richard Furman, D. D., S. C.	Matt. 23: 20.	Convention,	Philadelphia, ...	May, 1814
Thomas Baldwin, D. D., Mass. ....	.....	"	"	" 1817
O. R. Brown, D. C. ....	.....	"	"	April, 1820
William Staughton, D. D., D. C.	Acts 28: 15.	"	Washington, D. C.,	" 1823
Jesse Mercer, Ga.	Matt. 28: 19.	"	New York, ...	" 1826
William Yates, India. ....	.....	Board, ...	Boston, ...	" 1827
William T. Brantly, Pa.	Phil. 2: 16.	"	New York, ...	" 1828
Daniel Sharp, D. D., Mass. ....	.....	Convention,	Philadelphia, ...	" 1829
C. G. Sommers, N. Y.	An Address.	Board, ...	Hartford, Ct., ...	" 1830
R. Babcock, Jr., * Mass.	Ps. 67: 1, 2.	"	Providence, R. I.,	" 1831
F. Wayland, D. D., * R. I.	Rom. 7: 13.	Convention,	New York, ...	" 1832
Baron Stow, Mass.	1 John 2: 6.	Board, ...	Salem, Mass., ...	" 1833
William R. Williams, N. Y.	2 Cor. 10: 15, 16 .	"	New York, ...	" 1834
S. H. Cone, N. Y.	Acts 9: 6.	Convention,	Richmond, Va., ...	" 1835
Elon Galusha, N. Y.	Luke 10: 2.	Board, ...	Hartford, Ct., ...	" 1836
Charles G. Sommers, N. Y.	Ps. 72: 19.	"	Philadelphia, ...	" 1837
Baron Stow, Mass.	Acts 12: 24.	Convention,	New York, ...	" 1838
James B. Taylor, Va.	Luke 24: 46, 47. .	Board, ...	Philadelphia, ...	" 1839
B. T. Welch, D. D., N. Y.	John 3: 8.	"	New York, ...	" 1840
Richard Fuller, D. D., S. C.	John 12: 32.	Convention,	Baltimore, ...	" 1841
R. E. Pattison, D. D., R. I.	Ps. 87: 7.	Board, ...	New York, ...	" 1842
Pharcellus Church, N. Y.	Col. 1: 23.	"	Albany, N. Y., ...	" 1843
S. W. Lynd, D. D., Ohio.	1 Cor. 1: 21.	Convention,	Philadelphia, ...	" 1844
G. B. Ide, Pa.	Is. 40: 9.	Board, ...	Providence, R. I.,	" 1845
G. W. Eaton, D. D., N. Y.	1 Tim. 1: 11.	Convention,	Brooklyn, N. Y.,	May, 1846
Baron Stow, D. D., * Mass.	Matt. 27: 45, 51-53.	Union, ...	Cincinnati, Ohio, .	" 1847
J. N. Granger, R. I.	Gal. 2: 9.	"	Troy, N. Y., ...	" 1848
M. J. Rhees, Del.	Phil. 2: 5.	"	Philadelphia, ...	" 1849
E. L. Magoon, N. Y.	Matt. 20: 26-28. .	"	Buffalo, N. Y., ...	" 1850
William Hague, D. D., N. J.	Acts 13: 33.	"	Boston, ...	" 1851

* The appointed preacher having failed.

OFFICERS OF THE MISSIONARY UNION.

Rev. GEORGE W. BRIGGS, LL. D., of Mass., President.
BARTHOLOMEW T. WELCH, D. D., of New York, } Vice Presidents.
ELISHA TUCKER, D. D., of Illinois, }
Rev. WILLIAM H. SHAILER, of Mass., Recording Secretary.

Board of Managers.

W. IRA HARRIS, LL. D., Chairman. **Rev. MORGAN J. RHODES, Recording Secretary.**

Ministers.

Beecher, Albany, N. Y.
 Hutchinson, Windsor, Vt.
 Colver, Boston, Ms.
 Neale, "
 Swain, Worcester, Ms.
 Granger, Providence, R. I.
 ves, Sudfield, Ct.
 H. Cone, New York.
 P. Sheldon, Buffalo, N. Y.
 ekus, New York.
 J. Corey, Utica, N. Y.
 ot, Middletown, N. J.
 k. Ide, Philadelphia, Pa.

Ministers.

Eaton, Portland, Me.
 E. Cummings, Concord, N. H.
 Church, Boston, Ms.
 Jacolin, Philadelphia, Pa.
 Mayland, Providence, R. I.
 Lathrop, New York.
 Miner, Providence, R. I.
 R. Williams, New York.
 Kendrick, Rochester, N. Y.
 Hodge, Brooklyn, N. Y.
 cker, Boston, Ms.
 E. Rhoads, Williamsburg, N. Y.
 D. Gillette, Philadelphia, Pa.

Ministers.

B. Allen, N. Yarmouth, Me.
 nth, New Hampton, N. H.
 harp, Boston, Ms.
 ickson, Newport, R. I.
 nrobbell, Hartford, Ct.
 Fiskelock, Elbridge, N. Y.
 J. Sommers, New York.
 dge, Ballston Spa, N. Y.
 Hague, Newark, N. J.
 Parker, Burlington, Vt.
 Malcom, Philadelphia, Pa.
 Winter, Roxborough, Pa.
 B. Page, Norwalk, Ohio.

CLASS I.

Ezekiel G. Robinson, Cincinnati, O.
 Elisha Tucker, Chicago, Ill.
 Marvin Allen, Detroit, Mich.

Laymen.

Jefferson Borden, Fall River, Ms.
 Isaac Davis, Worcester, Ms.
 John A. Gault, Concord, N. H.
 Varnum J. Bates, Providence, R. I.
 David R. Easton, Rochester, N. Y.
 William Colgate, New York.
 D. M. Wilson, Newark, N. J.
 Thomas Watson, Philadelphia, Pa.
 George James, Zanesville, O.

CLASS II.

David B. Cheney, Columbus, O.
 Timothy R. Cressy, Indianapolis, Ia.
 Oliver C. Comstock, Marshall, Mich.

Laymen.

James H. Duncan, Haverhill, Ms.
 Jonathan Beecher, Lynn, Ms.
 Albert Day, Hartford, Ct.
 Ira Harris, Albany, N. Y.
 David A. Foster, Brooklyn, N. Y.
 Roswell S. Burrows, Albion, N. Y.
 David Scribner, Topsham, Me.
 William Bucknell, Jr., Philadelphia, Pa.
 William Gamwell, Providence, R. I.

CLASS III.

Henry G. Weston, Paris, Ill.
 J. A. B. Stone, Kalamazoo, Mich.
 William Robinson, Racine, Wis.

Laymen.

Thomas J. Harris, Claremont, N. H.
 Joseph C. White, Bangor, Me.
 Michael Shepard, Salem, Mass.
 Lewis Jones, Boston, Mass.
 Nathan H. Bottom, Shaftsbury, Vt.
 George Lewis, New Haven, Ct.
 John P. Rathbone, Albany, N. Y.
 John P. Crozer, Marcus Hook, Pa.
 James M. Hoyt, Cleveland, Ohio.

Executive Committee.

W. HERMAN LINCOLN, Chairman. **Rev. WILLIAM H. SHAILER, Recording Secretary.**

Ministers.

BABON STOW,
 JOSEPH W. PARKER,
 WILLIAM H. SHAILER,
 ROLAND H. NEALE,
 HENRY J. RIPLEY.

Laymen.

HERMAN LINCOLN,
 SIMON G. SHIPLEY,
 JAMES W. CONVERSE,
 BENJAMIN SMITH.

Executive Officers.

SOLOMON PECK, Corresponding Secretary for the Foreign Department.
EDWARD BRIGHT, JR., Corresponding Secretary for the Home Department.
RICHARD B. EDDY, Treasurer.

Auditing Committee.

CHARLES D. GOULD, **JOSHUA LORING.**

DONATIONS RECEIVED IN MAY, 1851.

Maine.	
Jefferson, 1st ch.	17.51;
Young Mens' concert	25.00
7.49 do., do., 2d ch., Rev. S.	
Chisam	1.00
Mt. Vernon, ch.	20.38
Bowdoinham Asso., William Prescott tr., Winthrop, ch. 80; Bowdoinham, ch. 25; to constitute Isaac Wardsworth L. M., per Rev. N. Butler, agent,	105.00
Calais, 1st ch.	8.00
	<u>\$159.38</u>

New Hampshire.	
Stratham, ch.	14.00
Hudson, Joseph Merrill, which (with the 15 from Charles H. Nichols, credited to Rowe street church, Boston,) is to constitute Mrs. Nancy R. Merrill L. M., and to support Mr. and Mrs. Jewett, Nellore,	85.00
	<u>99.00</u>

Vermont.	
Grafton, ch., monthly concert	7.78
Bartonville, Mrs. Lucy Lake	4.00
Brookline, ch. 84; Female Benevolent Society, Mrs. Rufus Smith tr., 16; to constitute Calvin T. Barrett L. M.,	100.00
	<u>111.78</u>

Massachusetts.	
Salem, 1st. ch., a friend of missions	7.00
Boston, 1st ch., Sab. school, Cyrus Carpenter supt., 20; Rowe Street ch., Charles H. Nichols 15; Lawrence, a friend to missions	5.00
Chelmsford, Central ch., mon. con.,	20.00
Belchertown, Sab. school	4.00
Hancock, ch. (with a pair of gold earrings from Mrs. H. White,)	14.00
Worcester. 1st ch. 1.37; Charles Thurber, to constitute Miss Hannah Hemmenway L. M., 100,	237.00
Hopkinton, Mrs. Betsey Ormes	2.00
Somerset, ch.	13.50
Springfield, Maria L. J. Wilcox	1.00
New Marlboro', ch., a friend	10.00
	<u>348.50</u>

Rhode Island.	
Exeter, a friend of missions	3.00

Connecticut.	
Middletown, 1st ch. 40; Colchester Boro', ch. 72.28; per Rev. James F. Wilcox, agent,	112
New York.	
Orleans Asso., Albion, ch., to constitute Oliver Morehouse L. M., per Rev. S. M. Osgood, agent,	100.00
Poughkeepsie, Central ch.	101.65
Manlius, ch.	3.00
Union Village, ch., to constitute Mrs. R. M. S. Mason L. M., 100; Thomas Cottrell, to constitute Mrs. Mary Cottrell L. M., 100,	200.00
Homer, Mrs. Maria P. Chol-lar, to constitute herself L. M.,	100.00
New York City, McDougal Street ch. 20; Stanton Street ch., Young Mens' Missionary Society, for the Siam mission, to constitute Abial Miles and William H. Taylor L. M., 200; * Laight Street ch. to constitute Daniel Lee L. M., 100,	320.00
Bridgeport, ch.	3.00
Lebanon Springs, a few friends	1.50
	<u>326.1</u>

New Jersey.	
Somerville, Sab. school	3.37
Burlington, "Self-Denying Society," James M. Tage president, for support of native Karen preacher,	30.00
New Brunswick, Bap. Foreign Missionary Society, W. P. Webb secretary, to constitute Elias Baker L. M., 300; Peter P. Runyon, for support of native Karen preacher, 40	340.00
Piscataway, "Cent a week Soc."	22.18
	<u>396.</u>

Pennsylvania.	
Abington, Centre ch.	20.58
Montrose, ch. 2.79; Rush, ch. 10.75; Jesse Edsall and others 2.30; Troy, ch. 8.01; East Troy, Free Will Baptist ch. 5.64	29.39
Philadelphia, 1st ch. 50; Mrs. E. D. Reed, "it being her 3d instalment for support of native Karen preacher, under direction of Mr. Vinton, 40"	90.00

* Deposited in contribution box at collection in Bowdoin Square church at meeting of the Union.

h. ch., Samsom St. Missionary Soc., Mary Everett tr., (of \$100 is from Wil- Richards, annual tion, to constitute Elizabeth Richards ; 100 from Isaac annual subscrip- to constitute Mrs. a Ford L. M.; 100 ra. Abbott, annual tion, to constitute Joseph Sharp L. M., 0 from Robert M. , annual subscrip- to constitute Mrs. Lisa Ludlow L. M.; B. C. Everett, for of a native Karen s under the charge t. Mr. Wade; 25 fra. Mary Everett, cation of a child in Orphan school, Frederick Augus- hard, and 25 for the t of a pupil at As- phan school, named s S. Malcom,)" to nte J. Davis King, argaret N. Malcom, lisa Sailor, and Miss s Lintemuth L. M., 800.00

Delaware. 939.97

ton, 2d ch., to con- Robinson Beckley 150.00

District of Columbia.

ton, E St. ch., Sab. for the Samsom ship, 25.00

Kentucky. 32.50

a, a few friends

Ohio.

, ch. 43.63; Sab. 6.37; Goodhope, ch. 52.00

ptist Foreign Mis- Society 76; Gran- Sab. school, for sup- a child in Maulmain ag school, 25; Co- s, 1st ch., to consti- George Cole L. M., 200.00

, Rev. John Ebert 1; ville, Rev. William 4; Centerville, ch.

16; Conneaut, Ladies' Benevolent Society 6; Granville College, Foreign Mission Society, Benjamin Gray tr., 16; Piqua, Sab. sch., Elizabeth Van Horn tr., 11; New Carlisle, Rev. W. S. Roberts and family 1.10; Attica, Rev. F. R. Freeman 2; McConneville, ch. 27.74; Sab. sch. 10.26 Fairmont, monthly concert 3.20; Granville, ch., to constitute Rev. Harvey Carr L. M., 126.80; Norwalk, ch. 24.85; Sab. sch. 3, per Rev. J. Stevens, agent, 252.45

Cincinnati, 9th st. ch., S. Trevor tr., 482.98; monthly concert, 19.76; Barman Female Education Society, Miss Susan Trevor tr., for support of school in care of Mrs. E. F. Moore, 117.66; Mrs. J. S. Niles, for support of a Karen assistant, under direction of Mr. Vinton, 40; Sab. school scholars 100, (of which 6.46 was collected by Isaac Johnson, 8 years old, since deceased,) to constitute Isaac Russell L. M.; Sab. school teachers, to constitute E. A. Holden L. M., 155.75; Hight Street ch., 10; per Rev. J. Stevens, agent, 926.04

Indiana. 1,430.49

Connersville, J. Smith, 25; Lawrenceburg, ch. 10; per Rev. J. Stevens, agent, 35.00

Michigan.

Adrian, Sab. school, for the education of a child in As- sam Orphan school, named Sarah Wilcox, 25.00

Collection at the annual meeting of the Union, in Bowdoin Sq. ch., Boston, 354.57

Total from April 1 to May 31, 1861, \$7,249.77

The Treasurer also acknowledges the receipt of a supply of medicines from Dr. David Jayne of Philadelphia, Pa.; for various missionary stations, valued at \$687.67.

RECENT INTELLIGENCE.

AVA MISSION.

Letter of Mr. Kinsaid.

Following letter gives an interesting account of the arrival and reception of Messrs. and Dawson at Rangoon.

son, March 10.—After remaining eleven days in Maulmain, Dr. Dawson and passage in a schooner of thirty-one tons, manned by Mussulmans, and the of the 6th reached Rangoon, now little more than one wide ruin. The fire

last December destroyed about three-fourths of the old city. Not only so, but a great number of boats and several ships were burned. Many hundreds of families barely escaped from their houses with their lives. Building is rapidly going on, and hence all sorts of material and all kinds of workmen are in demand.

It being exceedingly doubtful about our being able to procure a house, we left our families in Br. Simons's house and came on to see what arrangements could be made. One street called *Ko la don*, that is, *Foreigners' street*, was saved entirely from the fire. The buildings are owned and occupied by Armenians, Mussulmans and Hindoos. We called at once at the house in which I had lived nineteen years ago, owned by a Hindoo. The old man is dead, but his son received me with great cordiality and gave us a room to occupy while in the city. When we first landed, we showed ourselves at the custom house and got our baggage passed. A few hours after, we were sent for and questioned relative to our business; where we came from; the name of the ship; the name of the captain; what places we stopped at, if any; how many days we were in reaching Africa; how many days we remained there; how long in reaching Maulmain; how many days we remained there; how many languages we understood; and many other questions of a similar character;—and all was written down with great minuteness. The next day we were sent for again, and questioned relative to our object in coming into Burmah, and if we were "Jesus Christ's men;" all of which was written down, and then read to us, and the inquiry put if it was written correctly. On Saturday we were sent for again, and questioned relative to Dr. Dawson's knowledge of medicine, and how many kinds of diseases he could cure. Upon this, Dr. D. brought a volume on Surgery, full of illustrative plates; this the officers examined with care, and another record was made.

On Sabbath morning the viceroy sent for me. I told the secretary to inform his Excellency that this was a sacred day and I could not attend to any worldly business. This, it seems, was satisfactory, but Lord's day evening, between 9 and 10 o'clock, the secretary came and said I would be called early in the morning, and was to be questioned in reference to my former residence in Ava. He manifested no small degree of anxiety, thinking they were contriving a plan to get me into difficulty. He is a fine young man, and appears to be a true friend, but he is very timid. Not long since, however, an English merchant was imprisoned and his feet put in the stocks, because his father had, as they alleged, written a letter against the government in one of the Calcutta papers. It cost him between five and six hundred rupees to get out of prison. Several foreigners have been imprisoned during the last six months on the most frivolous pretences, and money extorted from them.

Early this morning, I was called to the custom house and questioned in reference to the year I first came to Burmah, how long I lived in Rangoon, and how long in Ava, and other points of a similar character; and my answers were all written down. One could almost fancy himself before a set of inquisitors. One of the officers afterwards came and apologized; he said it was the order of the viceroy, or governor, and his authority was supreme. I replied that we had no objection to answer any questions the government was disposed to ask. All the officers whom I had formerly known, treated us with civility. The viceroy is a new man, as are also all the high officers of the empire. The temper and policy of the government have changed amazingly since the revolution in 1837. When I have had more experience I will write more definitely.

Ko Thah A, the venerable old pastor, has called on us two or three times; also two other members of the church. The news of our arrival spread rapidly over the city and into the neighboring villages, and many with whom I had formerly been acquainted called,—among them two young men who had been educated in Mrs. Kincaid's school at Ava. Armenians, Mohammedans, and Hindoos have visited us. A Jew from Bagdad has spent two evenings with us, listening to our account of the Messiah. Dr. Dawson conversed with him in Hindostani, as he does not understand Burman very well. He inquired if it was possible to get the Life of Christ in Hebrew or Arabic. I promised to try, as he understands those languages perfectly. We must, if possible, get the Scriptures in seven or eight different languages.

Dr. Dawson's professional character has spread reports abroad that all sorts of diseases can be cured, and persons are flocking in to test his skill. Among them are several interesting cases. We have succeeded in procuring a house, and shall bring our families to Rangoon as soon as possible.

I have as yet obtained no information about the church in Ava. There cannot be many members there; some have died, and I find eight of the Ava district members of the churches in Amherst and Maulmain; one is in Arracan.

THE

MISSIONARY MAGAZINE.

VOL. XXXI.

AUGUST, 1851.

No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

SANDOWAY MISSION.

LETTER OF MR. ABBOTT.

Annual Meeting of Karen Pastors—Reports of the Churches.

Sandoway, Jan., 1851.—I have just returned from attending the annual meeting of the Karen pastors, native preachers and elders, held at Ong Kyoung from the 12th to the 16th of December. Most of the preachers were present and a good number of the elders, but not so many of the latter as we hope to see at those meetings in future years. Written reports were read from nearly all the churches; the exceptions were Pantanau and the churches east of that place. The letters of the churches indicate a degree of stability and prosperity in general highly satisfactory, and which demand devout acknowledgements to God. Their statistics for the year 1850 sum up as follows: forty-four churches, forty-eight native preachers, 529 baptized, fourteen excommunicated, 151 deceased, and 123 Christians not yet baptized. These forty-four churches include the eight in Arracan, and are exclusive of many little clusters of Christians in various

places not organized as churches. They all have worship regularly on the Sabbath—have succeeded to some extent in establishing Sabbath schools among them—all aid more or less in supporting their own preachers—the majority have convenient places of worship—and they are, as a whole, maintaining the institutions of the gospel and the order of the Lord's house according to the pattern shown in the word of God.

Their influence on the Burmans.

These Christian congregations, moreover, are exerting a good influence upon the heathen multitudes by whom they are surrounded, not so much, perhaps, by the proclamation of Christian doctrines, as by the exhibition of a Christian life. The Karen churches in this land, especially in *Burmah*, are fulfilling a high mission. The proud, pharisaical Buddhist, the polluted idolater, the wicked of all grades, are reading the blameless, virtuous lives of the Christian Karens, and are becoming convinced that a religion that can produce such fruits is divine. An impression is thus being made which promises glorious things for Bur-

mah. Not a few Burmans are already attracted to the truth by that blessed influence. God confounds the wisdom of this world and things that are mighty, by those that are weak and simple. May we not hope that the Karen churches will become the consecrated instrumentality for the conversion of Burmah to God?

Support of pastors—Number and character of native preachers.

The churches succeed in supporting their pastors beyond my expectation. Their letters read at Ong Kyoung show that they are beginning the great work in the right way. That is a department, however, which will demand the exercise of a powerful guiding influence. It becomes us all to take care how we lay the foundation and with what we build, for posterity will judge our work. In one view of the case I am not without apprehensions, but in the light of the promises of Christ all is clear.

Our native preachers are multiplying; we have now forty-eight, including the six ordained pastors. There is also a large class studying in the Theological School at Maulmain. That department demands our entire devotion, and awakens our deepest anxieties, as upon those men depend our hopes of the final triumph of the gospel, and the perpetuity of Christian institutions in the land. There are varieties of character and degrees of influence and efficiency among them, but taking them all in all, we have an excellent company connected with the Sandoway Mission. And we record it with devout gratitude to God—none of them during the past year have given us occasion to weep over their downfall. They are maintaining their character and usefulness undiminished.

Baptisms during the year—Deaths.

Most of the number baptized were connected with churches in Burmah and were baptized by the native pastors. The few in this province and around Sandoway were baptized by brother Beecher. One of the pastors from Rangoon baptized a good many near Pan-

tanau, but we have not the precise number—I suppose near one hundred—which will make the whole number baptized during the year over six hundred, all of whom are connected with established Christian congregations.

We have 151 deaths reported among the members of the churches. But this does not include those in the larger churches east of Pantanau. Including them, and the number who, though not baptized, died in the Christian faith, we may safely say that four hundred have died during the year, the greater number of cholera. That fearful disease sweeps off the poor people of the jungles with frightful violence. Whole villages are broken up, scattered like leaves before the storm.

Violence of disease—Happy deaths.

One of the chief obstacles to the social improvement of the Karens, is their disposition to rove from place to place—to build light, frail huts, here this year, and away in another spot the next. The chief cause of this propensiry is the prevalence of violent contagious or epidemic diseases. Some of our best and largest villages, not only in Arracan and Burmah, but in Maulmain and Tavoy districts, have been broken up from this cause. It is an evil which the present generation, I suspect, will not be able to remedy. But what a consoling reflection—that, instead of meeting death with their spirits shrouded in the gloom of heathen night, and with the awful forebodings which the approach of eternity awakens in every heathen mind, so many of the Karen people now walk through the dark valley fearing no evil, their pathway illumined by that glorious gospel which brings life and immortality to light! They may now sing,

“Welcome the tomb!”

Since Jesus has lain there, I dread not its gloom!”

I have listened to the narrations of death-bed scenes in those jungles with intensely thrilling emotions, as they have indicated not only the triumph of faith in

individual cases, but the genuineness of the work of God among the Karens.

Death of a native pastor.

Among the deaths was one native preacher, Wah Dee, pastor of the church at Great Plains. He had gone into Burmah, was attacked there with cholera, and was soon with the dead. He emigrated to Arracan in 1841, and settled with the people of his village at Buffalo. In 1843, (I think,) I baptized at that place seventy-six at one time—and in one hour, I recollect. Wah Dee was of the number. He moved with his village to Great Plains, and was the faithful and beloved pastor of the church there till his death. He was emphatically a *good man*, not great or learned, but a man who made full proof of his ministry and is blessed in his death. He ruled his own house and the church of God well, and his name is fragrant and hallowed—cherished with deathless affection. His widow and children will not be forgotten or neglected.

Schools.

The day schools in the villages have not numbered as we could wish; not more than 200 have been connected with schools regularly established. The prevalence of the cholera broke up a good many. Indeed, in some of the largest villages there was no school at all. We lack teachers. More have been demanded than we have been able to supply from our Boarding School at Sadoway. To provide for that demand will drain all our time during the rainy season. Common schools, among this uneducated Christian community, next in importance to a native ministry, claim the vigilant and unintermitted care of our mission.

Ordination of three native preachers.

During the meeting, three native brethren were ordained to the work of the gospel ministry—the same who were before us for the same appointment a year ago. They came to the meeting accompanied by the elders of their churches, and their character and stand-

ing, and also to the wishes of the people that they might be ordained. They were examined and accepted for ordination on the 14th. They passed through the examination very satisfactorily, and there was a hearty concurrence in their approval. I needed no examination or new tests to satisfy my own mind: for I have watched their course ever since their translation from the kingdom of darkness to light, have seen them grow up into strong men in Christ, and was ready to ordain them a year ago, had circumstances then been as favorable as at present.

On the 15th they were recognized as ministers of Christ by the laying on of hands and by prayer. Brn. Beecher, Van Meter, Tway Poh and Myat Kyau participated in the imposition of hands, and Myat Kyau, in a proper and solemn manner, offered the consecrating prayer. The services throughout were of that solemn aspect so well adapted to make a deep and lasting impression, and were listened to by a large congregation with breathless attention. It added not a little to the interest of the occasion, that br. Van Meter gave to the candidates the hand of fellowship, which he introduced by an appropriate address in the Pwo dialect. It was something new to the people, to hear that language from a missionary, and they nearly all understood, and all listened to the remarks with intense delight. It was the *installation* of the Pwo department.

Address of Tway Poh—Affecting contrasts.

Another interesting feature of the exercises was the address of Tway Poh—the more interesting to me, perhaps, from the emotions enkindled by reminiscences of the past which it awakened. There was a large congregation present who were evidently deeply affected. In the midst of them stood up the three men who had been thus recognized as ambassadors of Christ. Before them, a few feet distant, stood Tway Poh facing them, leaning gently with his right arm against one of the large pillars to support the roof of the chapel.

The personal appearance of Tway Poh is prepossessing, his manners dignified and ministerial; he is mild in his address—mild but effective—quietly forcible; of few words, but those well chosen and adapted to touch the heart. He opened his mouth and gave to his ordained brethren a few words of admonition, to the effect that they fulfil with fidelity the ministry they had received of the Lord Jesus. There they stood before us, *Karen* charging his brother *Karens* to magnify their office as the messengers of Heaven to a wicked world, and enforcing the admonition by words of wisdom and truth. As I looked upon the scene and listened, one of those moments was experienced which sometimes happen to us all, when the recollections of past years, their mingled emotions, hopes and fears, come rushing in upon the mind in an overwhelming torrent, and gushing tears relieve the agitated heart.

What a translation was that, when those men before me passed over from the demon-darkness of heathenism into the kingdom of God's dear Son! What a transformation of character was there—the ignorant, degraded, devil-worshipping *Karen*, now the sanctified minister of righteousness, standing up in the great congregation of God's people—*Karens* like himself—pouring forth from an enlightened heart those truths which were to be the guide of his brother ministers in discharging the fearfully solemn responsibilities which their ordination had imposed, truths which he had so recently learned and made the guide of his own life! It was a joyful sight, joyful not only as a historical fact as indicative of the triumphs of the gospel and the sanction of God, but by the bright promise of the future which it inspired. The thought arose in my mind—would that all the friends of missions were there to witness the scene. But perhaps it would have been necessary that they first share in my experience, in order that they might be able to sympathize also with my sensibilities. We commended those beloved men to God and

to the word of his grace, and sent them forth on their career in the name of the Lord. We shall watch their course with unabating anxiety, and with prayers to the great Head of the church that he may keep his own to the end. Glory be to His holy name forever!

Account of the three preachers—A fourth to be ordained.

The names of the three men ordained are Moung Yay, Myat Kèh, and Po Kway. The first is pastor of the church at Kyootoo—the spot where I sat on my mat at midnight, in the open air, a good many years ago, and preached the gospel of Christ. The "young chief" of those days is a member of that church. It is large and prosperous, has built a beautiful place of worship, supports its pastor and makes liberal contributions for benevolent purposes. Moung Yay has been acting pastor of the church since its formation, ten years ago, and has maintained a reputation without spot, a sufficient length of time to test his worthiness for ordination. The other two are younger, but their reputation as fair as his. They are, and have been for several years, acting pastors of large churches, which support them entirely, maintain among themselves the institutions of the gospel, and schools, and contribute largely for other purposes. Thus these men start on their career as ordained ministers, with bright prospects. God alone seeth the end. And my yearnings over them who can declare?

We had expected to ordain four at that meeting, but one, a Pwo, was detained on his way there by the illness of his travelling companion. The Pwos in Burmah must have one of their own people ordained. Shway Bo was approved as a candidate a year ago. Br. Van Meter will be stationed this season nearer a Pwo community, at Buffalo, and br. Beecher intends to spend some time there. It is their intention to ordain Shway Bo there, but I have no opportunity to hear whether they have already fulfilled their purpose.

A Karen Home Mission Society.

During the meeting at Ong Kyoung, a society was organized which in other words would be called, I suppose, a *Home Mission Society*. Hitherto this work has been conducted here as in all missions in which I am acquainted, by native teachers, or assistants, in the employ of a missionary. That system has its merits which none can apprehend but those who, after having brought the native preachers and churches under its influence, have endeavored to bring them again—to break up the system entirely—to substitute for the missionary society the native churches themselves, to cast all the native preachers on those churches for support. Native preachers have been employed by us here, as in other places, who are now, or should be, employed by a missionary society created and sustained by the Karens themselves. To this point we have lately arrived, with a fair prospect of success. That *pastors* are to be sustained by their own churches, if possible, is an article of our creed that need not be repeated. The object we propose in organizing such a society is not to beget a missionary spirit, or to awaken missionary zeal, or to create that disposition in the churches which prompts to benevolent exertion for the conversion of the world. It is not the work of a missionary society, but of the pastor, and if not effected by him, the most that a society can do will be to produce spasmodic, fitful efforts, convulsive, momentary zeal which dies soon as the cause that produced it is withdrawn. We organize a voluntary association to give expression to the faithful zeal, the prayers and benevolence of the churches—to open a channel through which those benevolent streams may flow out to bless and fertilize surrounding deserts. We not only believe that every individual shall give an account of himself, but we believe also that “union is strength”—that the united action of all the people of a land may accomplish a great and good object which individual action could not

accomplish, then *united action* is a duty binding upon every child of God. Hence our *Karen Home Mission Society*. It is of course but an infant, yet of fair proportions and cheering promise.

Three missionaries are appointed and to be supported for the year 1851, all by the native Christians. The society is under the direction of the Karens themselves—its Secretary, Treasurer, and Committees, all Karens. Of course the missionary will keep in sight to advise, impel or restrain, as need may be. The American Baptist Missionary Union is the parent and patron of the society and may be a contributor. We trust it may yet rejoice over the triumphs achieved by its own offspring.

Liberality of the native Christians.

It is our expectation that the support of all the native preachers who require aid, the supply of poor churches, and the sending of missionaries to regions beyond—indeed, all the operations of the “home department” will be conducted by this society. Already enough and more than enough is contributed to sustain one missionary and his family a year. The Karens and indeed all converts from heathenism in our missions, contribute liberally to objects of special interest—more liberally than Christians, as a whole, in America. It is not so easy, however, for these converts to feel it a *duty* to support their own pastor and the interests of their own churches—a duty to be performed year after year, with none of the *peculiar* satisfaction attending the offering of their substance to the Lord, which they experience when doing it on special occasions and directly to the missionary. That spirit of liberality should be enlightened lest it be vitiated by their old superstition, which taught that offerings must be made to the gods, that is, to pagodas and priests—no matter to what *purpose* the offerings might finally be devoted, whether they go to the fire, to dogs or to scoundrels; only *make offerings* and *secure merit*. To enlighten the people on this subject, and direct their contri-

butions into legitimate channels, demands, in my estimation, the earnest and prompt attention of the missionary.

All the native preachers manifested an interest in the formation of the society. Many of them had the contributions of their churches in their hands and were inquiring of us what to do with them. Now there is an object before them to which those offerings may be intelligently devoted. More than that, a new door of hope is thus opened for their fellow countrymen still sitting in darkness, in the region and shadow of death. A resolve was unanimously expressed, to pursue the great work of home missions until—as was remarked at the time—"every Karen family shall have seen the light of God."

General condition of the churches and pastors.

I have thus given you a cursory glance at the state of matters in our mission at the close of 1850. I have not mentioned, however, causes of discouragement and apprehension which exist, for we do not by any means see absolute perfection in the Karen jungles.

There is a division in one of the largest churches, which once numbered 276 members, and it will probably destroy the church. Indeed, their large and beautiful chapel is deserted and going to decay, the two parties into which the church was split going each a different way. They will all be gathered again, we hope, in other churches.

There have been, it will be seen, but few cases of apostasy or discipline. In this respect we have abundant reason for rejoicing and gratitude to God. The principal source of anxiety, or despondency, or discouragement, whatever it may be called, in my own mind is—a defect of energy, of efficiency, of a spirit of enterprise in our native preachers. Perhaps, bringing with us, as we do, the views and sentiments generated by the civilized institutions of our father land, and by the spirit of enterprise characteristic of its people, we expect too much of these men. And

perhaps we do not make sufficient allowance for the fact that they have just emerged from the lowest depths of social degradation, of ignorance, indolence and filth. As to passive qualities, their moral and religious character and influence, not only the native preachers but the Karen Christians as a whole, are certainly exhibiting to the world a powerful testimony in favor of truth and righteousness. Still there is an improvement, and the preachers and pastors are obtaining more enlarged views of truth and duty, of Christian doctrines and of the revelations of the word of God. So that, on the whole, we have abundant reason to magnify the riches of God's grace that hath abounded towards this people, to take courage and pursue our labors with renewed zeal in this glorious cause.

I could have wished to remain longer at Ong Kyoung with the native preachers. I would desire no happier life than to live and die among those beloved men. Their translation from darkness to light has been under my own observation, their transition from ignorance to knowledge has been under my own teaching. I have watched their exaltation from their native degradation to the heights of Zion; the greater part I baptized, and upon the pastors have laid the consecrating hand; they have shared in my sympathies and toils, as they have been my companions for years. Their untold and indescribable, filthy and indolent habits *did* try my patience, but their social improvements and civilized appearance have awakened joy. For their well being I have experienced a depth of watchful jealousy, which, I am sure, no mortal creature can ever appreciate. They have won my confidence and love. To them has the strength of my best days been devoted. The Lord bless them, and make them faithful, beloved pastors, and successful heralds of salvation!

LETTER OF MR. BEECHER.

Class of assistants at Ong Kyoung.

Sandoway, March 14.—After the services of the Association and ordination at Ong Kyoung, I remained there nearly four weeks, instructing a class of thirty native preachers. They were occupied chiefly in the study of the Epistle to the Galatians; an exposition was also given them of the more difficult portions of the Epistle of James, and the first Epistle of Peter. A class of ten school teachers and boys were instructed in arithmetic by an assistant. A few evenings were occupied with lectures on astronomy, in which all seemed deeply interested,—the people of the village also attending in good numbers.

While with the preachers, the letters of the churches read at the Association were carefully reviewed, and the cases of discipline mentioned were examined. A table of statistics was also made out from them, by which it appears that thirty churches which have contributed to the support of their pastors, have given each, on an average, twelve rupees and seventy baskets of rice, besides other articles of food not easy to estimate. Besides this, the churches have contributed about fifty rupees towards the support of two or more preachers who are to labor exclusively among the heathen. In order to increase this fund, and to complete the arrangements for this new enterprise, the native preachers have appointed a meeting, which was to be held in Burmah on the first of this month.

Self-supporting churches.

Only twenty-six of the Sgau native preachers have been aided this year by the mission, and none of them have received over twenty rupees,—on an average only twelve rupees each. This, with what they receive from their churches, and what they can do for themselves without diminishing their usefulness as pastors, will render them as comfortable as the majority of their people, and that is all that is desirable. Among other good results of the plan of

teaching the preachers to depend on the churches for support, is that of stimulating a desire in both pastors and people to build up large and permanent villages. Pastors, too, are more anxious to gain the favor and confidence of the people, and the people are more interested in their pastors. The pastors and churches have yet very many things to learn before they will fully understand their mutual duties; and errors already appear from their ignorance, which, without careful and constant correction, will work mischief. But we have great encouragement, from their readiness to listen to the instructions and yield to the wishes of the missionaries, that the system of ministerial support which has been established among them, will in due time be attended with the same advantages here that it is among the churches at home.

Discipline of a native preacher.

While with the assistants, the disorderly conduct of one of their number, Yoo Oo, was brought to my notice. His case was brought before all the other assistants and carefully examined. He was charged with abusive treatment of his wife. He frankly confessed that he had frequently beaten her, when angry, and acknowledged that he was easily irritated, and his temper ungoverned. He had often been entreated and rebuked by his brethren with all long suffering and forbearance; had as often promised repentance and reformation, but had returned and done the same things. The assistants heard with patience all he had to say, but when the question was put whether they would fellowship him as a preacher, not a word was said or a hand raised in his favor. This act of discipline, though done in my presence, was none the less the act of the assistants; and though it was deeply painful to all, to have one who has for years been laboring as a preacher, thus silenced, still, the determination to preserve a high standard of moral purity in the ministry, which these assistants as a body have manifested on this and other

occasions, is bright with promise for the future character of the churches.

The assistants were dismissed on the 8th of January, and the rest of the time at my disposal was spent in visiting the churches on this coast.

LETTER OF MR. VAN METER.

Sufferings of the Pwo Karens.

Sandoway, Feb. 14.—After an absence of two months in the jungle, we are again permitted to return home in health and safety. We left on the 8th of December, and arrived here in return on the same day of this month. I am happy to say that the visit was far more pleasant, and attended with much more encouragement than I had dared to anticipate. Indeed, for some months before our departure for the jungle, neither our situation nor our prospects were the most encouraging. Not one of the Pwos came up here during the last rains. Two young men who had remained with us during the year were our only scholars. We continued, however, prosecuting the study of the language with as much success as could be expected, under these unfavorable circumstances.

But upon arriving at Ong Kyoung, our minds were much relieved and our fears in a great measure removed. We there learned that it had not been owing to any indifference on the part of the people, or want of inclination to improve the opportunity now offered the Pwos for studying the word of God with their own teacher and in their own language. They had only been prevented from coming by the fearful visitation of Providence in Burmah at that time. The cholera has swept off a large number of Karens and Burmans. Of those connected with one Pwo church, no less than sixteen died of the pestilence, and the preacher himself had not recovered sufficiently to allow of his coming over with his brethren at our annual gathering. I was told, also, that several young men had started for Sandoway, but were compelled to return again in consequence

of sickness. Notwithstanding the prevalence of disease, however, and the continued oppressions of the Burmese, we had much occasion for joy and thanksgiving on account of the "good tidings" brought us in many of the letters from the churches.

Churches and native assistants.

The number of Pwo churches remains as formerly,—all report an increase during the year. One of these little bands has been scattered and peeled by the iniquitous misgovernment of the land. Their congregation has been reduced from one hundred to thirty; still they are not lost. A number of them have promised to come back again this year, on the strength of some very fair promises recently made by their former oppressor. This time, they say, shall be the last. If he deceives them now they will all leave his district. I am not able to give exact statistics for want of a letter from one of the churches. Church letters among Karens, are not all that we could wish in point of detail and arrangement, but there has been a marked improvement in this respect during the past year, some of the letters having been drawn up with great care.

As regards the support of assistants, all the Pwos are necessarily dependent upon us for more or less aid. The few Pwo churches are still feeble, and hardly far enough advanced in the knowledge of their obligations to fulfil this work, had they even the ability. And yet, even here there has been an encouraging advance made, two of the churches having supplied their preachers with near a hundred baskets of rice, together with fish, tobacco, and a little money. All the assistants are in the habit of working for their own support, at least part of the time. The disposition and language of these men may be judged by that of the man we have just ordained, who, stating his need of forty rupees at this time—more than he received last year—in consequence of his church having been scattered, as before described, said, "This amount is much needed by me,

but if you cannot give me more than half the sum I will do the best I can, and improve in preaching all the time I can get from my labor in the paddy field." During the year just closed, he had purchased a boat, in order to facilitate his preaching excursions, for ten rupees, and was indebted for food fifteen rupees; so that if he had received the full amount asked for, it would have left him but fifteen rupees towards this year's support. But the precedent must be avoided. I therefore told him that I did not feel at liberty to give him more than thirty rupees of the money sent by his brethren in America, but that I would add five rupees to the same. When this sum was handed him, he seemed quite surprised, and took it as though he would say, "What, all this money for me!" He asked for but twenty rupees last year, and no one but himself received more this year.

Hopeful aspects.

There are now five Pwo assistants in all. Two of these have no churches, but we hope will have before another year closes, as in several places the interest appears such as to need but the continued efforts of a faithful man, in order to decide a large number who are now seriously considering the subject. Such a person is needed very much on this coast, in order to follow up our own labors where a favorable impression has been made, as in two or three points. But where the man is to come from I do not know. The field in Burmah must not be neglected. There we cannot go, but here we may labor safely for two or three months in every year. The want of a man on this side, however, is partly supplied by one who speaks both Pwo and Sgau, and who, though not the best prepared for labor among the Pwos, is still very anxious to do what he can. He has been requested, also, by the "old man" at Kyouk Phya to come over, live in his village, and teach his children.

This old man and his son, who also has a family, are now both avowed Christians, though neither has yet received

baptism. Nor have I yet thought it proper to recommend baptism, as their knowledge is still exceedingly limited, and their views of Christianity are very imperfect. Here, then, the work has begun among the Pwos on this coast. In itself considered, this may be a small affair, but not in its influence upon others. You could better appreciate the worth of such a decision and example, could you have gone with us, night after night, for the space of five weeks, to a large Pwo village, witnessed the interest manifested by the people, and heard their acknowledgments of the folly of idolatrous practices; and yet, found no one who dared take the lead, and come out boldly on the Lord's side. Each was waiting for others; the young people for the elders, and the elders one for another. But I have anticipated.

Class of Pwo assistants at Buffalo.

Immediately upon the close of the ordination and other interesting exercises at Ong Kyoung, it was recommended by the other brethren that I take the Pwo assistants and go at once to Buffalo, for two reasons. In the first place, this is the most central point for labor among the Pwos, all their villages lying below Ong Kyoung. Another great object was to afford the assistants the advantage of a few weeks' study in their own language, the first opportunity of the kind, I believe, that any of them had ever enjoyed. And you will not be surprised to learn that they entered into the arrangement most heartily. A good house had been built for us by the people of the village, (Sgaus,) and we therefore had nothing to do but to go to work. Our class numbered ten, and they did apply themselves with the most commendable diligence. From six o'clock in the morning until eight or nine at night, various exercises occupied the whole time, with but little intermission. Our principal attention was given to the book of Acts, which was taken up at their request. This occupied the two principal sessions of the day. In the evening one or more

members of the class, previously appointed, gave in detail some portion of bible history, biography, &c. Then a singing exercise closed the labors of the day. During the five weeks thus spent, we passed over considerable ground, having nearly completed the book of Acts, and gone over a large portion of the Old Testament history.

I may mention still another object of this arrangement, viz.: the acquisition of the language. Here was my opportunity of testing what I had already acquired, as well as for adding to the same. A better school cannot be found. And I think it not too much to say, that had this been the only object, it would have been worth all its cost. Here I was under the necessity of talking from four to five hours every day, to those who could understand what was said, and who felt it their interest and their privilege to correct any improprieties in my speaking.

Equivocal reception at a large village.

In addition to the instruction of this class, another principal object was, to bring all our efforts to bear upon a large Pwo village not two miles distant. Thither the assistants, alone or accompanied by me, went almost every other evening. Visits for preaching were made to other places, but our chief solicitude and efforts were for this place, which is the largest and most important Pwo village on the coast. After pursuing this course for several weeks, at the same time endeavoring to arouse the members of the church to earnest prayer on behalf of this people, and no decisive results yet being apparent, the assistants began to question the expediency of continuing our visits. In Burmah, they said, the people decide one way or the other after a very few visits,—at once either forsaking their idols and embracing the religion of Jesus, or manifesting their aversion to the gospel by contempt and derision, if not by violence. And I must confess that I had my doubts as well as they; although the people had uniformly received us cordially, and listened atten-

tively to all that was said. And this, probably, was more out of respect for the "teacher" than from any appreciation of the value of the truths taught. For our supposed influence with the government, and the hope that we will interpose in their behalf in cases of difficulty, command a most deferential treatment for the "white foreigners."

An illustration of this occurred recently at Sinmah, a village further up the coast, whose inhabitants had suffered during the past season from the incursions of the Thoo Gyee's buffaloes over their paddy fields. Shortly after our arrival there, one of the assistants took me aside as though he had some very important secret to communicate, and made a confidential declaration of the intention of the people, to a man, to become Christians, on condition that I would induce the government to deliver them from their oppressor.

A welcome.

One great obstacle in this village, no doubt, was the opposition of the prophet, who carefully avoided us at all times until the last visit. On this occasion I was almost alone, having sent the assistants round by land (they fear the sea) to visit a village at some distance, and then to meet me at Sinmah. At this time the people seemed unusually glad to see me. A large number assembled in the centre of the village, made haste to build the fire and spread down a few mats; and shortly after, what should I hear but a loud clear voice calling out to all the people, "come, hear the teacher!" "Come, hear the word of God!" Before I could discover who it might be, ~~that~~ was doing so good a service, ~~some one~~ said it was the prophet. In a few moments more a fine looking man, with a distinction of dress, but with a countenance apparently beaming with good will, emerged from the darkness, followed by a good number, and took a seat in the midst of the congregation. Here he united with the others, both in attention to what was said, and in ~~dependence~~ their own customs, as ~~usually~~ of old,

them. I was then truly glad that this opportunity had not been lost. We had made preparations for leaving, on the preceding evening, but had been prevented by the threatening appearance of the heavens. What the result may be we know not. If these were not mere demonstrations *for a purpose*, there is certainly ground for hope that this village will soon be free from all traces of idolatry, and blessed with the sanctuary of God.

These labors will be followed up by occasional visits from two or three of the Sgau preachers, whose villages, lying in different directions, are not more than one day distant. One of these men is Tway Poh. He has recently become very much interested in this village, and expressed the great joy with which he would visit and teach them, did they but continue to manifest a desire for instruction. As I have just said, there is much need of a good man to labor among the villages on this coast, and it is possible, as suggested by Tway Poh, that at the great missionary meeting to be held in Burmah, the society may deem it advisable to send one of the Pwo assistants to labor on this side the mountains.

Ordination of a Pwo assistant.

Another event which afforded us much pleasure, and which, no doubt, will be of signal interest to friends at home, was the ordination of the first Pwo assistant. This man, like the three recently ordained at Ong Kyoung, has been before the churches for several years past. He is young, but no novice, and exhibits a degree of knowledge, tact, independence and maturity of character, hardly surpassed by any of the men ordained. True, he enjoyed advantages for a systematic course of study at Maulmain, which the others have not; but aside from this, there is an aptness and originality of thought and action, especially manifest in his preaching to unbelievers, such as you would not expect to find in a Karen. He would have been ordained at the same time and place with the other three, had he not been detained on his

way by the sickness of one of his companions. This being the case, it was thought best not to repeat the same exercise so soon, in the same place, but to postpone it for one month, and hold it in another section of the country, so as to afford others the opportunity of witnessing this *new* and interesting ceremony. The principal objection to this arrangement was, that it would deprive us of the presence and aid of our dear br. Abbott. But he had already taxed his impaired energies too far, and durst not longer remain in the jungle. The appointment was therefore made for Buffalo, at the next full moon.

Accordingly, at the appointed time, br. Beecher, having dismissed the assistants collected at Ong Kyoung, came direct to Buffalo, accompanied by three of the ordained preachers. After a very satisfactory examination, conducted chiefly in Pwo, we proceeded on the next day—Sabbath—to the laying on of hands, before a large and deeply interested audience. A numerous company of Pwos, principally females, came from the adjacent village early in the morning, but after waiting until the time of service, and coming to the very door of the chapel, hardly one of them could be induced to enter. The order of exercises was as follows: Sermon by br. Beecher, charge to the candidate by the writer, ordaining prayer by Tway Poh,—in which I also joined briefly, giving of the right hand of fellowship by Myat Kyau, address to the congregation by Tway Poh, and closing prayer by Ko Bike, the old Burman assistant.

ARRACAN MISSION.

JOURNAL OF MR. KNAPP.

Tour in the Kemeé jungle.

Akyab, Dec. 20, 1850.—Came on board our boat last evening to wait for the morning tide. At sunrise lifted anchor, but having a strong head wind could make but slow progress. At 1 o'clock stopped at a small village where

the assistant had opportunity to preach and give tracts. Finding some who were attentive he was encouraged.

21.—At noon reached *Yoteroo*, a village of considerable size, where we intended to spend the Sabbath. Brn. Burpe and Ingalls have visited this place. The Poongyee (now absent) was at the mission house last rains, professed to believe in the Christian religion and wished to have a mission school in his village. The head man, who is very friendly, now makes the same request. Met about a dozen Kemees and conversed with them a little.

22.—Sunday.—Early in the morning a large number assembled near our boat, (Kemees among them,) to whom the assistant explained the truths of the bible. At noon, at the invitation of the head man, had worship in a public sayat as regularly as the circumstances would admit; after which the assistant and my teacher continued conversing and answering questions, while I tried to talk and read to the Kemees. Much curiosity and interest was shown. Toward evening called at several houses; the assistant conversed with many who had heard the gospel before and have read our books. He says they are well disposed, and he hopes they will soon become disciples. The head man received a testament, others took books and tracts.

23.—At evening stopped at a small village where the assistant preached and gave books. The people were uncommonly attentive and seemed ready to receive the gospel.

24.—Reached a Burman village at the junction of the Mee Kyoung with the Koladon, in the midst of a most fertile and delightful district; nature never appeared more lovely. This village is supplied with a school and a priest. Nearly all the men and boys can read and were eager to receive books. We gave a large number which will be in the school, and I trust be read. Even the priest came and asked for a book; I gave him the "Scripture Digest." The head man and others listened to the

great truths of the bible and seemed astounded. I think they never heard the gospel before.

Value of Boodhist schools—Arrival at Chetza's Village.

25.—This morning called at a village of which the people were nearly half Kemees, the remainder "Kyoung Thas" and "Mugs," and all very ignorant. I found but two who could read, and they but poorly. They said that the preacher's words were true, they had no mind to dispute. The contrast between villages where there are schools and those where there are none, is great. I am constrained to think that the priests with their schools, notwithstanding their false religion, are of some service to the people.

At 4 o'clock P. M., reached Chetza's Village. Had time to look about a little and call on a few who had before been with us. We were a little disappointed at the size of the place, there being only eight or nine houses, but there are other villages very near, screened from view by a kind of grass from twelve to twenty feet high, which abounds in all these jungles, the haunt of tigers and other wild beasts.

Character and habits of the people.

26.—Removed into the house built (I think) by Br. Stilson, and which would be comfortable but for the extreme dampness and cold of night and early morning. It was thronged most of the day by men, women and children, prompted by curiosity. At dinner some thirty would stay and see us eat—it was so strange! So far, I am rather pleased, for the most part, with the character of the people. But they are more degraded than I expected, being much the nearest naked of any people I ever saw.

27.—The head man, Tetkau, is having his son's house repaired, and has a throng around him to do the work and look on. This son, though only about twelve years old, has a wife, and his father has two. Many of the lookers-on are from other villages who have come to see the new

teacher. While a large number were in our house talking, Tetkau came in and fell to beating his son most cruelly. The house-building was to end with a feast, a swine and bullock must be slain, and as it was the boy's entertainment, it belonged to him, according to custom, to kill the beasts, which he was unwilling to do. After the beating he did it readily. This done, the new portion of the house was furnished with five or six large earthen pots filled with arrack, and a hundred or more feasted and drank. Every part of the animals was eaten, including the blood, and a more disgusting spectacle I never saw. Many continued drinking all night, and kept up a "row," much to the disturbance of our sleep. Men, women and children united in it, and I am sorry to say, nearly all who have professed to be disciples! I was glad, however, to have Paiting come to me and disapprove of the whole thing, saying it was "the work of Satan."

A hopeful inquirer—Sad state of professed disciples.

At evening was much interested in conversing with one of the boatmen, who before we left Akyab had been an inquirer, though till now I had had but little hope for him. He now asks for baptism and seems really to love the ways of righteousness. I hear him reading alone every day.

29.—Sunday.—The last Sabbath in the year and my first in the jungle. Had public worship at 11 o'clock; the assistant preached. But few were present, and they very stupid from the effects of the feast. The females, instead of coming to meeting, are at work pounding rice and cultivating tobacco. They seem to do all the drudgery.

I am grieved to learn that *all* the professed disciples joined in the feast and in drinking arrack with the rest. At the same time, when I talk with them, all agree that it is not good, and condemn it in words. They assent to the truth and claims of the bible, but I fear have little desire to obey.

In the evening had a prayer meeting

in our house, in which the assistants and one or two of the boatmen took part. About a dozen Kemees were present. Thazan, the assistant, spoke a few moments, and Tetkau in part repeated in Kemea. It does me good to know that a little truth is thus imparted to the perishing. I long to be able to speak to them in their own tongue. Tetkau says, "If the teacher could remain here a year or two, all the people would become disciples." He knows little of the wickedness of the heart, and seems to think that if one receives baptism that is all. I am afraid that with him it is all.

30.—Spent the day in study, and with some encouragement. Kyauran, whom we brought with us as an assistant and interpreter, commenced teaching boys who wished to learn Burmese.

Tour of observation up the river—The new year.

31.—Went up the river a few miles, accompanied by several Kemees, in order to see what there is for a missionary to do. Passed a number of small villages, and finally reached one containing nearly fifty houses, (small, dirty, bamboo huts,) being much the largest I have seen. I judge there are about 200 houses on this stream,—a branch of the Koladon. There is no Kemea village above this. Found the people too drunk to care much for us or the truth. The fast commenced last Sabbath, and still continued. A large open verandah was constructed of bamboos, and ornamented in a rude style, where all the people of this and the neighboring villages joined in reveling. Thus closes 1850, the year that has introduced us to heathen lands. The good we have received at the hand of God, calls for gratitude and praise. May he continue his mercy and give more grace.

"Great men"—Koomess—Profanation of the Sabbath.

Jan. 2, 1851.—A number of boys came to day, saying that they would learn if we would give them "rupees." Most of them have the idea that they must be paid for learning. About a dozen, who

call themselves "great men" were in to-day to see "the teacher," and to ask favors, for they all beg. We had talked with them a few minutes, when they began to appear restless. *Sau, sau*, was the watchword, and away they went. We soon heard the sufficient explanation—another feast, to last two or three days. On this account, not one Kemees came to our evening meeting, except two small boys. O, the degradation to which drunkenness is sinking this people! I was glad to see our Burman boatmen listen attentively to the truth, and hope the Lord will make our jungle tour of benefit, at least, to them.

3.—Was visited by a large number of *Koomees*, a tribe similar to the Kemees, in language and customs, yet unable to understand us.

4.—At our prayer meeting, this evening, Chetza, Paiting's father, was present. He is blind, and in trouble. Thazan talks with him and others nearly every day. He has heard the gospel often, and knows much of its great truths. He will now and then declare them with apparent interest. In his blind loneliness he often appears as if he were seriously considering. He has five wives and once had nine.

5.—Sunday.—Chetza and a few other Kemees were present at preaching, but very few of those who have been baptized will come to meeting, even when it is at their own doors. They have little regard for the Sabbath. Paiting's course tries us much. He has had more opportunities to improve than any other Kemees, can read well, has the New Testament, yet he is about with his gun, most of the Sabbath. I had placed great confidence in him while at Maulmain, but now fear that he is full of deceit. He told us then that he had one wife, and only one.

Applicants for baptism.

In the evening held a meeting for prayer and conversation, at which more were present than at any previous meeting. A number who came from other villages, listened attentively, and

fully assented to the truth they heard; some of them saying "It is the same that our fathers have told us." (They have some traditions of creation, and a flood.) Five or six wished to be baptized, but I have no reason to believe that they at all apprehend the character of the religion of Christ. They have barely heard of Jesus, nor can they do more at present, for we can get none to interpret properly. Tetkau seems to be anxious to have the leading men of the different villages baptized. What his motives are I am not certain. The amount of his instruction to them seems to be, "If you are made disciples (that is, receive baptism,) you will not go to hell, but go to heaven."

6.—Four or five head men came in, and after conversing a short time, asked for baptism; and soon after, two more followed with the same request. Indeed, if I would baptize all who say, with apparent sincerity, they believe, we should soon have forty or fifty nominal Christians. How much ground of encouragement there is in this, is a problem. I am obliged, after instructing them the best I can, to tell them that if they follow the law of Christ, I shall hope that they have new hearts, and when I see such evidence of repentance I can give baptism.

9.—Held a meeting in the evening, and was able to communicate a few truths, by means of the few Kemees words we now have at command. Numbers continued to ask for baptism. After meeting spent a long time with Tetkau, endeavoring to instruct our Burman assistants. We greatly need better instructed native preachers.

11.—About a dozen came in with Tetkau, to ask for baptism, as they said. They believed in God the Creator, because their fathers told them; when I told them of Christ, they said they believed and wished to worship him, but they did not know what worship is, except it is their *nat worship*. I never felt more anxious to preach Christ.

12.—Sunday.—Preaching, as usual

only three of the professed disciples present. Near a dozen from neighboring villages, called by Tetkau, were present, with the design of asking baptism. I wished Tetkau to repeat some truths to them in Kemeë; he said, "They know," and asked them if they were decided "to be made disciples;" they said, "yes." At length Paiting was prevailed upon to tell them something of the story of Christ. They had merely heard of Christ, but did not remember his name. When I asked *why* they wished to be baptized, they said, "Because we are afraid we shall go to hell." I put them off; were I to baptize them, I fear that on the next opportunity, they would go to a feast and drink all night. I am persuaded, however, that in the midst of *great darkness* a little light has shined.

Baptism of a Burman convert—A Kemeë inquirer.

To-day had the privilege of baptizing one of our boatmen, before mentioned. I have had many conversations with him; he has repeatedly asked for baptism, and I think shows himself a sincere believer. He wished to be baptized, not because he fears hell, or as a means of salvation, but in obedience to the command of Christ. His name is Sway Yuet. He loves to read and pray. The Lord preserve him!

At our evening meeting there was a better attention than usual. I was able to speak a few moments in Kemeë. The young man baptized to-day, joined with the rest in prayer. We are grateful to have the aid of another in our prayer meetings. To God be the praise!

14.—Teacher absent, as for several days past. Had visits from the idle and curious, and talked with them. As they dispersed, one remained, who seemed desirous to hear. I spoke to him for some time, as well as I could in Kemeë, about God and Christ. He listened attentively, and said he wanted "to hear more." We told him of sin. He confessed he had sinned, and was sorry. We told him that because our hearts were full of sin we could not love God,

could not go to heaven, without new hearts. He repeatedly said he wanted a new heart. We told him that because Jesus Christ died, we could obtain new hearts; that if he repented of sin, believed in Christ, and prayed before God, God would forgive him his sins, and give him a new heart; then he would love God and Christ, and love other men, and would not fear to die. He seemed animated, and said again, "I want a new heart." I read to him the Catechism, and several pages I have written in Kemeë, and he seemed to understand. I told him of the bible, Sabbath, prayer, and other duties. He said "it was good," and appeared more hearty in his assents to the truth than any Kemeë I have before met. He is a young man,—about twenty, and seemed desirous to learn. He lives in an upper village. If, indeed, the Spirit of the Lord is teaching him, as I hope, we shall hear from him again.

The evil doers warned.

16.—In the evening there was a meeting at which most of the baptized Kemeës were present. (Thirteen have been baptized in all, of whom two have died.) The sinfulness of their course was plainly set before them by the assistant. Some of them seemed a little troubled. I tried to point out the rewards of a better way.

17.—Paiting came in the evening and of his own accord began to confess, saying he was a great sinner and if he remained so he could not go to heaven, &c. I began to hope the hand of the Lord was on him to bring him to repentance. But he soon began with violence to blame Tetkau, imputing many hard things, doubtless truly, to the head man. I took occasion to recall his mind to his own sins. He owned them (indeed, he knew he could do no otherwise) but with an artful smile turned to blaming Tetkau. When brought back to himself he became uneasy and left—not, however, till he was warned of the evil and the end of his course, and assured that we were not angry, but pitied and prayed for him.

Superstitions of the Kemees.

18.—Last night was an eclipse of the moon. The Kemees in every village were running in fright, singing mournfully, ringing bells, beating drums, firing guns, &c., until the eclipse ended. They hold that an evil spirit, whom they call *Saôk*, invades the dominions of the spirit that presides over the sun, moon and skies, and attempts to eat the moon. When asked why they fired guns, &c., they said, "to frighten *Saôk* and save the moon." They call the sun *Kines*; the spirit that dwells in the heavens, that is, God, is called *Kinee-Kaumah*. This is the best word they have for God, and where they have not been instructed he is regarded as a spirit who has little or nothing to do with men. They neither fear nor love him. They fear *Cho-Kaumah*, and other "bad spirits," and offer sacrifice to them.

19.—Sunday.—A day full of cares and anxieties. Several Kemees, who give no evidence of fruits meet for repentance, wishing to be baptized; Tetkau urging it forward; many others about, whom I wish and endeavor to instruct; many more begging for money, or for this or that article of clothing; while most of those who profess to be disciples, and from whom I had expected encouragement and aid, are in the jungle at work to make up for the loss of yesterday, which was a holiday for the safety of the moon. After giving all the instruction I could without a better knowledge of the language, five still wished to be baptized, while others preferred to wait. I called them forward and questioned them, told them something of the nature and object of baptism, that without new hearts, although baptized, they could not be saved, and dismissed them, trusting that if there was one whose heart was renewed by the Spirit of God, we should find it out in due time. A few came to our evening prayer meeting who had been at work through the day, and we recommended them, perhaps for the last time, to seek the grace of God.

20.—This morning, bade Chetza's Vil-

lage farewell, doubtless to the joy of some whose sinful course has been reformed. With a favoring breeze reached the mouth of the Pee Kyoung at evening.

Kemees on the Pee Kyoung.

21.—Having ascended the Pee some distance, called at a Mng village, and the assistant preached for several hours to many people gathered on the bank of the stream. Many of them hearing the gospel for the first time, listened with interest and in the end received truth with gladness.

At 7 o'clock in the evening reached the first Keme village. The head man received us kindly, and appears to be an industrious and well disposed man. He has three wives and seven sons. Numbers gathered round and listened to the gospel in Burmese, which the head man understands well. He assented to the great truths, but seemed to appreciate them but little.

22.—In the morning talked with the people a long time. Showed the kids the Keme book and tried to get some to say they wished to learn, but in vain. Went to the next village, about two hours distant. In this village lives Thiaah, the young man heretofore mentioned as being anxious to learn and having promised to go with us to Akyab. But before returning home he went off to a feast and spent four days, thus deceiving our hopes of his usefulness.

No missionary has before ascended this branch of the Koladon, and of course the people are ignorant of our character and purposes. Our object in coming here is to find out what encouragement there is in our work; whether the language is the same as in other places; and to induce boys, if possible, to come down and be taught. We are told by the head men of these two villages that there are about 180 houses on the stream, most of them above this point; that the language is about the same, with some change of vowel sounds, but yet little or no encouragement for our school at present.

I find the same rude idea of spirits here as I have before related, but no idea of an eternal God. The head man, when asked in Burmese what they called God in Kemeë, said, "We have no God." When asked who "*Kinee-Kaunah*" is, "A nat," was the reply. To the question, where does he live? he replied by pointing upward, with a peculiar tone of voice which indicates very great distance. The same habits of drinking prevail here, and also polygamy. Many take wives while mere boys, and a little quarrel soon separates them. I learn that Tainah has had three different women who have left him and returned to their parents. He does not go with us to Akyab.

The women do the main part of the work, and are really quite industrious. I think in some instances it is for the sake of their labor that men take more than one wife; in others it is a mark of "greatness."

Return to Akyab—Acceptable labors at Yoteroo.

Set out on our return to Akyab without a Kemeë to converse with us, though all proper means were used to induce some to accompany us. We regret it much, as we shall doubtless forget much that we have learned.

24.—Reached Yoteroo, where we spent the Sabbath going up. I was anxious to reach home before the Sabbath, but as it was night before the tide turned, this was impossible; the assistants, too, were anxious to preach and the head man and others were anxious to hear. Met a good number of Kemeës and conversed with them. A few of the boys said they would like to learn to read.

25.—The assistants spent the day in preaching in different parts of the village with great encouragement. It is worthy of remark that many of the females, comparatively, can read; also that they are glad to hear the gospel and assent to its truths. I met to-day three men from Ramree and conversed with them a long time. When told of the eternal God, and of Jesus Christ who came into this world to save sinners, they seemed much inter-

ested and wanted to hear more. After telling them all I was able, they asked where God lives, and what he is accustomed to eat! The explanation that God is an eternal Spirit, everywhere present, and has no need of food, they seemed partially to apprehend. At this point the assistants came and explained the ways of God more perfectly. Having received tracts they departed.

26.—Sunday.—Had public worship in the zayat with tolerable order. While some were disputing and finding fault, one to whom a testament was given on our way up the river interrupted them, and began with vehement energy to decry the religion of Gaudama and advocate the cause of the eternal God. He soon silenced all opposers and raised a shout of laughter. I judge, however, that his talk had more of the convincing than of the winning. Yet we hope he may be taught by the Spirit.

Met and conversed with many Kemeës to-day. Found the same vague idea of spirits as in other places, and it is with great difficulty, and little by little, that with the best instruction I can give they apprehend true ideas of God.

27.—Called in the afternoon at a village, and preached while waiting for the tide, but found much obstinacy and disposition to ridicule.

28.—Reached home, weary, but thankful for fellow helpers and for the mercies we had experienced at the hand of God.

MERGUI.

JOURNAL OF MR. BRAYTON.

Visit to the Siamese Karens.

As br. Harris and myself have just returned from a tour to Prat-thoo-wan, I will give some account of that hitherto unexplored field. Prat-thoo-wan is among the mountains of Siam, about ten days' journey from Maulmain, or eight days on elephants from Bootah, the Christian village on the Attaran. The distance is about one hundred miles in a south-

easterly direction. It is necessary to take elephants, as it would not be safe to wade the streams on foot. They travel very slowly indeed, but I see no way how tours can be safely performed in that region without them. That you may have a view of our daily travels, I will give some extracts from my journal.

The truth rejected—Indifferent hearers.

Jan. 22.—Left Bootah, br. Harris and myself, each on an elephant, and Myah-Oo, a preaching assistant and guide, on another. Another good old assistant goes along, with three young men; ten individuals compose our company, including a boy who goes with Myah-Oo. Passed a Pwo village called K'tee, and reached another called Wan Mah about noon. As we could reach no village beyond this to-day, put up here for the night. In company with br. Harris and our two assistants called on the chief and tried to speak to him of Jesus, but he immediately commanded me to stop such talk. While talking with him he became very much excited, and with an air of supreme contempt, said, "You, a mere boy, come here to teach an old grey-headed man!" But, I replied, if even a boy bring you a message from the governor, it is the message, not the boy that you consider. He soon got up and left us.

24.—Reached Mee-K'tuk in the afternoon. Here is a small Pwo settlement, and the people seem willing to hear preaching, but no one manifests any particular interest for the truth.

25.—Arrived at Meeprat about 2 P. M., and pitched our tent to remain over the Sabbath. Here is a settlement of some ten or fifteen houses scattered over a region of about a day's travel. Called at two of the houses, but found only one man at home, and his attention taken up by a sick wife.

26.—Sabbath.—After breakfast started with br. Harris and Myah-Oo to visit the different houses. Found the people at home in only three. In the first, the man would not grant us the privilege of

having worship in his house. The next house was the chief's, who listened with respect while we preached, sung and prayed. In the next house several were present and listened very attentively, asking some questions about Jesus Christ, &c.

27.—Reached Mee-Tlkate, a village of six houses close together, and two or three more a few minutes' walk out. Passed through the village and pitched our tent. Visited from house to house and all listened respectfully, but no one manifested any special interest.

30.—About noon reached a place just deserted by Karens. Some fifteen bamboo houses are left standing, but only one occupied, and this man was only staying to finish making sugar. This was the first time I have ever seen Karens making sugar. We called and told him some gospel truths, bought some of his nice sugar, and passed on to the village just formed by some of the inhabitants of the deserted one. Here we found a neat little zayat built for a priest who had not yet arrived, and in which we were kindly invited to put up for the night. The village now consists of five houses. In one we found several aged men, two of whom appeared to listen with considerable interest; in another the inmates were much more indifferent, and in a third, the man said, "I can't understand this subject and have no desire to understand. I am in the dark and here I wish to remain."

Prat-thoo-wan—Cold reception—Summary dismissal.

31.—Arrived at Prat-thoo-wan about 1 P. M. Prat-thoo-wan is the official title given to the governor by the King of Siam. This man is a Pwo Karen, and is appointed to preside over the Karens in this region. As is very common among the Karens, the place takes its name from the head man. He is now absent from home, having gone some distance on a fishing tour with the greater part of the men of his village. As he is not expected to return for several days, we do not expect the pleasure of

seeing his honor. Though the governor of a large district, he has the Karen living habit. His residence now is distant one or two days' travel from where it was two years since, and his house, though of a much better stamp than the others about him, is still entirely of bamboo, even to the posts. Having just built him a new house, his old one was empty and was offered to us for a shelter. As soon as we entered the house several men came in, to know our object in coming to their country. To these we attempted to preach Jesus, but they had no heart to listen. After dinner called at several houses, but found no one who manifested any particular interest in the things of the kingdom.

Feb. 1.—We expected to remain here till after the Sabbath, but this morning the son of the governor said, "You must leave our village to-day." His excuse was that it was the new moon, and they were going to perform ceremonies in behalf of the sick, during which time *no stranger* can be allowed within the limits of their village. He said if it were any other time in the month he would have no objection to our remaining, "but no stranger can be here while we perform these ceremonies in behalf of the sick." As the men of the village were all united with him, we concluded it was the part of wisdom to leave, though very confident in our own minds that the reason for such an order is their unwillingness to have us here as preachers of the gospel. Still, as they put it on the ground of their religion, if we were to remain it would be useless to attempt preaching, while our stay would only exasperate.

Importance of the village—Character of the people—Their high priest.

There are now only some fifteen houses here; still there is a foundation for the report that it was once a large city, i. e., to a Karen mind. And also, that it is a naturally fortified place. Here is a small plain surrounded by mountains, with only one ravine by which they may be penetrated. I should not think it a very difficult matter to keep at bay an

invading enemy. Here, in the times of former political difficulty, the Karens of this region were collected together, so that there must have been a considerable city. But now they are scattered to the distance of some six or eight days' journey in different directions, leaving only a few houses around the governor's. Yet this is the centre of influence, and somewhere on these mountains lives the spiritual despot whose rod will move the whole community of Karens. He has his "holy of holies" and there remains, while only a select few are permitted the privilege of beholding the face of "his holiness." We can get no information whatever of his whereabouts. He is said to live very abstemiously, eating no animal food whatever, not even fish, but living on rice and oil-seed, and occasionally a few vegetables. His religion is a curious compound, made up of Siamese, Taling, Burman and Karen customs, intermingled with his own fooleries and superstitions. None in his extensive diocese are permitted to keep fowls, and they would not on any account have one brought into their houses. Such is the condition of the Karens in this region, and their being under such a spiritual dominion makes them exceedingly difficult of access by the doctrines of the cross. Left the village in the afternoon and encamped in the jungle to remain over the Sabbath.

2.—A quiet Sabbath, preaching and talking to our men here in the jungle. A company passed us to-day who stayed at Prat-thoo-wan over night, proving that our surmise in regard to their motive for sending us away, was correct.

Dread of foreigners—Unexplored fields—Buddhist expiation for sin.

3.—Travelled about an hour and a half, and came to Poo-rine, where we found two Pwo villages, about half a mile distant from each other; but the news of our approach had gone before us, and no one would receive us or listen to our message in either village. The people have heard such horrid reports about "white foreigners," that they seem

to have an instinctive dread of a white face. And, I am sorry to record, that in this region they are not without some cause for that fear.

4.—Reached Kan-noke; the people were willing to hear, and a Sgau man from a distant region, where no ray of gospel light has ever yet penetrated, manifested considerable interest in what he heard. Here we saw a family who have just returned from a visit among their friends, about four days' journey southeast from here; and Karens, they say, are found every day on the road.

5.—About an hour's travel brought us to Mungk'ree, where we preached to willing listeners, and then came on to K'nay-kang, where we halted. Here is quite a settlement of Pwos, there being several clusters of houses some five or ten minutes' walk from each other. The people were willing to hear, though some tried to defend their system of compound nonsense, as being equal to the religion of Jesus. One of these, in order to explain how easy it was for him to expiate his guilt, said, "If I go and shoot a wild elephant, and sell his tusks for thirty rupees, I can take fifteen of them and devote to sacred use, and thus expiate the sin of killing the elephant." But suppose you kill one which has no tusks; what then? "Ah, then I must suffer for it!" And what must you suffer? "Oh, I must go to hell, and suffer there until that sin is atoned for, and so of other sins."

The word received with joy.

7.—About 1, P. M., reached a deserted village, near which we expected to find Karens. Shortly after, Myah-Oo came in, and said, "God has shown me a village, where the people are very friendly indeed, and having never heard of Jesus Christ, they wish us to go there and preach." We walked nearly a mile, and found, as the assistant had said, the people were very kind, and apparently anxious to hear. Whatever may have been their motives, they certainly gave us a very excellent opportunity of preaching to them Jesus and him cruci-

fied. As soon as we entered the village, the people began to come to the house where we called, which was so soon filled, that it was proposed to go down under a shed near by. In a few minutes, the inhabitants of the little village, men and women, old and young, were all present under and around the shed. After having preached awhile in Pwo, br. Harris and Myah-Oo took a part of the company aside, and preached to them in Sgau, while the old man and myself continued speaking in Pwo to those who remained. Soon I discovered two aged women sitting by themselves, and began to talk with them about the immortality of the soul. They started with astonishment, and said the idea had never before entered their minds. They listened with much apparent interest while I told them some of the leading facts about salvation. None seemed weary of hearing, but night overtook us, and we returned to our camp.

9.—Sabbath.—At a Sgau village. Most of the people are away, cutting their fields, and we have seen but a few to whom we could preach. But these few have listened attentively; one young man has seemed almost inclined to go with us, and learn to read. Some young women, also, have manifested a degree of interest.

10.—About two miles' travel this morning brought us to another Sgau village, where we preached about an hour. Soon after leaving it, met a company of Pwos who were busy cutting their fields, but readily sat down and listened for the first time, with more than usual attention, to the words of mercy from Calvary. About noon saw another company, who manifested less interest in hearing of salvation.

Arrived at Mee-t'rang. Here is a village of both Pwos and Sgaus, but all understand Pwo, as did also the Sgaus in the two villages previously mentioned. We spent the evening in visiting from house to house, but no one seemed anxious to know the way of life.

11.—About two hours' travel brought

as to Nan-dah, a Pwo settlement of some eight or ten houses. Here we preached an hour or two, and then proceeded to Thaing-Kwai. The people immediately collected about us to see our strange and curious things. We at once commenced preaching, and some young men manifested considerable interest. After some refreshment, we commenced singing, at our season of worship, and several persons immediately came to see and hear. After worship, sang another hymn, which called still more, to whom we spent the evening in reaching Jesus.

12.—In about an hour reached Mee-*wee*, where is a Pwo settlement of some eight or ten houses, but found none desirous to know what they must do to be saved.

A Karen *kyoung*.

In the afternoon arrived at On-Santah, where we put up for the night at a priest-establishment, the first regular Karen *poongyee kyoung* I have ever seen. Indeed, I never before saw but two Karen *poongyees* (human deities.) But here is a head *poongyee*, with several underlings, all Karens, wearing the yellow cloth. This fact shows that in this region there must be something of a Karen population, in order to support the priests. And, besides, I am informed that in about an hour's walk from here there is a place called *Kyaik-dong*, literally, god-city; probably taking its name from its being the residence of several *poongyees*, and the site of pagodas. When we first arrived at this place the head priest was away somewhere among his flock. Called at several different houses, and found one man who manifested more than usual interest, and thinks himself not far from the kingdom. But I fear he has yet to learn the plague of his own heart.

About sunset returned and found that the old priest had come back. He had called to see br. Harris in my absence, and now we called to see him. He received us very kindly indeed, and we at once sat down and commenced preach-

ing as we would to any *mere man*. Nothing was said about his own system of fooleries, any further than was implied in a faithful exhibition of the cross, as offering the *only* hope for sinners. He received the truth with attention, and by asking questions, &c., showed himself not insensible to it.

13.—Passed over the mountain, and reached a Pwo house about noon, but the man was absent. As we passed on, we soon saw him by the way side. Tried to communicate to him the truth, but he refused to listen.

Reached Bootah on Friday, the 14th, having been absent twenty-four days.

Former reports have been greatly exaggerated in regard to numbers, but still there is a goodly number of Karens in the field we have traversed, though they are very much scattered, and cover an immense territory. Whoever enters that field, must not go expecting to find Karens, with ears and mouth wide open to receive the truth, and ready on the first proclamation to flock about the standard of the cross, but he must make up his mind to labor hard and with untiring zeal.

BASSA MISSION.

LETTER OF MESSRS. VON BRUNN AND CROCKER.

We have occasion to render hearty thanks to our Almighty Benefactor, for having preserved both our lives and this beloved Mission. Our African Mission church is still persevering to worship and glorify her adorable King. For being spared in a land like this, so bowed down to Satan and his many devices, we feel it our duty to give high praise to Him who lives forever.

"There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." In remembrance of these encouraging words of our Divine Master, we rejoice to inform you that one of our benighted brethren

named *Naw*, has been hopefully converted, and made an open profession that Jesus of Nazareth is indeed the Christ. Our brother followed the example of his Lord, and was baptized on the second Sunday in February last.

We are sorry to inform you, at the same time, of the loss of one of the old members of our church, *Fladia*, or John H. Jones. He died, after a few days' illness, on the 7th of March, 1851. The moment before his death he was distinctly heard praying to his Heavenly Father to receive his spirit.

We continue to preach the gospel among our benighted people, depending on Him who has promised to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. When we look around at the vast number of our countrymen, and see the readiness they manifest to listen to the word of God, and that our number is as nothing in comparison, we must adopt the Saviour's language, "The harvest truly is plenteous, but the laborers are few." We feel it our duty, every time we write, to request you, with urgency, to remember the Bassa Mission, that more laborers may be sent into the Lord's vineyard. Our school still continues, and the children are improving in their studies.

GERMANY.

LETTER OF MR. LEHMANN.

Prosperity of the churches in Prussia.

Berlin, April 29.—Last Sabbath we had the pleasure of seeing in our meeting four American brethren and friends,—Prof. Boise, and Messrs. Gilson, Thayer, and Howe; Count Eggloffstein, of Schwusen, of whom I wrote you lately, was also present. We also enjoyed our love-feast after Easter day, which is always a great treat to us, and had the pleasure of an address from br. Boise in German,—an unusual circumstance. Such are our pleasures in Berlin, while we continue in our usual apostolic order;

some have been added to the church lately, and others soon will be.

In Eastern Prussia the movement is spreading more and more, as appears by the alarm our adversaries raise in the newspapers. Several articles of an inimical character have appeared recently, but they were not worth notice. Besides, it appears to me wise to avoid all public controversy at present. The appearance of our br. Matthias in those provinces, in the vicinity of Stolzenberg, seems to create great stir. The circumstance that he is blind and reads the scriptures by touch, excites the attention of many, and a constant increase is experienced. Also in Schwegerau, on the river Pregel, a great revival is experienced, and br. Matthias is desired to labor there for some weeks. Several of our brethren, now pursuing their studies in Hamburg, will return in a few weeks and enter into the field of labor. Br. Wiehler, lately sergeant, who was so zealous near Frankfurt, will go to Reetz, Pomerania, br. Penner to Stolzenberg, br. Freidemann back to Breslaw. Br. Lords, of Hungary, will go to Lubec.

Persecution in Vienna.

I will here insert the translation of a letter just received, from which you may see the state of things in Austria.

"Vienna, April 22, 1851. My dear Sir, and friend in the Lord:—If you will please to read the 35th Psalm, you will know what a unknown friend has to write you. Pray for the imprisoned brn. in Vienna, viz.: Marshall, Wisotzsky, Rauch, with other believing souls, seventeen in all—nine men and eight women—of whom, however, three have been dismissed again on account of their children and their state.

"On Easter day, 20th inst., they were as usual on Sabbath days assembled (by this time in somewhat larger number) to worship God in spirit and in truth, when all these were surprised by the police and arrested. Being seized in *flagranti crimine*—holding a meeting—the men will be kept in prison ten or twelve weeks, if the Lord does not inter-

fare, for which we will plead in constant prayer. Blessed be his promise, 'the effectual fervent prayer of a righteous man availeth much!' All papers in the house, whether printed or written, were seized. Mr. Wisotzky himself was during this time with a sick child on the Glacis,* but the catch-poll waited for him, and then allowed him scarcely time to take some dinner—which they first searched.†

"The names of the mentioned persons are perhaps known to Mr. Oncken in H., but certainly to the dear friend Mr. Hinrichs, and I hasten to make you acquainted with this intelligence, which was just now communicated to me by Mrs. Wisotzky, that you may speedily inform the christian friends.

"Our friends in the jail may remember the words of our blessed Redeemer, Matt. 10: 19. He will strengthen them to bear the undesired shame. But, dear Christian friends, remember *us all* in your prayer that the Lord may give his word free course through our so dark country."

CHEROKEES.

LETTER OF MR. JONES.

Continued from page 180.

Interesting meetings at Verdigris.

From the meeting at Delaware Town, which closed on the morning of September 16th, 1850, I started to attend a protracted meeting at Verdigris. Called on a sister who was very low with fever. Found her happy in the enjoyment of communion with her Saviour, on whom she had placed her affections, many years ago. She was one of our earliest converts, at Valley Towns, in the old Nation; and has maintained, from the first, an orderly and consistent christian deportment.

The next day, met our revered and beloved brother, Rev. D. S. Buttrick, of

the mission of the American Board, who had come to accompany me to the meeting at Verdigris. The day following, Wednesday, Sept. 18, 1850, we crossed that portion of the Grand Prairie which lies between Grand River and Verdigris, a long, laborious ride. The brethren were already fixed in their camps, making ready for the accommodation of the meeting.

On Thursday, Friday and Saturday, people continued coming in. The religious exercises commenced every morning with worship at each camp, after which a prayer meeting was held in the meeting house. Immediately after breakfast, preaching, and again at eleven o'clock, which service was sometimes prolonged, by giving personal attention such as were under serious impressions—believing the great end of all our labors to be, the application of the truth to the individual consciences and hearts of the hearers, that they may be induced to come to Christ and be saved. The attention was good from the first, but the seriousness and concern became evidently more and more intense as the meeting proceeded. Br. Buttrick preached every day, with great effect. And the Holy Spirit seemed to honor the message of his servant, by pressing the truth home on the minds of the people. Our native brethren, also, bore a large and acceptable part in the labors of the meetings. The exercises of the Sabbath were peculiarly interesting and solemn. Persons from all parts of the nation were present, and members of different denominations. There appeared to be entire union of heart in the aim to bring the saving message of the gospel to bear on the unconverted.

Four persons—two males and two females—gave a satisfactory account of the exercises of their minds, were approved by the church, and buried in baptism by br. Oganaya. Afterwards the sacrament of the Lord's Supper was administered to a solemn company of believers.

At night the subject of missions was brought before the church and congrega-

* A large public promenade in Vienna.

† Probably to prevent him from poisoning himself!

tion. Mr. Buttrick preached a sermon, and I gave some account of missionary operations. There was some attention manifested, though most of those present had very little information on the subject. They seemed, however, very willing to learn. On Monday, Sept. 22d, assembled in the meeting house and committed each other to the care of our heavenly father.

A destitute field—Visit to the Creek Nation.

The number of settlers, scattered through the prairie, is constantly increasing. Some are settled thirty miles or more west of this place, and it is very difficult to supply them with preaching. Our native brethren, however, are quite sensible of their destitution, and take many long and sometimes perilous journeys to visit them.

On Saturday and Sabbath, Oct. 12th and 13th, the monthly meeting was held at the mission. The attendance and attention were much the same as usual.

Our native brethren have had many interesting and profitable meetings through the summer and autumn. I may mention a visit of our brethren Downing and Dsulasky to the Creek Nation, June the 29th and 30th, where they had very large congregations and solemn attention. On Sabbath, four Creeks, two men and two women, were baptized. One of the men was a perfectly helpless cripple. Brethren Downing and Dsulasky carried him into the water, where he was baptized as a believing disciple. Br. Downing addressed an immense crowd of people, and a most affecting impression was made on the whole congregation. At the close of the administration of the Lord's Supper, twenty-five came up for prayer and personal advice. They had a profitable and affecting meeting, at night, at the house of one of the brethren, several miles distant.

Meeting at Lee's Creek—Death of Mr. Downing, senior.

Br. Downing came to Tahlequah, Oct. 22d, and found his father, who was a member of the council, very low. He *had much conversation with him, on his*

views of the Saviour, and on various passages of the word of God. His whole dependence, he said, was on Christ, and his hope in him steadfast. Br. Downing left him on Friday morning, at the urgent call of duty, to attend a two days' meeting at Lee's Creek, where he had a deeply interesting season. Thoughts of the eternal world being brought more forcibly to his mind, by the precarious condition of his father's life, he preached on the Sabbath from Rev. 14 : 13, "Blessed are the dead," &c. The congregation was large and very solemn, on Saturday; but on Sabbath, the Holy Spirit convincing of sin and of righteousness, appeared powerfully to manifest his gracious presence. Many were deeply affected during the progress of the discourse; and at the close about twenty came forward to unite in prayer for the salvation of their precious souls.

On his return he met the tidings of his father's death. He hastened on and found him surrounded by mourning friends, among whom were several members of the National Council. Both Houses adjourned, and arrangements were made for the funeral, under the direction of a committee appointed for that purpose.

On Wednesday, Oct. 30th, the body was brought into the Supreme Court-house, and a sermon preached in English and interpreted. In the course of the delivery, Mr. Spears, the interpreter, was so overpowered with emotion, in which nearly the whole congregation participated, that he could not proceed, and br. D. M. Foreman was called on to finish. Devotional exercises at the grave, and the depositing of the body in the ground, concluded the last offices of respect for our beloved brother, whom we hope to see again, clothed with immortality, at the resurrection of the just.

Solemn services at Flint.

From this scene of sorrow, tempered by hope, br. Downing went to the meeting at Flint, which commenced on Thursday, Oct. 31st. This was a season of much interest and encouragement. The

the brethren conducted the exercises first day, which were blessed to the opening up of the minds of the brethren. On Friday, brn. Tanenole and Wick-preached in the forenoon. At night Downing preached from Luke 13: Many were deeply affected, and eleven men and nine women came up for special instruction and prayer.

On Saturday, after early prayer in camp and in the meeting-house, br. Daylseene commenced preaching, br. Downing followed on the faith of Noah. In the afternoon, the Rev. W. Mitchell, of the Methodist Church, preached from the parable of the marriage feast. I aided, by pressing the thought that God thoroughly scrutinize and expose the wicked and rebellious character of all the sons of sinners.

Br. Downing preached the missionary sermon in the evening with much comfort and freedom, though I had scarcely recovered from my late attack of sickness. Br. Downing delivered a warm and energetic exhortation, and thirty came forward for prayer and special instruction.

Br. Daylseene preached on the Sabbath, and after a short interval I preached, on occasion of the death of several brethren and sisters, who had died in the Lord, and whose memory is cherished by the church with sincere affection. Br. Downing gave a short review of the Christian character and happy deaths of the several brethren and sisters, who had been named.

Brn. Downing and Tanenole officiated at the administration of the Lord's Supper. It was a very tender and affecting season. Br. Downing gave a solemn and affectionate invitation to such as felt the necessity of turning from sin to the merciful Saviour, who had shed his precious blood for them. So great was the interest, on the occasion, that eighty or ninety came forward, and listened with profound attention to some personal advice, which I hoped would be blessed to their spiritual good. We then closed, with prayer, the services of a most engaging Sabbath.

Recent encouragement—Death of an old disciple.

Since the commencement of the present year, we have had some very interesting meetings, and we are encouraged to find, from among those who have manifested anxiety on account of their souls, individuals, from time to time, coming out from the world and giving evidence of a change of heart. Five of this class were baptized by br. Downing, at the mouth of Fourteen-mile Creek, on Sabbath, Jan. 19th, 1851, a very cold blowing day. Three of them were Cherokee women, one white and one black woman. They made a large fire by the water side, and br. Downing explained, to a large company, the duty of believers to observe all the commands of the Saviour.

The prospect for the extension of the Redeemer's kingdom is very encouraging, at every place at which we have bestowed any labor; and especially is it so, several miles along Grand River, a part of the field attended to, chiefly, by brethren Downing and Dzulasky.

We have lately had to mourn, with our much beloved br. Oganaya, for the loss of his wife. He was gone out on a preaching tour into the Grand Prairie; she was taken ill and died before he returned. She was one of our early converts, at Valley Towns, in the Old Nation, and has, from the first, maintained an exemplary Christian character; and I am informed that her closing scene was peculiarly peaceful and happy. Our brother's loss cannot be repaired, except by realizing the promise, "that all things work together for good to them that love God."

March 9th, the Sabbath of our monthly meeting at the Mission, one Cherokee man was "buried with Christ by baptism." The attendance and attention were good. Eight or ten manifested serious concern.

On Sabbath, March 16th, in connection with a series of meetings of great interest, four Cherokee men and four women were baptized, on a profession of

faith in Christ, by br. Downing, at Adsinohee.

On the same day, among the duties of our monthly meeting, at Flint, one Cherokee woman was baptized by br. D. M. Foreman. There are several

more, who, we hope, will soon come up to tell what God has done for their souls. The same may be said of Delaware Town, Dsiyohee, Lee's Creek, and the vicinity of br. Downing.

MISCELLANY.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The annual meeting of this society was held in the Oliver street Baptist church, New York, May 8. The Annual Report notices the death, during the last year, of three directors for life—Rev. H. A. Graves, of Mass., Rev. N. R. Granberry, of Miss., and Rev. A. Judson, D. D., late missionary in Burmah—of twenty life members, and of two missionaries—Rev. C. H. O. Côte, of the Grand Ligne Mission, and Rev. A. Kallock, of California. During the year, 319 persons have been constituted life members, and twenty-eight persons, including twelve life members, have been constituted life directors.

The receipts into the treasury, including the balance on hand at the beginning of the year, were \$37,085.50, the disbursements, \$33,985.95, leaving on hand a balance of \$3,099.55. The liabilities of the Society, April 1, were \$25,323.53; its available resources, \$6,339.55; balance of liabilities, \$18,983.98. Six exploring agents have been employed to gather information respecting churches and communities that call for aid. They also, as itinerant preachers, dispense the gospel where it is seldom heard, and act as collecting agents. Their reports represent the churches aided by the society, as in an encouraging condition, and the openings for usefulness as far exceeding the ability to enter them.

In Canada West, twenty-seven stations * have been occupied by seven

missionaries, who have baptized seventy-four persons. Some important stations call for occupation. The Grand Ligne Mission supplies twenty-four stations, and is in a state of increased prosperity. One missionary has labored in the four northernmost counties of New Hampshire. A German church in New York city, and a church on Long Island, have been beneficially aided. A house of worship is in progress at Dover, Delaware, where preaching has been maintained with gradual but good success. A single missionary labored, a short time, among the Germans in St. Louis, where he was very successful, but has entered a wider and more congenial field, in a neighboring State. One hundred stations have been occupied in Illinois, and forty destitute places now desire Baptist preaching. Forty-four stations have been supplied in Indiana; in twenty-five localities there is a demand the society are as yet unable to supply. Fifty-five stations have been occupied in Michigan, sixty-two in Wisconsin, thirty-three in Iowa, and seven in Minnesota. In these fields, particularly the three last named, there is an important demand for increased labor. Rev. H. W. Read, the sole missionary in New Mexico, finds much to cheer him; another is on his way to that territory. Two additional missionaries have proceeded to California, but the means of the society do not admit of supplying the increasing demand in that community. The same is true of Oregon, where there are three missionaries.

* This term includes out stations.

In the whole, 140 missionaries have applied 386 stations and out-stations, who report 981 baptisms, the organization of thirty-three churches, the ordination of thirty-seven ministers, and the completion of fifteen houses of worship. Light, who have been under appointment, require no further aid from the Society.

The officers of last year were re-elected: Hon. Isaac Davis, LL.D., of Mass., *President*; Wm. Colgate, of N. York, and John P. Crozer, of Pa., *Vice Presidents*; Charles J. Martin, of N. York, *Treasurer*; G. N. Bleeker, of N. York, *Auditor*; Rev. B. M. Hill, *Corresponding Secretary*; and Rev. E. Lathrop, *Recording Secretary*.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The twelfth anniversary was held in the Sanson street Baptist church, Philadelphia, May 7. The annual reports presented the affairs of the Society as in a prosperous condition. Sixteen new publications were stereotyped or printed during the year, viz.: Curtis on Communion; Bunyan's Awakening, Inviting and Devotional Works; Frey's Messiahship of Jesus; Scripture Series for Sabbath Schools, Nos. 1 and 2; Law's Call to Christians; Pengilly's Letters to the Society of Friends; A Pedobaptist Church; Home for a Baptist; The Serpent Unfiled, or Full Length Picture of Universalism; Lincoln's Aids to Devotion; Remington's Reasons for becoming a Baptist; The Power of the Cross; Daily Lessons from all Creatures; Prayer for Ministers of the Gospel; "I am resolved;" "Remember;" The Primitive Churchman; and The Primitive Rule of Giving for benevolent Purposes. Also, 17,250 copies of the Baptist Almanac for 1851, and 1,000 copies of the Baptist Record. New editions of several works have also been published. The number of copies of volumes printed is 39,500; of tracts, 5,000. There are in all 292 publications on the Society's list, of which 89 are

volumes in English, French and German. Of the Society's tracts 180 are English, eight German, and three French.

Twenty-seven colporteur missionaries were employed in the states of New York, Pennsylvania, Ohio, Illinois, Arkansas, Wisconsin and Missouri,—also, in Canada and Oregon. Of the ten thousand dollar fund for gratuitous distribution of books, \$9,866.83 have been paid in. Grants have been made in seventeen states, besides those to seamen, and also in Assam, Burmah, China, Greece, France, South America, Hayti, Jamaica. Donations in money have been made to establish Sunday schools in France and to print denominational tracts in Greece. The sum of \$11,000 in cash and subscriptions has been secured towards the \$25,000 Building fund. The charter of the Society has been renewed and made perpetual by the Legislature of Pennsylvania.

The receipts into the treasury from all sources were \$40,597.71; stock in books, printed sheets, &c., valued at \$12,888, stereotype plates, wood cuts, &c., \$11,000. The library contains 1150 volumes.

The following officers were elected. Rev. Joseph H. Kennard, *President*; Rev. G. B. Ide, D. D., Rev. F. Wayland, D. D., Rev. H. Malcom, D. D., Rev. Baron Stow, D. D., Rev. Wm. Hague, D. D., Rev. J. M. Peck, Rev. S. J. Creswell, Rev. E. G. Robinson, Thos. Wattson, J. M. Linnard, Hon. F. Humphrey, Albert Day, Hon. J. H. Duncan, David Barton, J. P. Crozer, J. Batcheller, G. N. Bleeker, S. N. Kendrick, *Vice Presidents*; Rev. T. S. Malcom, *Corresponding Secretary*; Rev. J. N. Brown, *Editorial Secretary*; C. A. Wilson, *Recording Secretary*; Wm. W. Keen, *Treasurer*; Rev. B. R. Loxley, *Assistant Treasurer and Depository Agent*.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The annual meeting was held in the Oliver street Baptist church, New York, May 9. The following officers were chosen for the ensuing year:—*President*,

Rev. B. T. Welch, D. D.; *Vice Presidents*, Rev. Messrs. A. Caswell, of R. I., J. L. Dagg, of Ga., E. Lathrop, and C. G. Somers, of N. Y., and E. G. Robinson, of O.; *Corresponding Secretary*, Rev. Sewell S. Cutting; *Recording Secretary*, Rev. Morgan J. Rhees; *Treasurer*, Nathan Platt.

Amendments to the constitution were adopted, authorizing the Board of Managers to fill vacancies that may occur in the executive offices within the year, and the President to call special meetings at the request of the Managers. A report was presented by a committee appointed last year, of which Rev. J. N. Granger, of R. I., was chairman, on the subject of limiting the operations of the Society to foreign lands. The committee ascertained that the business of publishing and distributing English bibles is carried on at a loss to the treasury, and recommended the following resolution:

Resolved, That the Board of Managers be instructed to discontinue all future operations in the business of manufacturing English Bibles, except what may be required by existing contracts, and that so much of the capital stock now on hand as is held for the purpose of manufacturing be disposed of in the most advantageous manner for the benefit of the Depository.

The report was accepted and the resolution referred to the Board with power to act upon it at discretion, and report their action at the next annual meeting.*

In connection with the anniversary, services were held commemorative of the life and character of Dr. Judson, Rev. R. Babcock, D. D., delivering an appropriate discourse.

The Annual Report states that during the year appropriations were made for the foreign distribution of the Scriptures to the amount of \$23,000.77, of which \$14,750 were disbursed through the American Baptist Missionary Union, \$6,511 through Rev. J. G. Oncken in

Germany, and the residue through Dr. Devan, in France, Dr. Sutton, of the Orissa Mission, and the Grand Ligne Mission in Canada. The home appropriations were \$1,111.12. The number of copies of the Scriptures published at the Depository has been 34,087, making the whole number from the formation of the Society 368,414. The issues of the year have been 10,940 bibles and 28,078 testaments, total, 39,018. The receipts into the treasury were \$45,373.41, exceeding those of the preceding year by \$3,990.67.

AMERICAN INDIAN MISSION ASSOCIATION.

The annual meeting was held at Louisville, Ky., April 10. The following officers were elected for the year ensuing, viz.: T. G. Blewitt, of Miss., *President*; S. H. Cone, D. D., of N. Y., J. B. Jeter, D. D., of Mo., Rev. W. C. Buck, of Ky., and E. D. King, of Ala., *Vice Presidents*; Rev. Sidney Dyer, of Ky., *Corresponding Secretary*; Wm. Garnett, of Ky., *Recording Secretary*; Charles S. Tucker, of Ky., *Treasurer*; and twenty-eight Managers.

The report states that seven missionary appointments have been made since the last meeting. The circulation of the *Indian Advocate*, the organ of the society, is increasing. The Treasurer reports the receipt of \$20,245.65, and the expenditure of \$19,813.77. The Board have received applications from different tribes for schools and missionaries to be sent among them; the Pueblos in New Mexico have sent repeated requests to this effect. The Board have thirty-three missionaries and assistants, occupying six stations—among the Choctaws, Creeks, Weas and Miamies, and the Putawatomes. The statistics of these missions give nineteen churches, 283 baptisms, 177 pupils in schools, 1320 communicants. "The spiritual interests of the missions under our care, have exhibited a most cheering state of progress. At some points the rapid advancement of

* The Board, at a meeting held June 12, adopted the suggestions of the report, with some reservations, as indicating the proper ultimate policy of the Society, but as not at present practicable in their full extent.

religious sentiments and the number of hopeful conversions have been truly astonishing." "The schools under our care have become more permanent, are more fully attended, and of a higher grade of scholarship."

SOUTHERN BAPTIST CONVENTION.

This body held its biennial session on the 9th-13th of May, at Nashville. The officers for the ensuing year are: Rev. R. B. C. Howell, of Va., *President*; L. Manly, of Ala., J. B. Jeter, of Mo., V. C. Buck, of Ky., and R. Fuller, of Md., *Vice-Presidents*; M. F. Mendenhall, *Treasurer*; J. C. Crane, of Va., and V. C. Crane, of Miss., *Secretaries*. Rev. James B. Taylor is Corresponding Secretary, and A. Thomas, Treasurer of the Board of Foreign Missions, at Richmond, Va.; R. Holman is Corresponding Secretary, and Wm. Hornbuckle, Treasurer of the Board of Domestic Missions, at Marion, Ala. A Bible Board was also organized, to have its seat at Nashville.

Rev. Messrs. B. W. Whilden, A. B. Labaniss, T. P. Crawford, and Dr. G. W. Burton, were publicly designated to enforce the China mission. The subject of enlarging the foreign operations of the convention was discussed, and it was resolved, as soon as the necessary men and means could be obtained, to attempt missions in the cities of Havana, Mexico, Rio Janeiro, Valparaiso and Panama; also in France, Switzerland, Syria and Egypt.

The annual report of the Foreign Mission board showed the receipt of \$25,970.40, and the disbursement of \$14,160.05; the balance of \$11,810.35, would mostly be absorbed by expected drafts from the missions. The Bible operations of the board have been pursued with diligence. At Canton, the distribution of Scriptures and tracts amounted to 52,175 copies. At Shanghai, 10,000 copies of portions of Scripture have been circulated, and a large edition of the revised New Testament was to be issued in July. The present missionary periodicals are to be dis-

continued, and in lieu of them a large and cheap paper called the Home and Foreign Record is to serve as the united organ of the Foreign and Domestic Missionary Boards.

The foreign missions of the convention are in China and Africa.

China.

At Canton one missionary and two female missionaries. Mr. Whilden is transferred to the Shanghai Mission. Preaching is maintained at two chapels, and occasionally at the great temple in Honam. A meeting conducted by Mrs. Roberts is attended by twenty or thirty females. The native assistants preach and distribute tracts daily.

At Shanghai there are three missionaries with their wives; four additional missionaries are expected to join them the present year. A new chapel was opened in March, 1850. A new edifice, to serve both as chapel and school house, was opened in May following, about twelve miles from the city. Congregations are large and attentive. No accessions have been made to the church, but there are some inquirers who seem to be sincere, that give a degree of encouragement. Three schools are conducted under the direction of the mission.

Africa.

In Africa there are ten stations, having six missionaries, three assistants, and ten teachers and assistant teachers. The church at Cape Palmas has enjoyed a revival and several have been baptized. The school makes progress. At Sinou, which has received many emigrants from this country, the church has increased by baptisms and letters to more than eighty, meetings are fully attended, and the school numbers ninety-nine. At Edina the church has been revived and enlarged and a new church formed in connection with the station. The churches at New Georgia and New Virginia are without regular pastors, and that at Junk without a place of worship. The church at Bexley is flourishing, and that at Monrovia, which has been somewhat depressed, is recovering strength.

A FREE SALVATION.

In the year 1816, Madame de Krüdener was brought, in the course of a journey, into the vicinity of Maria-Einsiedel, (or "Our Lady of the Hermitage.") a much frequented place of pilgrimage in Tyrol, and became one day the auditor of a young Protestant clergyman, whose zealous admonitions were directed to turn aside the flux of pilgrims from the Romish shrine, situated about four German miles from the village in which she had her temporary *sejour*, and which, lying in the direct route to that popish resort, was taken by numerous pilgrims on their way thither.

On this occasion, Madame de Krüdener's attention was specially attracted by a very aged female, who, although quietly seated among the rest, was evidently no listener to the discourse, but continued to tell her beads with eager and ceaseless assiduity.

When the preacher had concluded, Madame de Krüdener approached the old woman, and asked "whether she had understood him?"

"Alas! no, madame," was the reply, "for the gentleman speaks German, and I understand nothing but French."

"Come with me, then, to my room," resumed Madame de Krüdener, in a kind tone, "and we will converse together upon it. You seem, besides, to be exceedingly tired."

"Yes, indeed, lady," answered the poor creature, "and no wonder, for I have walked three (German) miles this morning, and I have still four more to crawl through, before my appointed penance is performed, and that is hard upon one of my age."

"How old are you, then?" asked her sympathizing listener.

"I must be ninety-two, I think, for I was born in 1724; so you can reckon my age yourself, madame! This is the fiftieth time that I have made the pilgrimage to Maria-Einsiedel! I am a poor wretched sinner, and have many sins on my conscience; and, alas! I become, year by year, aware of sins I did not see before to be such! And they tell me my only hope of forgiveness is by doing penance and going on pilgrimage! But I feel very sure this is the last time I can do so, and so I do hope I shall obtain forgiveness; for if not, I am a lost and undone creature to all eternity!"

"The Lord has, doubtless, sent you hither, my poor old friend," said Madame de Krüdener, much affected, "in order that you may hear tidings which will

bring peace to your soul. Calm yourself, therefore, I beseech you, for I see you are much agitated, and listen to what I am going to say; or, you can read, perhaps?"

"Yes, madame."

"Oh, that is well!" exclaimed Madame de Krüdener, "for then you receive God's testimony instead of mine;" and so saying, she held out to her a French New Testament, and pointed to the text, John i, 29, "Behold the Lamb of God which taketh away the sins of the world."

When the aged woman had read these words aloud, Madame de Krüdener turned to John xix, 30, and pointed to the words, "When Jesus, therefore, had received the vinegar, he said, 'It is finished;' and he bowed his head, and gave up the ghost." And then, from these two texts, Madame de Krüdener proceeded, in simple scriptural language, to prove, that sinners neither could nor were required to do anything to save themselves; but that Jesus Christ came into the world to procure salvation for as many as believed on him, and now offered it to all, as his free gift, without money and without price.

Every word she uttered sank deep into the heart of the eager and earnest listener, who seemed lost in astonishment and admiration at the thought of a free salvation as the gift of God.

Suddenly she started from her seat, and hurrying to the fire-hearth, threw her rosary (which she had till then continued to hold in her hands) into the midst of the flames.

"It is finished!" she exclaimed, "my sins are forgiven, and Jesus has redeemed me from the curse of the law! And now I will go my way; but not to proceed to Maria-Einsiedel! no! but to go home, and tell to all my neighbors that Jesus, and Jesus alone, has saved the old sinner from her sins!"

Madame de Krüdener now knelt down with this aged young convert, and thanked God with her for this new evidence of his saving power, giving the old woman the New Testament as a parting gift, which, in the exuberance of her thankful joy, she repeatedly kissed; then, like the Ethiopian nobleman, "went on her way rejoicing" that the aim and object of all her weary and fruitless pilgrimages had at length been obtained; and Madame de Krüdener "saw her no more" on this earth. Yet, doubtless, when "the throne shall be set and the books opened," "the word spoken in season" and "in secret" will receive its open reward.—*Ev. Christendom.*

AMERICAN BAPTIST MISSIONARY UNION.

VISIT TO THE EUROPEAN MISSIONS.

In view of the expected meeting of delegates from all the Baptist churches in Germany, to be held at Hamburg, the latter part of August, Messrs. Oncken and Lehmann strongly solicited a deputation from the Executive Committee; and the interest felt in that growing mission—the importance of the subjects that will be discussed by the meeting—the benefit of such a visit to those infant churches, and the value of the information to be gained by it, seemed to call for a cordial response to the request. Believing that no person would be better fitted than the Foreign Secretary of the Missionary Union, to aid the brethren with his counsel, and to acquire and apply to the best advantage the information then accessible, he was requested to undertake the service. Dr. Peck accordingly sailed in the steamer of the 9th of July, expecting to be absent about four months, during which time he will visit all our missionary stations in Germany and France.

DEPARTURE OF MISSIONARIES.

Rev. L. Ingalls and family embarked for Arracan, on board the ship Marcellus, Capt. Spooner, which sailed from this port, July 10, for Calcutta. The farewell services were held on the Sabbath evening preceding, in the Baldwin-place church. Mr. Ingalls addressed the audience in an impressive manner, after which Rev. Dr. Tucker spoke earnestly on the obligation of christians at home to sustain their missionaries abroad, and concluded by bidding Mr. Ingalls farewell, in the name of his brethren. Services were also held on board the vessel, Rev. T. D. Anderson, of Roxbury, making appropriate remarks, and offering prayer on the occasion.

DONATIONS.

RECEIVED IN JUNE, 1851.

Maine.
A friend 10.00
Fayette, Mrs. Hannah Davis,
to cons. herself L. M., 100.00

Maine State Conv., Coll., 34.62
Turner, ch., for Siam Mission, 9.00
Wiscasset, John Sylvester, 5.00
Bowdoinham Asso., Wm. R. Prescott, tr., viz., Hallowell, ch. 6.60; Litchfield, Mrs. Mary Hutchinson 2; Oxford Asso., J. B. Thayer, tr., viz., Turner, Wm. Rogers 50 cts.; Paris, Mrs. Mary Cummings 25; Hebron, Martha A. Bartlett's dying gift 25 cts.; Kennebec Asso., J. S. Turner, tr., viz., West Waterville, ch. 11.54; Sidney, ch. 5; Augusta, ch. 19.04; Cumberland Asso., J. Chandler, tr., viz., Freeport, ch. 10; Waldo Asso., viz., Montville, Mrs. Maria Hall 25 cts.; Mary Hall 25 cts.; Piscataquis Asso., viz., Monson, ch. 5; Damariscotta Asso., viz., Nobleboro', 1st. ch., E. Trask 1; 2d. ch. 2; Jefferson, 2d. ch., for Siam Mission, 2.14; per Rev. Nath'l Butler, agent, 90.57

New Hampshire.

Milford, ch., for Siam Miss., 12.00
Woodstock, ch. " " 2.00

Vermont.

Halifax, ch. 20; Jamaica, ch. 2; per Rev. J. F. Wilcox, agent, 22.00
Saxton's River, a lady 20.00
Mount Holly, for Siam Mission, 7.00
Jericho, ch., for Siam mission, 5.00
Shaftsbury, ch. " " 13.00

Massachusetts.

Salem, 2d ch. and Soc., Nathan Putnam, tr., for Siam mission, 18.75
Lynn, ch. and soc., for do. 25.00
Marblehead, ch. and Soc. do. 15.25
North Attleboro, ch., do. 10.57
Savoy, 1st ch. and Soc., do. 11.00
North Marshfield, do. 5.00
Hingham, ch., do. 9.05
Haverhill, 2d ch., do. 4.00
Chesterfield ch., do. 7.00
Bellingham, ch., do. 4.00
Tyringham, ch., do. 6.00
Wales, ch., do. 7.00
East Dedham, ch., do. 8.03
Rowe, ch., do. 4.00
East Longmeadow, ch., do. 4.00
Deerfield, ch., do. 6.00
Boston, Charles st. ch., mon. con., 12.06
Worcester, 1st ch., 48; Juv. Miss. Soc., Thomas M. Lamb, Sec., for sup. of Samuel B. Swaim, Isaac Davis, Almira Studley and Joseph Converse, in Mrs. Danforth's school, Assam, 100

148.00

Do. Pleasant street ch., for Siam mission, 16.60; Daniel Goddard, to cons. himself L. M., 100,	116.50
Framingham, Sab. sch., for sup. of Assam youth named Carleton Parker, 25; Mite Soc., Mrs. Selina Rice, tr., 9.60	34.60
Medway, P. C. B.	3.00
Watertown, Ladies' For. Miss. Soc., Julia Stone, tr., for sup. of Newell Brown in Assam orph. sch.,	25.00
Groton, ch.	23.56
Hamden Co. For. Miss. Soc., J. E. Taylor, tr., viz.: Springfield, Mrs. Nancy B. Cutler, to cons. herself L. M., per Rev. J. F. Wilcox, agent,	100.00
	607.37

Connecticut.

Brooklyn, a friend 2; Wind- ham, Rev. J. H. Baker 1; Miss S. M. Baker 1; Willimantic, J. Safford 1; Middletown, 1st ch. 2.75; Chester, ch. 20; New Lon- don, Mrs. Grace Turner 25; Waterford, 2d ch. 35; per Rev. J. F. Wilcox, agent,	87.75
Hadlyme, ch. for Siam miss.	1.25
Bozrah, ch., for Siam miss.	5.00
	94.00

New York.

New York city, 1st ch., for Siam mission, and to cons. Rev. James Lillie L. M.	100.00
New York city, Stanton st. ch., Youth's Miss. Soc., for sup. of James Cowan	25.00
Woodhull, James Dixon	1.00
Chenango Asso., Charles York, tr., viz., Norwich, ch. and Soc., for Siam miss.,	50.00
Bridgewater, ch., for Siam miss.,	5.00
Black R. Asso., viz., Adams, S. Harmond 2; Bellville, ch. 31.07; Fem. Mite Soc. 5.93; Mrs. H. Smith 2; Mrs. S. Davis, 1; Copenha- gen, ch. 50 cts.; E. C. John- son 2; Great Bend, ch. 1.60; Mrs. Richards 1; Hender- son, ch. 9; Leyden, ch. 13; Mrs. Eliza Higby 1; Mrs. Martha Tanner 1; Mrs. Miller 1; Mrs. Mehitabel Higby 3; Cyrus Belknap, 2; R. Day 50 cts.; Mansville ch. 12.50; V. Bardon, 1; Charles Davenport, 1; Na- than Elmore 3; Rev. S. Maltby 75 cts.; Mrs. Brink- erhoff 2; Coll. at Asso. 34.02; to cons. Marcus Tag- gart L. M., per Rev. H. A. Smith, agent,	131.97
Patison, ch., for Siam miss.,	4.00
Burnt Hills, E. D. Garnsey, for Siam miss.,	25.00
East Lansing, ch., for Siam miss.,	8.00

Mecklenburg, ch., for Siam miss.,	9.00
Salem Cross Roads, ch., for Siam miss.,	7.00
Mc Connelsville, ch., for Siam miss.	8.55
	374.52

New Jersey.

Jersey city, Young Ladies' Miss. Cent Soc., for 2 years' sup. of a child to be select- ed by Mrs. Mason,	50.00
Marletton, ch., for Siam miss.,	10.00
Moorestown, ch., " "	10.00
Dividing Creek, ch., for Siam miss.,	6.00
Woodstown, ch., for Siam miss.,	7.50
Baptistown, ch., for Siam miss.	8.00
	91.50

Pennsylvania.

Lewisburg University, Soc. for Inquiry, J. D. Meuel, tr.,	23.00
Bradford, Asso., S. Farwell, tr. 15 03; Ridgbury, ch., 1.50; Smithfield, Miss. Soc., 47 cts.;	17.00
Sharon, Mrs. Achsia Quimby, for Burman miss.,	20.00
Lower Dublin, ch., for Siam miss.,	23.00
	83.00

Ohio.

Berlin, ch., mon. con.,	10.00
Franklin, ch., per Rev. N. Butler, agent,	40.00
	50.00

Michigan.

Saline, ch., (of which 25 is from the ladies of the con- gregation for sup. of Mar- tha L. Evans in Assam Orph. School,)	66.00
	\$166.00

Legacies.

Saxton's River, Vt., Henry Barry, "a Sab. Sch. pupil, contents of his purse pre- sented by his mother, for Assam Orph. Sch.,	2.00
Boston, Ms., Peter Ripley, per Prentiss Hobbs, Execr.,	1366.50
Bellville, N. Y., Eunice Shep- ardson, per Rev. H. A. Smith, agent,	10.00
Brooklyn, N. Y., Joseph Flanders, per Eliza A. Flan- ders, Execr.,	250.00
New York city, William Wil- liams, for the Burman and Indian missions equally, per John Allen, Execr.,	400.00
	2028.50

Total from April 1st to June 30, 1851, \$18,974.85.

The Treasurer also acknowledges the receipt of a box of books from the Am. Tract Society, for the Greek mission, valued at \$60.

THE

MISSIONARY MAGAZINE.

VOL. XXXI.

SEPTEMBER, 1851.

No. 9.

AMERICAN BAPTIST MISSIONARY UNION.

GERMANY.

LETTER OF MR. ONCKEN.

Successful labors in East Friesland.

Hamburg, July 10, 1851.—As my health has been improving during the last three weeks, I resume my account of the progress of the good work in Germany, beginning with a brief view of the labors of br. Hinrichs, who is supported by the Union as a missionary at Leer, Ihren, Weener, and the surrounding country in East Friesland. Br. Hinrichs is aided in his work by br. Menger, who is supported by the Association of our churches in the northwest of Germany. The mission there occupies eight stations. Leer, Ihren and Weener, are the principal stations at which public services have been regularly held on the Lord's Day; the other stations have been visited on week days. Besides these, other places, extending into Holland, have been visited occasionally, and br. H. has so far acquired the Dutch language as to preach in it at different times. Missionary tours of a more protracted character have been made, during 1850, into Münsterland and other parts of Hanover, as also into

various parts of Oldenburg. He also visited the island of Borkum in the North Sea, in company with br. Bonk; the latter has supplied that island with the Holy Scriptures.

The seed that has thus been sown far and wide has been watered by the dews of heaven, so that not less than forty-five believers were added to the little church at the different stations. None were excluded during the past year, and the number of members at the close of the year, at all the eight stations, was 116. In 1846 I baptized the first two members at Leer in the dead hour of midnight, for fear of being arrested by the police, and was obliged to leave Leer the next day. At that time there was not the shadow of a hope that such results as the above would be achieved in so short a period. But all things are possible with Him in whose service we are engaged. At the three principal stations, Leer, Ihren and Weener, there are Sunday Schools numbering seventy-two scholars and thirteen teachers.

Opposition—Mob violence.

Our brethren have not achieved these glorious results without much opposition

both from the friends and foes of Christ. Among the former were some of the evangelical clergy and a colporteur of the Lower Saxony Tract Society, who jointly circulated a pamphlet against us entitled "The Anabaptists," by Archdeacon Lührs. The author has not been ashamed to employ the grossest misrepresentation against us and the whole denomination, and has especially vented his indignation and spite on the Christianity of America, supposing that we have been schooled in the United States. Ungodly men in full membership in the Lutheran and Reformed church in East Friesland, were not backward to show their hatred of men who dared to tell them, that without a change of heart and a corresponding change in life, they would inevitably perish. The lives of our brethren have been at different times in jeopardy by furious mobs breaking in upon their peaceable assemblies; but the Lord has not suffered these unhappy men to proceed further than that some of the brethren were severely beaten, so that blood flowed, and that every thing in the place of meeting was broken to atoms. The Lord has notwithstanding blessed his own truth. The prospects in East Friesland are most encouraging, and by God's blessing on the labors of our brethren, we hope to see yet many triumphs of the Gospel.

Br. Bonk, at Leer, the first whom I baptized in 1846, continues to aid the cause in various ways, and under God we are greatly indebted to him. Br. Hinrichs hopes that ere long we shall obtain a firm footing at Emden, where he visits now and then.

Prevalence of heresy—Baptismal regeneration.

Br. H. writes under July 8: "A Lutheran preacher near Aurich delivered two sermons at easter on baptism and the Lord's supper, from Tit. 3: 4—7 and John 6: 51—56. In expounding the former of these passages he says: 'The apostle calls it (baptism) the bath of regeneration and renewing of the Holy Ghost. A bath of regeneration is not a bath after regeneration, therefore not for

those who are already born again to strengthen them; but it is the bath which helpeth to the regeneration, and like a heavenly Bethesda, with its living water so cleans and sanctifies the baptized, that out of the natural man is made a spiritual man. The gift of the Holy Ghost, the grace which justifies us, and the inheritance of eternal life for which we hope, hang on this living and life-giving bath, for God saves us through the bath of regeneration.'"

This is not the delusive and soul-destroying error of an isolated preacher, but the best preachers in that community hold and teach the same heresy, in accordance with Luther's catechism, which to the present day is set forth by the orthodox Lutherans as the *ne plus ultra* of the great Reformer's productions. If such sentiments are held, taught and promulgated by the best men in this country, what must be the woful ignorance of the people at large, concerning that change of heart without which, indeed, no one can even see the kingdom of Christ! How much need, under such circumstances, there must be for sober, scriptural teaching, our brethren in the United States will be able to judge. That with such delusions held by good men, along with the legions of rationalists in the Lutheran church, this nation should have gradually sunk into infidelity, no one can be astonished at who has clear and scriptural views of the kingdom of Christ, and of the instrumentality appointed by the great Head of the Church to bring sinners to himself.

NORTHERN FRANCE.

LETTER OF MR. WILLARD.

Meeting of the association at Verberie—Paris.

Douai, May 20.—We left Douai on the 13th inst for Verberie, to attend the association which was to be holden at that place next day. The attendance was respectable, and some progress manifest. The anniversary of the missionary society was celebrated and the pastoral conference attended at the same time.

All the services were too short to suit some of our people who have not much idea of despatch. But when I left Douai, I bade farewell to one of our English sisters who is on her dying bed. She seemed to be troubled with the idea of my being away till Saturday, and I told her I would come back on Friday. I had need also to visit Servais, and intended to go there during my absence. Accordingly we commenced the pastoral conference at an early hour on the 14th. At 2 o'clock P. M., we had the introductory sermon, and immediately after attended to the business of the association. Next followed the missionary society—then the book society. We were there without cessation till 8 P. M. We assembled again after supper and went on with the pastoral conference till 10 o'clock. The next morning we were together again at 6, and ended the conference before breakfast. It is impossible for me to give you any account of our meeting, or at least, any detail.

In regard to Paris, I should say that there is an appearance of life and prosperity. The little church sent a delegate, and ten francs to the missionary treasury. They are calling for help, and if they continue prosperous, it would be well, perhaps, to give them a colporteur before long.

The times are evil and growing worse. We seem to enjoy the special blessing of heaven, not being disturbed in our field. The work in Mr. Foulon's department is very prosperous. He is doing a great and good work there. Mr. Lefevre is doing well; he has at least four persons to baptize. Mr. Lepoids will baptize soon, but I have already told you that his field has suffered greatly for some time past. Mr. Crétin is calling for help, and I am going to send Mr. Louvet to him. The young man at Paris, of whom I wrote in a previous letter, (see Mag. for March, p. 75,) does not join us. We have now only three there who will become pastors.

General aspects.

While we see in some respects a manifest progress, in others a moderate one,

still the work here has not advanced beyond a mere beginning. A long and a strong pull remains to be made, but I have no doubt that the result will be glorious. We are not the very last in the scale but what if we were? If France is to be evangelized let us hold on. The results of the efforts made here are truly cheering in many respects. Six years ago, there were not more than six evangelical Christians in all Mr. Foulon's field. Now there is a church of more than fifty members, and a state of things in one sense truly evangelical. Consider the account of his late baptizing, which I forward you here.

As I have said, the times are very evil, and the hour is evidently hastening. The Lord reigns, let the earth rejoice. This is my joy and all my hope. My confidence in man is small. I turn with extreme disgust from his folly to the wisdom of the Almighty. There are so many providential combinations, such a complication of existing means, and such unexpected creating of means for effecting the divine will in spite of men, that one is astonished. Surely, the Lord rules and in him we will trust!

I have learned with joy and gratitude that the friends in America have redeemed their word in respect to furnishing the Union with funds. That is well. I hope that their prayers will increase in proportion to their gifts. I hope and believe that those who understand our position will pray much for us.

I send you a translation, nearly entire of two letters received before leaving Douai to attend the association, not only on account of their interesting contents, but because they introduce you to the men themselves.

Letter of Mr. Foulon.

Lafère, 5th May, 1851.—The grace of God was greatly manifested towards us yesterday. We buried with Christ by baptism thirteen persons. Fifteen were to have been baptized, but two of our brethren were prevented by sickness. At 9 o'clock in the morning we were

already assembled at Servais. Divine service commenced at 10. I preached from Acts 8: 5 and 12. After the preaching we proceeded to the examination of the candidates; it produced a great impression upon all present. A certain marchioness whom Mr. Courty had informed of the intended baptism, and who was with us, was affected in an extraordinary manner. I read in her eyes this expression: "How happens it that people so simple can talk of religion with so much wisdom and feeling?" We repaired to the water. A thousand men, at least, were waiting for us. I paused. On every side was heard the cry of "Silence!" I read the last part of the eighth chapter of Acts, and then spoke in detail of the kindness of God towards all, both in relation to the good which he bestows upon man here below, and in relation to the gift of the Son of his love for the salvation of men. "Our duty," I cried, "our supreme duty is to imitate God. Since God treats all men with kindness we ought also to treat one another with kindness. But alas! is this the way of the world? No; men hate one another. And why? For this cause or for that; finally, some speak evil of one another because they are not of the same religion. Is this what God, infinitely good, requires? Whatever may be the religion to which we profess to belong, whether we are Protestants or Catholics, if we hate one another, we are not of the religion of the God of Calvary, who far from hating and cursing those who were not of his religion and who crucified him, cried, 'Father, forgive them.' Ah! if we are serious men, if we understand, indeed, what a single soul is worth, what heaven is, what hell is, and if we believe that our neighbor, in following such and such a religion, will be irrecoverably and forever lost, far from hating we shall weep over him; we shall imitate Jesus, who drawing nigh to Jerusalem wept over it, saying, 'If thou hadst known, even thou, in this thy day, the things which belong unto thy peace!' Thinking that there are here

some generous hearts that weep over us, seeing us follow a religion not their own and practise a baptism that seems strange to them, in order to assure them of our future destiny, we will prove in two words that our baptism is that of the apostles and of Jesus Christ." This I did. There were some who said, "Do you see that they baptize as the apostles and Jesus Christ did?" All was silent. I went down into the water and baptized first the men then the women. When we decided to baptize the first Lord's day in May, the weather was pretty warm, but winter had come back, for it snowed that morning and of course the water was very cold. But our brethren and sisters entered into the liquid element as into a warm apartment. So that several said, "They are sustained of God to be able to do thus." We have the assurance that God, who has blessed the two baptisms preceding this at Servais for the conversion of souls will bless this one also for the salvation of some poor sinners.

We baptized yesterday the little mocker who one year ago, being at mass, said, "Oh, how I shall laugh shortly, when I see the Protestants baptize!"* His grandmother, who said, "He has already done swearing; what a misfortune! he is going to become a Protestant!" was present at his baptism, her eyes wet with tears of tenderness.

All was ended at 3 P. M. We commenced the second meeting at 4. Our brother Doumin, whom I had invited to come and help me on account of my feeble health, preached an excellent discourse from Rom. 6: 3, 4. All were attentive; but especially the marchioness and a physician. We afterwards celebrated the Saviour's death. Several Catholics were affected even to tears; the physician was not a stranger to all emotion. After the service the marchioness came and saluted me, telling me that she hoped to be present at our worship again. If the Lord had not said

* See page 267, last volume.

that it is difficult for a rich man to enter into the kingdom of heaven, I should have great hope of her. We finally set out for our dwellings towards 7 o'clock, P. M., having our hearts full of joy, and the assurance that our joy was shared in heaven.

Extract of a letter from Mr. Doumin.

Sinceny, 6th May, 1851.—The religious excitement at Sinceny, of which I spoke to you, continues, thanks to God and to Mr. le Curé, who is really a very zealous man. He spares neither trouble nor fatigue in going to decry us from house to house; the only result of which is, that those who are indifferent pay no attention to him, and that sensible and intelligent persons despise him—for the following reason. The day after he had announced a discussion with the Protestant, the people of the village reproached him because he had not addressed me. To crown the misfortune, as I was about to start for Salency, before setting out I went to give some advice to our young friend Henry. Of a sudden we both together met Mr. le Curé. As he looked at me in a very particular manner when he saluted me, I took the liberty to ask him if it was true that he had announced to his parishioners that he would have a discussion with me? He replied that it was a mistake; that he had said merely that he would discuss the subject of Protestantism. When the people saw that we were together in the middle of the street they formed a group around us; shop boys, a notary's clerk, several other citizens, workmen, and some nice old ladies were there in an instant. I availed myself of the opportunity to propose to my man a public discussion, in which we would take the bible, which he as well as we acknowledges to be the word of God, as the judge of which of us was right. He refused decidedly, pretending that it would be a comedy, which would occasion scandal. I asked him if he thought the Saviour believed he occasioned scandal when he disputed publicly in the streets with the Pharisees, in order to distinguish error from truth,

and thus enlighten the people? or the apostles after him? Then he told me it was not my business to interpret the bible with my private interpretation.

"Hear me," said I, "Mr. le Curé; the word of God is sufficiently clear without our troubling ourselves to interpret it in our discussion. We will let it speak for itself, we will hear what it says to us, and we will see if all these gentlemen who are listening to us do not understand it in the same way. For example, as it is now Lent and you forbid to eat meat, hear what the word of God says: 'Eat whatever is sold in the shambles,' &c. 'Let no one judge you in regard to eating and drinking,' &c."

"Well, well," cried he, "but we do not forbid to eat meat—or rather, we do not say that the sin consists in eating meat, but in disobeying the church which forbids the eating of it during the holy season of Lent."

"Mr. le Curé," replied I, "you have just laid a snare for yourself, from which you will find it difficult to escape."

"I see no snare," said he.

"It is this. How comes it to pass that the church gives commandments which contradict those of her Spouse? If the Saviour bids me eat, and the church tells me not to eat, to which of the two should I listen?"

Rather than reply to my question he asked me if I were a minister, and if not, by what authority I undertook to teach?

"That is not the question," said I, "but being embarrassed you wish to change the subject; yet consider well that they who surround us weigh all our words, and seeing that you do not reply to my question they judge that you are vanquished."

The conversation continued nearly three-fourths of an hour in this manner, and the conclusion was that he refused any discussion, saying that I was an ignoramus, a heady fellow, &c. Those injurious epithets completed his defeat. The people had no hesitation in saying that he was wanting in respect, and that insults were no proofs that one had the

truth on his side. From that day, every Tuesday, my house is filled.

Several persons are well disposed. The curé has been to see two of our female friends to prevent them from becoming Protestants. But though one of them cannot read, he had the mortification of seeing himself vanquished in presence of several persons, by a woman who but a short time since would not have dared open her mouth before him.

TELOO GOOS.

JOURNAL OF MR. JEWETT.

(Continued from page 136.)

Preaching to the chiefs of the village—Numerous visitors.

Dec. 28, 1850.—We had an opportunity, to-day, to preach the gospel to all the principal men of the village. We went by invitation to their place of business—they were sitting at the receipt of custom. As we approached them, they all rose from their mats and made their polite *salaams*. Then the head man, standing in front of the rest, inquired the object of our coming to this country. After we had satisfied him by answering all his questions, and enlarged especially upon those points which relate to our object and purpose, as the servants of Christ commissioned to bear glad tidings to all men, we took leave.

29.—Many were coming and going, so that we had no rest from our labors till the heat of the day scattered them all to their own homes. Some listened quietly, others asked for proof that these things are so, and contended that the Hindoo shasters are of divine authority. "Can we not obtain salvation by our shasters?" No, for the shasters declare that the works of persons possessing sinful natures are worthless. The works enjoined by them for salvation cannot avail you any thing. You say that by leaving your families, retiring to the forest and there practising austerities and meditating on the Deity, he will become visible and *salvation will follow*. This is a fatal mis-

take, for by your own works sin will increase and will not be destroyed.—"Cannot we be saved by the incarnations of Vishnu?" No; he did not become incarnate to save man from sin. And besides, he and all the gods of the Hindoos are described in your books as wholly sinful; how, therefore, can he save you from sin? Christ, being without sin, is able to save from sin. One of the chief speakers said that our words were good, but that he must live according to the rules of his caste.

The gospel heard for the first time—The "iron age."

30.—After travelling an hour along the base of the mountain, we came to a village situated in the midst of an extensive plain. On the right was a beautiful grove, in the background a lofty range of mountains, at whose base was a tank of water to irrigate the fields, that in former years produced heavy crops of rice, but are now surrendered, for want of water, to the shepherds with their numerous flocks of sheep and goats. The extensive plain lying waste, presented an affecting illustration of the moral waste on which my eyes have gazed with painful interest. The men and boys flocked around me, and the women looked over the walls which surround their houses, to get a sight of the stranger whom they were afraid to approach. I addressed the females kindly, but they fled through fear. The men listened, perhaps for the first time, to those great truths which kings and sages have vainly desired to hear. The people listened with surprise to the new doctrine. They made no objection to the preaching of one eternal God, but would not so readily assent to the doctrine of Christ crucified for our sins. This is counted foolishness here, as in every other part of the world. As I returned, I had profitable reflections on my visit, and was moved to pray that there might be a fulfilment here of the words, "The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death

light is sprung up,"—after the passing away of a hundred generations! On reaching the tent, I learned that a great company of learned and unlearned had been instructed in these blessed truths, by Mrs. Jewett.

Jan. 31.—A company of persons came to the tent with a book, which they affirmed teaches the same truths that are made known to them from the bible. I told them that once all men had a revelation of God's will, which they corrupted. This accounted for the shades of truth apparent in their sacred books written anterior to the puranas, the books now read and believed by the great body of the Hindoos. I then showed them how God's uncorrupted word condemns all idolatry. They excused themselves and all idol-worshippers by saying, as usual, "It is kaliyāgam"—the iron age—"therefore nothing better can be expected." After preaching Christ as the only Saviour of men from sin and hell, I dismissed them, requesting them to come again.

Preaching in the fields—Low caste—A convert baptized.

Wishing, if possible, to find more hopeful hearers, I took a road leading to the fields where the farmers and shepherds were at work. They stopped to listen as I began to speak, and made no interruption till I had ceased preaching. I asked one man where his soul would go when his body dies. He pointed in several directions, and then said he did not know. I told him I could tell him from God's word where it would go, if he died in his sins, and how he could escape to a happier state. He listened to the gospel message, *perhaps* to the saving of his soul.

Feb. 3.—After receiving all who came to the tent and supplying them with portions of scripture, we visited a company of the lowest of the Hindoos, who can read and speak only a very low, vulgar dialect. I wrote several letters of the alphabet upon the sand, and requested the children to repeat them after me. After gaining their confidence, I talked

with them about the true God and the Saviour, and how wicked it is to worship stones and trees. I told them they could learn to read as well as the Brahmins, and urged them to try, that they might be able to read God's holy word. All this time the women were listening to Mrs. Jewett with much apparent interest.

Nellore, March 10.—Last Sabbath evening repaired to the Pennar river, when br. Day baptized a woman who has for several months given pleasing evidence of conversion. The presence of the Saviour refreshed our hearts, and filled us with gladness and hope of future blessings.

ASSAM.

LETTER OF MR. DANFORTH.

Arrival of missionaries.

Gowahatti, April 15, 1851.—I came in from a tour on the 28th of March, and the next day was permitted to meet our dear brethren Whiting and Ward. They reached Gowahatti on the 29th. Mrs. Danforth came in on the following morning from Nowgong, where she had been to attend Mrs. Stoddard in her illness.

We need not say that we were overjoyed at seeing our dear brethren, and felt called to give thanks to God for his great goodness. None but those who have been placed in similar circumstances can at all appreciate our feelings. They arrived late on Saturday evening. The next day br. Ward preached, greatly to our edification and comfort. The last two Sabbaths have been occupied by br. Whiting, and we have all had a feast. Mr. and Mrs. Whiting are intending to wait here until Messrs. Cutter and Bronson arrive, which will not be any detriment to them, as they can pursue their studies in the language here as well as at Sibsagor. Both they and Mr. and Mrs. Ward have made an excellent beginning in the language, and I trust it will not be many months before they will be able

to make known in the Assamese tongue the wonderful works of God.

Tour in the villages.

At the commencement of the cold season, I was determined to sacrifice every thing to travelling among the villages. My reasons for this were, among others, the following: I was anxious to get our books into more general circulation; to make myself more familiar with the language of common life among the natives; to obtain a better acquaintance with their character, manner of life, modes of thinking, circumstances and associations—so as to enable me to communicate the gospel to them in their own channels of thought. I wanted to find out the strongholds of Hindooism, and at what points the native mind is most strongly fortified against the truths of the gospel. Last, though not least, to make known to them a crucified Saviour. I have labored under great embarrassments in not having with me a native preacher, yet I trust some good has been done.

I commenced travelling about the first of November in company with br. Däuble, who remained with me till the last of December, when he returned to Nowgong. Our first trip was through Durrung; from thence we went into Kamroop, where I have spent the greater portion of the time. After br. Däuble left, Mrs. Danforth travelled with me. The last of February I returned with Mrs. D. to the station, where I stopped one day, and then left for Nowgong which I reached in three days—remained three days and visited some villages; then started for Sibsagor and arrived there in ten days. The weather was excessively hot and the sun very powerful. I may have run considerable risk from such exposure, and probably did, but I had just time enough to make the trip, and the reasons for going were so strong in my own mind as to justify the undertaking. I therefore went, and trust I shall not suffer materially from it. I remained in Sibsagor about ten days and then returned to Gowahatti by boat,

where I arrived as already stated on the 28th of March.

Distribution of tracts and books—Their reception by the people.

During my travels in the villages I have distributed 4238 tracts and portions of Scriptures, besides some Bengali and Hindoostani books, copies of the Orundoi, &c. In distributing, I have never given a book to a person who did not first prove his ability to read it, nor have I, except in a very few instances, given one where I was not first solicited. I might have distributed three times as many, but for the fear of having the value of them underrated in consequence of their plenty. I therefore made it a rule never to give more than one book to a single individual. Thus 4238 persons in the villages, within a few months past, have been furnished with a religious book, and perhaps nearly as many families have each had one of these messengers of mercy borne to their dwelling. How many of these books will never be read it may be difficult to say—doubtless many; much seed will necessarily fall by the way-side, on stony ground and among thorns; but we must not forget the good ground, which though small is sufficient to justify one in scattering the seed broadcast.

That many of our books will be read I am certain. After having distributed to an assembly, I have frequently seen little groups reading by the wayside. Sometimes I question those who have received books in respect to their contents, and receive evidence to satisfy my own mind that giving away books is not altogether in vain. We distributed many in the government schools, where they were received with eagerness by the boys. The fairs or market places presented a fine opportunity to scatter the good seed. There are many of them in this district. They hold them two days in the week, when all the villagers around bring in such articles as they have for sale and exchange them for others. The trade is carried on principally with travelling merchants, who go

from one market place to another. There are collected together on these days from one to four thousand people. There are other large assemblies that meet for religious purposes, to worship their gods or to make offerings for their ancestors. In these, I have often stood for hours with a dense crowd pressing on every side, where, with hands outstretched, from twenty voices in confused and deafening accents has come the cry for a book—"Give me a book!" "I want a book!" and ever and anon I could scarcely restrain them from taking them by stealth. One gets his book and departs, and his place is supplied by another. Thus I have stood until my head was confused and my body weary, acting my part in the theatre of commerce. I have never heard of any of them being destroyed, seldom have I heard an objection to them; but on the contrary have often heard them spoken of in the highest terms. And yet I have but little confidence in the success of this mode of influence only as it is followed up by verbal instruction. Combined with preaching, it becomes a powerful auxiliary in the spread of the gospel.

LETTER OF MRS. BROWN.

Religious interest in the school at Sibsagor.

Sibsagor, March 6, 1851.—You will rejoice to hear that in the midst of our loneliness * the Lord has been graciously pleased to visit us with his Holy Spirit, causing some, as we humbly trust, to set out in earnest to seek the salvation of their souls. About the commencement of the new year, two of the oldest girls in my little school appeared to be seriously affected with a sense of their sins. Their distress of mind increased for some days, till eventually they expressed a hope that their prayers had been heard and that their sins were forgiven. From this time the next four younger appeared to be aroused from their former stupidity and indifference, and commenced pleading for mercy. The school was quite

irregular for some days, for whenever I left them for a short time, each would seek some retired corner to go alone to pray, or else they would ask leave to hold a little prayer meeting by themselves. Even the little ones from four to six years old appeared to catch the spirit, and began to inquire what these things meant, and to go by themselves to pray. Thus for two or three weeks our house was literally made a house of prayer. At all hours of the day might be heard either the song of praise, the low, faltering voice of prayer, or the sob of distress for the burden of sin. Much of the feeling during this time I have no doubt was sympathetic on the part of some, but I cannot suppress the hope that there is some genuine fruit that will ripen for the great harvest.

These dear girls, with one or two exceptions, have been gathered in from heathenism within a year; they had never before heard the sound of the blessed gospel, and appeared almost as ignorant and degraded as the beasts. Since they commenced gaining spiritual knowledge it is surprising how fast their minds have seemed to expand. But their old habits contracted while under heathen influences are a great drawback, so that while they would do good evil seems present with them. Every Wednesday I hold a prayer meeting with the sisters in the church and such other of the native women as can be induced to attend. A number of the heathen mothers and other relatives of these girls have lately commenced coming to our little meeting of their own accord, and it is interesting to see among them the falling tears, when they hear their children confessing their sins, and talking fearlessly of the great love and mercy of the precious Saviour.

At our last monthly concert a young lad employed in the printing office, a half-brother to Babori, the native girl that accompanied Mrs. Barker to America, arose and asked for prayer. He was so deeply affected it was with great difficulty he could give utterance to his feelings.

* Mr. Cutter being absent and Mr. Whiting not having arrived, Mr. and Mrs. Brown were alone in charge of the station.

Death of a native Christian.

April 3.—Since writing the above, much of my time has been occupied in care and anxiety for our dear sister Thuku, wife of Nidhi Levi. After suffering a severe illness of about a month, she was called to her rest last evening, and to-day we have buried her in the little mission burying-ground, by the side of Hubey, the young Naga convert. Our dear sister was so racked with bodily suffering that she had little opportunity to speak of the state of her mind, but when inquired of she seemed always to express herself resigned to the will of God. From the first she seemed to have a strong presentiment that she should never recover, and seemed anxious to set her house in order, ready to depart. She sent for me, stated that she was very ill and that she feared she should not recover, but that her mind was in great darkness—requested that I would forgive all her offences against me and pray for her. She addressed a few words of exhortation to each of the school girls that accompanied me, which proved, as she anticipated, to be her dying message. From that day her mind seemed peaceful, and the fear of death to be removed. She was the best informed and most influential among the sisters, and her loss is deeply felt by us and each member of our little church.

Our dear brother Nidhi (who still continues an invalid) appears to bear the affliction with true Christian resignation. It was distressing to hear the hideous wails set up by the old heathen mother and other heathen relatives on the days of her death and burial. It formed a striking contrast with the deep, silent grief manifested by the Christian friends.

MAULMAIN BURMAN MISSION.
LETTER OF MR. WADE.**The Burmese church.**

Maulmain, March 27, 1851.—On my arrival here Divine Providence seemed to point out for me a department of labor quite different from that which had been

assigned me by the Executive Committee in concurrence with my own choice, and which my inclinations aside from my sense of duty would lead me to prefer, as being connected with less care and perplexity.

Owing to our lamented br. Judson's heavy labors as a translator and lexicographer, he could not devote that time to the discipline of the Burmese church which was requisite to keep it in a healthful state. The consequence is that some old difficulties, and disorders which have crept in from time to time, are such as to make the exercise of discipline a necessary and yet perplexing business. Br. Stevens felt the necessity, but his other duties would not admit of his bestowing the requisite time on the subject; and as my eyes would not allow me to engage in book-making, the brethren thought it my manifest duty to take the pastoral charge.

Unless this church is in a healthy state, preaching to the heathen about the city will be of little use. They look to the church to see what Christianity is. They need the example of an irreproachable life in the native Christians, to convince them that the Christian religion is superior to their own. Br. Judson did all that he had time to do, burdened as he was with other labors. The pastor of a native church should be free from other cares, that he may be able to enter with interest into all their matters and investigate them patiently, as a parent would do with a large family of children.

This church was constituted in 1827. Since then about 240 have been added, forty-six excluded, and forty-nine died, leaving, according to the records, as its present number, 145.

There are at present two native assistants supported by the church, and five by the mission. Of these assistants I have had the charge about a month, during which time they have preached Christ to 2353 heathen. There is one preaching station at Mopoon, one at the south end of Maulmain, one at the north end, and three in the heart of the city.

The two assistants supported by the church go together.

LETTER OF MR. STEVENS.

The Burmese dictionary.

It has been stated (see Annual Report,) that the duty of completing the dictionary commenced by Dr. Judson was assigned to Mr. Stevens, but that it was thought some delay might be made until the necessities of the preaching department could be supplied. In consequence of representations made by Mr. Stevens respecting the possible consequences of such delay, the Committee have sanctioned the immediate prosecution of the work. The following extracts from his letter, dated April 21, explain themselves:—

I feel extremely reluctant that this work should be on my hands longer than is absolutely necessary. Not to speak of my preference for work of a very different character, which causes me to look forward to this as a task rather than as a pleasure, I cannot forget the danger to which the MSS. are subject from accident or evil design, as from fire, theft, robbery, &c. The fire in which so much that was valuable in my own house was consumed as in a moment, and the recent calamity which has befallen the mission in Bangkok from the same cause, (in both cases, not unlikely the wanton acts of incendiaries,) constantly remind me of the extreme desirableness that MSS. so valuable as those now under consideration, be put as speedily as possible beyond the contingency of total loss, by printing and distribution to different localities.

Akin to this consideration is that of the liability of the MSS. to injury from the effects of the climate. Paper here, the Committee are aware, is subject to mould, to a much greater degree than in a drier atmosphere. In the case of a printed book, even, the injury sustained from this cause at times is sufficiently serious. But as the MSS. in question are written in pencil, and in many places even now scarcely legible, it is obvious that should the paper on which they are written unfortunately become mouldy,

the removal of the mould would almost certainly be the removal of the MSS., as the pencil marks would be likely to be removed with it.

A third consideration is that the Indian public who feel interested in this work have already been kept long waiting for it. When Dr. Judson first entered upon the preparation of it, not less than six years since, he gave out that in two years he hoped to be able to finish it, so far at least as to commence printing. But the illness of Mrs. Judson and his return to America interrupted his labors, until he himself has been called away and the work is unfinished. The MSS. it is known have been left with me, and I am expected to go on with the work. Under these circumstances, it would seem that unless for very urgent reasons, the work ought not to be deferred.

With respect to the effect of this course on the preaching department, Mr. Stevens remarks:—

Mr. Wade has arrived among us as a preaching missionary. He undertakes nothing but the work of preaching and of superintending the native preachers and the church. His assuming of that charge enables me to preach more from house to house and at the out-stations than I did before his arrival, and indeed, more than I have done since Dr. Judson was first laid aside from his pastoral labors. So that although we do not now consider the preaching department sufficiently provided for, yet there does not seem to be a special exigency which demands even the temporary giving up of one department of labor for the sake of preaching.

I would add that it would not be my expectation, in case of immediately undertaking the dictionary, to confine myself so closely to it as to prevent my preaching from week to week, on the Sabbath or on other occasions, as opportunity may present; nor so as to prevent my itinerating to some extent in the dry seasons. During my missionary career, thus far, I have never yet been content

to confine myself to books and teaching, to the exclusion of preaching, nor do I expect to do so, as long as I have the ability to preach.

MAULMAIN KAREN MISSION.

JOURNAL OF MR. HARRIS.

Theological Seminary—Various excursions.

Maulmain, Jan. 13.—The theological school has been continued with the hope that br. Vinton would arrive before the eldest class should leave us to go to Burmah Proper, but the vessel has been so long in coming that I am under the necessity of now dismissing the school. Four out of six of the oldest class return to Burmah to engage in preaching the gospel to their countrymen. Of the remaining two, one is to preach in this province, the other is an assistant in the theological school. The second class numbered ten and the third eighteen, as in the preceding term.

In company with br. Stevens went up to Keyen, to attend the Association. Br. Vinton was appointed to preach the associational sermon, but not having arrived it was preached by br. Brayton. To join in the worship of the eternal God with the Burmans and Talings, the Pwos and Sgaus, who were but lately idolaters, is refreshing to the spirit.

18.—Set out with br. Brayton for Prat-thoo-wan, Miss M. Vinton accompanying us as far as Bootah.

19. Sabbath.—Spent the day at Toonaw, a Christian village. We had an interesting meeting with the church.

21.—Arrived at Bootah. On account of the cholera this church was badly scattered last year. Several of the members died of that scourge. Seven have been added to the church by baptism.

Feb. 23.—Visited the Karen church in the vicinity of Amherst. One of the members has died within the year. She was steadfast to the end. She and her husband, a man of grey hairs, were bap-

tized by br. Haswell a short time before he left for America. To this little church one has been added the past year by baptism.

24.—Set out in the afternoon to go to Lamaing. Travelled till about sunset and stopped at a Pwo Karen village. Here I met a poongyee, to whom I had the privilege of preaching Christ. He listened with apparent interest.

25.—Went on till we met one of the assistants who had been itinerating in the vicinity of Lamaing. He said that two Karens in that neighborhood had asked for baptism, but as one of the men who accompanied me was ill and another was lame, we turned aside and spent the night at a Karen village. Had a talk with a brother of one of the assistants. He thinks that the gospel of Christ is a little too strict for him.

March 14.—On Balu island. Br. Vinton has come to spend the Sabbath with me. The church is in a low state; no additions have been made by baptism the past year. The impenitent seem as hardened as ever—wedded to their idolatry.

22.—With br. Vinton, visited Toonaw on the Attaran. The church still appears to be in a very good state, and disposed to support their own pastor as far as they can.

25.—Reached Bootah. Spent about a week with this church. Through the influence of br. Vinton, I hope many members of the church, who were scattered last year on account of cholera, will return again to their chapel.

April 7.—Went up the Salwen above Chetthingsville, and saw several Karens who listened to the gospel with considerable interest. One of them was from the northern part of Siam. I hope that the gospel will ere long be preached throughout all that country. I would that it might be preached—soon, shall I say?—throughout the world!

TAVOY.

LETTERS OF MR. CROSS.

Close of the meeting at Mata—An interesting interview.

Tavoy, Jan. 17.—My last journal was concluded with our visit to Mata. Our meeting there, as you will have seen, was of an interesting, and we hope profitable, character. There were delegates and letters from all the Sgau churches but one, in both the Mergui and Tavoy districts, and that one we had just visited and found in a good state. The fact that the disciples are drawn together from all parts, even if nothing were gained beyond such association, would be important, but this is by no means all. Our meeting fully broke up on the morning of the 8th of January, and br. and sr. Benjamin and myself, the only missionaries present, set out on our way home, with the intention of visiting Lauloo and spending the Sabbath at that place.

We slept the first night between the mountains. In the morning, just as we were at worship, and nearly ready to start, a party of Karens came up, in all more than twenty men. They belonged to the same village with the six mentioned as baptized at Mata (p. 180.) We suspected that their errand to town, whence they were now returning, was to provide for a *bone feast*, which we knew was to take place amongst them the next full moon. This, however, was not the case, as they said. They seemed much affected when we told them of their companions turning to God. One old man, evidently a strong Boodhist as well as nat-worshipper, engaged in conversation. He well nigh gave in. The strings around his wrists, which are supposed to be a charm against the wearer's *kala*, or spirit which may come to call him from life, he gave up and had cut from his arm. But the beads about his neck, which belong to his Boodhism, he would not so readily part with. These, however, he only wished to keep, as he said, in play and not in earnest. How far the Holy Spirit may be working upon his mind we cannot tell, but we know that

the grossest superstition and the thickest darkness must give way before his power. The younger men stood about and seemed interested. We hope God will work a work in their village which shall cause us to marvel.

Lauloo—A case of conscience.

10.—Crossed the mountains yesterday and arrived in the afternoon at the chapel [at Lauloo.] This church is very small and exceedingly scattered—we fear, irrecoverably so for the present. They have been doing quite well during the year. One of the young men sent here as an evangelist last year they have asked to remain with them as their teacher; he is now with them and has been since my school closed at the end of the rains. Before that time they had no teacher during the year. As some Karen coolies accompanied us from Mata, we had quite a number of disciples present besides the church. There being but few families near the chapel, they are much troubled with wild beasts. They came to confess or relate an incident that had just occurred, in which the whole village were concerned. A female tiger had come and taken a swine from under the house nearest the chapel. They trapped her, and the spear set had taken effect. Yet they feared to go out and examine the premises while they were so few in number, and accordingly waited till the Sabbath when they would all be together. The whole company went out on that day to the trap, armed with their crossbows and spears. They were apprized of the condition of their antagonist, as soon as they approached the vicinity of the trap, by the scent of her carcase. Like true bravos, however, they were not satisfied with this, but their courage rising with the absence of danger, they transfixed their foe with arrows and spears, and even brought away her remains. They had felt themselves obliged to do this on the Lord's day, and had concerted the measure, yet when they remembered the commandment their consciences troubled them and they wished to confess. We should have taken

no notice of the act if it had not been dwelt upon by the people in their confessions. We recommended greater caution in future, and made it an argument for their settling in closer proximity to each other and to their chapel.

Backsliders reclaimed—Baptisms.

Two young men were suspended for travelling on the Sabbath without sufficient necessity to justify it. Otherwise, the general conduct of the members had been consistent. A revival seems to have taken place in a neighborhood of backsliders, and four or five, like prodigal sons, had determined to seek their Father's house. They were apparently quite humble and willing to take any place. When their case was reviewed, and the effects which too sudden a reception of them into the fellowship of the church might have, they acquiesced with an apparent humility which made us feel almost unable to follow our judgments rather than our feelings. We received them most heartily so far as we could venture, and we hope God is working a work in their hearts which will never need mending. Two or three of them were cases that will bear to be dwelt upon a moment. One was the case of a man who was in school with Mr. Boardman, and said to have been one of the most promising for future usefulness among the Karens then in school. He had, however, got discouraged with the waywardness of some others, and fallen away himself. He had gone into all the wickedness common among his unbelieving countrymen—in his own language, "he had done all things just as he pleased." He was now disposed to repent and turn with full purpose of heart unto God; he trusted that God would henceforth keep him, and he was determined to spend the remainder of his days in the service of Him whom he had a second time betrayed and crucified. His language reminded me of the old men at Mata, who came out from heathenism, as they said, just as their sun was going down.

12. Sabbath.—Three candidates for baptism. Two are girls who were deferred last year for want of sufficient evidence. They now appear well, and have conducted themselves well during the year. The third is a man about forty, who has been an opposer and scorner of religion, though his wife and family are members of the church. Last year he said he was not able to humble himself. I then endeavored to instruct and exhort him. He came to the decision, he said, not long after that time, that he would seek God. He is still a dark-minded man, though possessed of considerable talents. We hope he believes, and has a renewed heart. They were all baptized and admitted into the church.

The communion was administered in the afternoon by the two ordained pastors. In the evening there was a discourse by a native assistant, and the marriage of one of the young women recently baptized with a young man not yet baptized, but who declares his determination to be a Christian. A number of the heathen came, who appeared attentive, and are sincerely disposed, I believe, to seek salvation.

On Monday morning the resolutions which had been passed by the meeting at Mata were presented and adopted by the church, and some of the scattered ones, whose circumstances would admit of it, determined to come back with their families to the chapel. We arrived at home before night.

Church at Pyeehkyah—Sabbath school—Sickness.

Tavoy, Feb. 19.—I left home on the 21st January, with Mrs. Cross, to visit the churches in the Pyeehkyah district. We had a comfortable passage down the coast and arrived at Pyeehkyah on the 23d. We spent three days, including the Sabbath, with the church, but did not administer the communion, intending to visit the other churches first, and to return and take our leave of this people after the communion season. These

churches, I should think, have pretty faithfully carried out the resolutions of last year in reference to family prayer, Sabbath schools, &c., but have not made much progress in the externals, such as building better houses. Yet they are determined to do so, and we hope to see a great alteration in this respect in a year or two more. The Sabbath school was extremely interesting, and particularly that part of it which engaged the whole congregation. It was truly a pleasing sight, to see so many endeavoring with apparent earnestness to elicit the meaning of the scriptures. I have seen as I have not before done, the great importance of this exercise, and the importance of some helps, as notes like those of Barnes or Ripley, to explain things that cannot be understood for lack of any historical knowledge of the times in which the bible was written. I feel almost impelled to undertake a translation of Barnes or Ripley to supply this deficiency.

The people have been greatly distressed during the rains with the measles. None of the disciples in this place have died, but a number of their children were carried off, and the people have been much disposed to avoid the disease by removing elsewhere. This greatly interfered with the carrying out of their resolutions for improvement.

Harmony of the church at Patsauoo.—Promising children.—Fecundary straits.

We left on the 27th for Patsauoo. This church is in perhaps the best state externally of any in the province. All seems to go on smoothly; the disciples, so far as can be seen, both love and help one another. The father of a young man who died in town of the measles, had absented himself from meetings and manifested what seemed to the brethren an unchristian temper. The young man had a sort of presentiment that made him averse to going to school where he feared he would die. But he was reasoned with and the idea a little ridiculed. The father remembered this, and felt that if his son had not been over-

persuaded he might still have been with him. Of course he felt a little hard towards those who had so persuaded him. But he became reconciled. There was no other case of offence.

The Sabbath school and bible class were in an interesting state. The day school, as well as all others in the district, has suffered from the prevalence of measles. I am happy to see the almost swarms of young children growing up in the society of the churches. This is one of the marked distinctions between Christian and heathen neighborhoods. I had all the children called, and asked those who are not in school to give their reasons for it. In a few cases the reason was that they had no wish to come, but generally it was because their parents had fled from the measles, or they had themselves been sick. Those in school had made good progress. Though their school had been dismissed four months, they recited a good deal of geography and repeated accurately one or two chapters of Exodus, a book which they had read in school. They were unable to answer questions which would be readily answered by children of the same age in America, because they have no means of learning what American children can hardly help knowing, from the ten thousand ways in which they are brought before their minds. But they had committed to memory parts of books which cannot fail to be of great use to them and to their people hereafter.

The contribution of this church is much smaller than it has been before, but this, when compared with the churches in the Tavoy district, though it appears less, is not small. The disciples in this district, in consequence of being on tide water, or near the sea, pay from six to twelve times the amount of taxes which disciples in the Tavoy district, with the same amount of property, will have to pay; yet at present they make little or no use of the supposed advantage of being on tide waters. This has reference principally to the cultivation of lowland rice. This they do not under-

take to any extent, and consequently they suffer greatly in their pecuniary matters. I have attempted to point this out to them and shall continue to do so. Their contribution is eight rupees and eight annas. But they pay fifteen rupees for medicine, which makes considerable. Eight have been baptized.

A "crooked" church—Romish wiles at Pyekhya—A valued pastor.

Arrived on the 30th at Palouk. This church has always been "crooked." I do not know to what it is to be attributed, unless it is to the circumstance that they are too much under the influence of heathen Burmese. They may be called *shiftless*; they have altogether too much of the "I can't" disposition about them. They suffered more than any others from the measles. One or two of the members died and others were seriously ill. Almost every one had some fault to confess, such as breaking the Sabbath, or quarrels in the family, but the principal thing was the use of arrack—as a medicine. This they used according to their own judgment without consulting any one. I determined not to administer the communion at all to them. This seemed to strike them all as just, and I sincerely hope the rebuke will have a good effect upon them. In the midst of all this darkness there is light sprung up for this little church. The pledge which was signed by all the northern churches that have become scattered, was presented here and signed, and a new spirit seemed to be awakened. A heathen family also signed it and determined to come and live among the disciples. They also asked the prayers of Christians, and determined to seek the salvation of their souls.

We set out for Pyekhya on the 3rd of February, but were obliged to stop in consequence of the indisposition of Mrs. C.,—an attack that might have terminated in cholera if it had not been immediately counteracted. I was myself attacked in a similar manner, the next day, and on arriving at Pyekhya was so prostrated as to be unable to preach, but

attended the forenoon service. In the afternoon I could only go in at the close of the service to examine the school. Found myself better the next morning. The communion service was attended in the afternoon. There were a few cases of misconduct; six were suspended for going as spectators of a heathen feast during the absence of their pastor at Tavoy. The Romish priests have come to give medicines for the sick, and have made attempts on the fidelity of the disciples. Our communion season was one of much interest; I believe there is a good deal of sound faith in this church. There were no baptisms. The person mentioned in my second journal from this place last year, (page 354, last volume,) was present on my first arrival here and with his wife asked for baptism; but I am afraid he has too little heart in the matter, as he did not come on this occasion, though he must have known of my intention to administer the communion. He may have been prevented from coming by sickness, however, or by some other cause.

We left on the 6th for Tavoy, or rather for Monmogan, where Mrs. C. intended to spend a few weeks for the benefit of her health. On the preceding evening Kaulapan, who came down with us, preached from Acts xx, in reference to our departure, and applied Paul's farewell to the leaving of the teacher and of their native pastor, Quala, who goes to spend the rains at Mata to help in getting the church together in that place, as mentioned in a previous communication. It was interesting to notice the state of feeling at the expected absence of this truly good man. The people have unbounded confidence in him, and fear that they can do nothing without him. I almost fear that their leaning upon him to do everything has been a detriment to them. All manner of difficulties are brought for him to settle. I am willing on this account that he should be absent for a time, so that the real character of the church may be brought out, by showing what they will

do without such a leader. Notwithstanding their attachment to their pastor they readily acquiesced in the measure, and selected one from their own number who has been to school and is an able man, to supply his place during his absence.

Favorable reports from the villages—Contributions.

One of the young men who went with me last year on my exploring tour down the coast, has just returned from an excursion made in company with one or two others, to preach among the villages. His report is most interesting. Five families in one village put down their names as determining to become Christians. A large number of others put down their names as wishing to have a teacher and ready to learn if one should come. This we receive as most cheering. And we hope that the reports of others, who have been appointed to go out two and two, may be equally interesting.

The contribution from the Pyeehaya church is nearly thirty rupees, a little less than other years, but when the circumstances of their illness are taken into account, it cannot be considered a real falling off. They have besides this paid me fifty-one rupees for medicines, which added to the donation will make about eighty rupees that they have paid into the mission treasury during the year—a greater amount than in any previous year.

NINGPO.

LETTER OF DR. MACGOWAN.

New chapel, East Gate.

Ningpo, Feb. 25.—In addition to the chapel situated on the main street near the West Gate, which we have used for the past four years, the mission has thought it desirable to open another preaching place on the same great thoroughfare, at the opposite quarter of the city near the East Gate. As the latter is owned by men of wealth and is the principal mart of the city, it was

foreseen that the attempt would be attended with many difficulties, which indeed have proved all but insurmountable, forming also the principal topic of conversation throughout the city, for several weeks. The opposition was so great after the completion of our bargain, that the mandarins desired us to relinquish our purpose. Br. Goddard and myself had interviews and held communication with the inferior authorities, and were subsequently allowed an audience with the tautai. This functionary, a Manchu, received us politely, and after some waiting for a low seat we suffered ourselves to be placed in the highest. But he only referred us back to the mayor, who had already declared against us.

Besides having the treaty on our side, with reason and justice, we knew full well that if thwarted in this attempt all future ones in that part of the city would prove useless, and we determined to hold on. The rooms being vacant and the rent already paid, we had some benches and a quantity of medicine taken there, and opened a dispensary which was at once crowded with needy applicants. As it had been represented to the mandarins that the neighbors were all opposed to our commencing operations in their vicinity, these were all visited, and on being interrogated professed great friendship for us. There is too much reason to believe that they made the same professions of attachment to the landholders, but we could do no more than take them at their word; after a short time we sent carpenters and masons to make the requisite alterations, which are now going on vigorously, the landholders meanwhile protesting. That all will end well I have no doubt. The discussions to which the affair has given rise must do some good, as it serves to show these sluggish people that we are in earnest about our work, and count the preaching of the gospel of such importance that it must not be done in a corner.

NOTES BY DR. MACGOWAN.

Chinese Jews.

I am glad to find that at length some efforts are making in behalf of the Jews in China. It will be remembered by some, that more than five years ago I appealed for means to send one of our native assistants on a visit to these interesting people in the interior, with a view of procuring copies of their Scriptures and some of their number to reside with me for instruction. The project did not meet with the necessary favor, and I was compelled to postpone it to an indefinite period. The mission has happily been accomplished in behalf of the London Jews' Society, by two young Chinamen sent from Shanghai to Kaefungfoo by Rev. Dr. Medhurst. The results cannot fail to interest the Christian public generally. When last visited by the Jesuits, about 150 years ago, they showed many marks of decay. The late visitors represent them as near extinction, not having had a rabbi for half a century, and sunk in squalid poverty and gross ignorance. It is not likely that any thing of consequence will accrue to biblical criticism from the Scriptures they possess, but it is to be hoped, now that a communication has been opened with these faithful children of Abraham, that they will not be long suffered to remain in ignorance of the Redeemer of Israel. Though few in number, their conversion to Christ would give a great impulse to the gospel in the very heart of the empire.

Spiritual Peak—Tract distribution.

Ling-fung, or Spiritual Peak, is a place of great celebrity among the devotees of Budha in this part of the country, and in the spring of the year is the resort of an immense concourse of worshippers from distant regions, who are assured that religious services on the occasion of the god's birth-day are highly meritorious, securing to the worshipper a certificate to the value of about \$1000, payable in specie in the world of spirits, where money is thought to be indispensa-

ble! This document costs one cent and a half.

The tutelary god is a deified physician who lived above a thousand years ago. Many invalids accordingly make offerings, either in person or through messengers, when all the ordinary means of cure fail. The worshipper burns candles and incense at the shrine, prostrates himself and knocks his head on the pavement before the mud image of the dead doctor, and then draws for a prescription. These are hung up against the wall and numbered from one to one hundred. In a bamboo tube there are as many slips of wood numbered in like manner. The slip he draws indicates the prescription suited to his malady; but it is sometimes found to be so contrary that the patient throws it away and consults some other god, and sooner or later meets with something, which, if it does not cure, is less likely to kill. I visited the spot a short time since with my family, and as Mrs. M. was the first foreigner of her sex who had been seen in that quarter, we attracted unusual attention. While I distributed tracts in the villages on the way to those of the men who could read, she made presents of pincushions, needle-books, bags, &c., to the females. These last were received with avidity and the children presented flowers in return.

The most intelligent of my auditors, a man of note in his village, after gazing for a time at the title page of a portion of Scripture, begged to know if "Matthew, who wrote the book, was a native of the Middle Kingdom, (China,) or from my honorable country?" In all our conversations we had to begin at the very beginning, to take nothing for granted, not even the most obvious and commonplace truths, otherwise our labor would have been wholly lost.

Our journey led us through magnificent Alpine scenery, by an excellent road, to the summit of a ridge which commanded an extensive prospect. The yellow fields beneath were dotted with men, women and children, gathering the second rice

crop—true gold-diggers they, and on their success depends the existence of the teeming multitudes of the plain. There were also patches of buckwheat and sweet potatoes not yet ripe, occupying corners inaccessible to rice. These were hedged with the precious tea shrub, bedecked with snow-white flowers. The sombre green cypress, and light green, shiny-like bamboo, the scarlet-leaved *stiffingia*, and the orange-leaved *dryandra coriata*, clothed the hill sides with gorgeous beauty. The leaves of the last named trees wore their autumnal tints; the first yields tallow and oil, or good *stearine* and *elain*, and the last a kind of oil resembling varnish.

Dilapidation of the temple—Bold violence.

We found the temple in ruins, its idols crumbling into dust and the priests scattered. It had once been a crowded monastery, and although it had lost none of its sanctity or popularity, yet it was given up to the occupancy of birds and beasts. This is owing to the depredations of a band of lawless men, who, availing themselves of its remote and defenceless position, carry off every thing of value which is ever taken there. For several years past the gathering of pilgrims has brought these robbers in such numbers that a set fight in Chinese style is always looked for. Ordinarily, this is a harmless affair. The palms of the hands—the shillelah of a Chinaman—are rather freely used, but when they come to close quarters they lay hold of each others' cues and pull away till they get cool; but the priests, being destitute of this appendage, have their ears put upon the stretch. The rioters always remain master of the temple, and sometimes stone men, women, and priests over the hill with violence and cruelty. Their spoils always repay them well, as a large amount of money is spent by the worshippers in buying candles, incense sticks, purgatory paper, and other sacred ware of the priests. Year before last, the padres endeavored to make a stand, and with some hired men showed fight—but they were beaten as former y. Last

year the timely arrival of some missionaries saved them from very bad usage. They called out to their pursuers that some English military officers had come to their help, which occasioned a panic; they scampered up the hill again and down the other side, leaving their booty behind. The brotherhood determined to profit by their good luck, and accordingly hired some armed Portuguese lorchas men to protect them and their gains, but their subsidies required so large a share of these that it proved a poor speculation.

The Portuguese lorchas—Romish insolence.

Lorchas are vessels belonging to the Portuguese colony of Macao, being in construction something between a China boat and a sloop, and generally well armed. They are much employed on this coast as convoys to Chinese Junks, without the protection of which native vessels are constantly liable to the attacks of pirates. The Chinese, however, regard them with only less dread than the pirates themselves. Their violence and extortions constitute a constant subject of complaint, and frequently they set the native authorities at defiance. At Ningpo the mandarins are much afraid of these men, and complain of them before English and American residents, vainly hoping for redress from us. Not long since they seized a native merchant for debt, kept him in irons on board a lorchas for a couple of weeks, and only released him when their demands were complied with. Sometimes they repair in a body to the offices of the mandarins, and by menace and tumult compel assent to their claims. Every man of them is a *buono Católico*, and ever ready to lend Mother Church a hand. The Romish padres here avail themselves of this power, holding it in terrorem over Chinamen of every rank. The influence which they thus exert is surprising. An alleged wrong had been inflicted on a body of converts by their heathen neighbors, when the priest at Ningpo forthwith engaged a lorchas, got volunteers from others in the river, invaded Chusan

and captured the offenders, some of whom they brought before the authorities of that island, and the remainder they brought in chains to Ningpo. Nor durst the authorities resent the outrage done to the laws of their country by this insolent ecclesiastic.

The weather being unusually favorable for the purpose, several excursions have been made to other towns and villages, in which tracts were distributed, not however to crowds in the streets, but by leaving one in every house the appearance

of which rendered it probable that some of its inmates were able to read. In one of these trips I was accompanied by Dr. Bowring, * the distinguished author of the beautiful missionary hymn, beginning,

Watchman! tell us of the night,
What its signs of promise are.

But alas! we scan this horizon in vain for distinct glimpses which we know must follow the long dreary night that has concealed from this land the beams of the Sun of Righteousness.

OTHER BENEVOLENT INSTITUTIONS.

AMERICAN TRACT SOCIETY.

The annual report presented at New York shows the receipt, including a small balance at the commencement of the last year, of \$310,728.32, of which \$109,897.76 were from donations and legacies, the residue from sales. The expenditures were \$310,619.30, of which \$73,278.23 were for colportage and \$20,000 remitted to foreign and pagan lands. In addition to this the American Tract Society at Boston received from donations and sales \$65,151.17.

Tract visitation has been carried on by many thousand Christians in the principal cities and towns, in some of them under the supervision of auxiliary societies. This work is connected with the distribution of the scriptures, the holding of district prayer meetings, collecting children into Sabbath and day schools, persuading persons to attend church, the circulation of temperance pledges, &c. The success of these efforts vindicates their utility and importance. Twenty general agents, and 434 colporteurs have been employed during the year, besides 135 students of colleges and theological seminaries who have devoted more or less time to the work. The amount of time devoted to colportage was equivalent to the labors of one

man 235 years. 505,422 families, making an estimated population of 2,500,000, have been visited by them, including 54,300 Roman Catholic families. Of these families, 68,027 were found destitute of all religious books except the bible, and 84,684 were destitute of the Scriptures.

In the publishing department seventy-eight new publications have been stereotyped, in English, German, French, Spanish, Portuguese, Italian, Dutch, Danish and Welsh, forty-two of which are volumes: whole number now on the society's list, 1,598, of which 327 are volumes. At foreign stations 104 publications, including thirteen volumes, have been sanctioned, making the whole numbers sanctioned for publication abroad, in 114 languages, 2,594, of which 220 are volumes. The Family Christian Almanac for 1851 reached a circulation of 310,000. The American Messenger began the last year with a monthly circulation of 160,000; its present circulation is 186,000. The Messenger in German began the year with a circulation of 12,000, and has risen to 18,000. Of the society's publications, including tracts, there were printed during the year, 7,931,500 copies, amounting to 285,914,-

* English Consul at Canton.

800 pages; and there were circulated 7,837,692 copies, being 269,984,615 pages. Who can estimate the good accomplished by this wide circulation of works imbued with the spirit of true Christianity?

AMERICAN SEAMEN'S FRIEND SOCIETY.

The operations of the society the past year have been carried forward with usual success. Chaplaincies are maintained at Canton and Shanghai, China, at Honolulu and Lahaina, Sandwich Islands, at Valparaiso, Panama and San Francisco, on the Pacific coast of America, at St. Thomas and Havana, West Indies, at Rio de Janeiro, South America, at Havre and Bordeaux, France, at Gothenburg, Stockholm and Gottland, in Sweden, and at the most important seaports on our Atlantic coast and the Gulf of Mexico. The circulation of the *Sailors' Magazine* is about 6000 copies monthly, and something has been done in the way of furnishing *Sailors' Libraries* for merchant ships. The receipts of the society for the year were \$20,399.91, and the expenditures \$20,446.57. If the funds raised and expended by auxiliaries and by chaplains for local purposes were included, the amount would exceed \$75,000. The general results of the society's operations are, the increase of sobriety among sailors and good order on ship board, the conversion of souls, and the awakening of a spirit of religious benevolence and usefulness, for the exercise of which seamen have so many opportunities as they visit all parts of the world.

ENGLISH BAPTIST MISSIONARY SOCIETY.

The report presented to the general meeting in April last, discloses in general a favorable view of the society's operations. The financial difficulties under which it labors have not increased, but there is still an unfortunate deficiency of

funds which will compel, if it is not removed, a contraction of its sphere of effort, at a time when enlargement is most clearly demanded. The income for the past year was £19,064, 18s. 5d., the expenditure £18,459, 0s. 8d., and the debt is £5,751, 11s. 4d. In order to bring their expenditure within the income, it was necessary to make important reductions in *native agency*, which experience has shown is among the most useful.

The operations of the society are limited, with the exception of one missionary in France, to the Negro and Hindoo races. The former are sought in the Bahamas, Trinidad, Hayti, Jamaica and western Africa. These several fields have been occupied by ten missionaries, two of whom are deceased, Rev. Joshua Tinson, of Jamaica, and Rev. W. Newbegin, of the African mission. In the Bahamas 135 have been baptized, and the whole number of communicants is 2758. In Trinidad eight converts have been received, while tracts on the errors of Rome have been widely circulated and produce some visible effect on the people. In Hayti a few have been added to the company of believers, and in Africa, though the mission has been left exclusively in the management of native brethren, the church is steadfast and has not wanted the evidences of the divine approbation.

In India and Ceylon thirty-six missionaries with their wives, and ninety native preachers, together with about ninety native schoolmasters and catechists, have been employed by the society, occupying thirty-nine principal and twenty-four out-stations. One of these, Rev. J. T. Thompson, died during the past year, after a period of thirty years' efficient service, and Rev. Mr. Dawson, of the Ceylon mission, was lost at sea on his passage to England. Four brethren are engaged wholly in the work of translating and printing the Scriptures. There have been issued 2000 copies of the Hindi Testament; an edition of the Gospels and Acts in Hin-

dostani has been completed, and also 15,000 copies of portions of the New Testament in Persian. The distribution of Scriptures from the depository at Calcutta has amounted to more than 32,000 copies. An edition of the Scriptures in Sanscrit is in press, and a new edition in Bengali, with improvements, is commenced. The additions to the churches during the last year have been less than in preceding years. The whole number of members is over 2000, of whom 1600 are native converts. Besides these, there are communities where the people have generally renounced idolatry, and are nominal Christians.

The increased liberality of feeling among the people, the declining influence of the Brahmins, and especially the establishment of entire religious liberty throughout British India, are circumstances that betoken a much more rapid advancement of Christianity in that extensive and populous empire.

In Jamaica the prevalence of cholera greatly weakened the churches and called upon British Christians to contribute for their relief. The call was responded to by a contribution of over £2000.

WESLEYAN MISSIONARY SOCIETY.

The report presented at the last annual meeting shows the receipt of £104,661, 14s., and the expenditure of £113,767, 1s., leaving a deficit of over £9000, which the committee proposed to make up out of the permanent funds. The finances have manifestly been affected by the internal struggle that has agitated the Wesleyan body for the last year or two. Twenty missionaries and five missionaries' wives have been sent out—three missionaries and three missionaries' wives have died during the year. The general summary of the missions is as follows: Principal stations or circuits, 322; preaching places in connection with the circuits, 3,106; missionaries and assistant missionaries, including fourteen supernumeraries, 432; other paid

agents, as teachers, &c., 864; unpaid agents, as Sabbath school teachers, &c., 8,071. Full and accredited church members, (those in Ireland included,) 104,333; on trial for membership, 7,846; scholars in day and Sabbath schools, 80,070; printing establishments, 8. The missions are in Ireland, Germany, France, Switzerland, Ceylon, India, Australia, Polynesia, South Africa, Western Africa, West Indies, and British North America. The reports from the several missions represent their success as constant and gratifying.

LONDON MISSIONARY SOCIETY.

The fifty-seventh annual report represents the society as prospering in its work at home and abroad. Of 170 missionary brethren two have died and three withdrawn from the field during the year, but three have gone forth and six additional laborers are expected shortly to go. The ordinary income of the society was £63,174, 8s., including £12,865, 10s. in contributions from the several missionary stations. In addition, £4,854, 5s. were received for special objects, making the total income £68,028, 13s.

The missions of the society are in Polynesia, South America, the West Indies, South Africa, China and India. In British Guiana the mission churches, though in good condition externally, are oppressed by laws which compel them to pay taxes for the support of the Episcopal, Presbyterian and Roman Catholic churches—a species of "aggression," we think, that deserves the attention of Parliament as much as any of the Pope's invasions of the *sensibilities* of Englishmen. In Jamaica the ravages of pestilence have weakened the missions. In South Africa the breaking out of the Caffre war has overcast the prospect. In the other missions no external circumstances exist to interfere with the work of evangelization, and in some of them brighter prospects than before cheer the eye. The Polynesian missions have

made encouraging progress. In Tahiti the efforts of the Roman Catholics have proved entirely futile. Not an islander has been won to their superstition. From Raratonga two native teachers have introduced the gospel into the island of Manaiki, having about 1200 inhabitants, and chiefs and people have united to abolish idolatry. In China the mission has prosecuted its work with energy in the several departments of labor, and additions have been made to each of the four churches established under its direction. Fifty-four missionaries, occupying twenty-one principal stations, are engaged in India. There are thirty-one churches with over 1500 members, 300 schools containing nearly 14,000 scholars, of whom 1280 are girls. The Calcutta College has 600 youths under instruction.

CHURCH MISSIONARY SOCIETY.

The report shows the receipt of £112,252, 18s., including the contributions to

special funds; the expenditures amounted to £104,734, 16s. The missions of the society are in West Africa, Yoruba, Greece, Asia Minor, Jerusalem, Egypt, East Africa, India, Ceylon, New Zealand, British Guiana, Jamaica, and N. W. America. The missions in China, India and Western Asia have been extended during the past year.

VARIOUS BRITISH SOCIETIES.

The incomes of some of the principal societies in Great Britain for the last year were as follows: British and Foreign Bible Society £103,330; Religious Tract Society, £51,733; Christian Knowledge Society, £87,889; Church of Scotland Missions, £27,470, besides £25,000 specially subscribed for mission churches; London Society for promoting Christianity among the Jews, (Church of England,) £33,409; British Society for do., (Dissenters,) £3,992; British and Foreign Sailors' Society, £2641.

MISCELLANY.

RELIGIOUS LIBERTY IN EUROPE.

In every part of Europe, the tendency to religious intolerance has been constant for a year past, with some slight exceptions. In Sweden, every effort to avert the execution of the sentence of banishment upon Mr. Nilsson has failed, and for the offence of worshipping God after the manner which rulers in state and church call heresy, he is driven from the kingdom. The little flock of disciples under his pastoral care are subjected to many forms of annoyance and persecution. In Germany, the communications we have published from our brethren at Hamburg and Berlin are sufficient to show the tendencies of things, while France is notoriously as hostile to religious freedom as under the monarchy—if not more so.

It is a significant fact that the church of Rome is almost everywhere detected in these reactionary movements. The Queen of Sweden is said to be a Roman Catholic. The Queen of Prussia was a Roman Catholic princess, and it is represented that her ancient faith is probably not forgotten by her. Certainly the present reign has witnessed more concessions to Rome than any former period since the rise of the Prussian monarchy. Indeed, while the Pope is in a state of vassalage at Rome, his mutinous states kept in partial order by a foreign army that shows little more respect for him than do his own subjects, his power is reaching an unexampled height abroad. Lord Ashley lately remarked in the House of Lords, that Rome suffered a

temporary depression in 1848, but had recovered it almost as if by miracle, and she now ruled Austria, France and Italy, with an almost unprecedented dominion. Austria had surrendered all the bulwarks which had been raised by the emperor Joseph respecting the rights of the crown and the liberties of the clergy. France had as much revoked her charter in respect to Protestants as Louis XIV did the edict of Nantes. "Everywhere," he said, "there is preparation for a religious war—Austria, espousing the quarrels of the Pope, is panting to put down nascent liberty in Sardinia; another Simon de Montfort may head another crusade against the recovered rights of the Waldensian Christians; France, supporting Papal tyranny in Italy, and busy in unprecedented persecution of Protestants at home, may soon seek political aggrandizement under pretext of religion." His lordship may take a darker view of things than is justified by current events or the actual state of the world; religious crusades conducted by national force are not so easy and practicable now as in the days of the Albigensian massacres; but that the old litigation of *Might versus Right* is to be resumed in some form, and has already commenced, is clear enough.

The position of the German Baptists with reference to these great questions is a high one and is beginning to attract the notice of clear observers. A Prussian correspondent of the *London Christian Times* says:—"The only really free churches we have are the Baptists. Without belonging to them, I highly esteem and love them as the *only representatives of religious liberty*, and the only associations where the *spiritual gifts of laymen* are cultivated. It is not one of the least bitter fruits of our ideas connected with the establishment, that these gifts are not only grossly neglected but even kept down among laymen; in consequence of which, though we have many Christians, we have no Christian society. This is the principal point of view under which I earnestly desire that the Baptist

churches may multiply and spread in Germany. With respect to practical and vital Christianity, they leave, I think, all our Christian churches and associations far behind them."

"COME AND SEE."

"Can any good thing come out of Nazareth?" "Come and see." We are reminded of this significant dialogue by one of the observed effects of the great industrial exhibition, or world's fair, at London. The king of Naples had no desire that his people should see the prosperity of a Protestant realm in the enjoyment of civil liberty, and refused to grant passports to visit England. The effect of a contrary course in some cases may awaken regret in his royal "cousins" that they had not been equally cautious.

In Popish countries it is received as an undoubted fact that Protestants are all infidels. In cutting themselves off from the communion of the "mother church," it is said, they lose all restraint, and wander away into the most destructive principles. The mass of the people firmly believe this. Some French Roman Catholics have visited England, and they bring back a different report. "What serious and strict habits!" exclaims one writer, describing family worship as witnessed in a farmer's house. "That which strikes first of all the observer in London," says the correspondent of a clerical journal in Paris, "is the religious aspect of things and men. One must be blind not to perceive, at a single glance, that religion exerts its influence on every one and every where. This austere, religious, Christian sentiment forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness, and its prosperity." This is well said. What a pity that France will not admit such a safeguard of her morals, liberty and

prosperity, to be freely interfused among the restless millions of her people!

THE SPANISH NEW TESTAMENT.

A plan has been devised in Scotland for the issue of a large edition of the New Testament in Spanish, each book to be a separate pamphlet in large pocket size, with a table of contents of the entire Testament on the cover. The whole is to be stereotyped and the copies sold at cost, by which means successive editions can be issued as they are wanted, at a much cheaper rate, without the necessity of contributing funds for that purpose. The advantage of the plan is that the books will be made more easily accessible to the poor, while from the size of the volumes it will be more difficult for the enemies of the truth to collect and destroy them. The immediate object is to circulate the testaments in Central America, where there exists a demand for them, but it is equally applicable to all Spanish America and Europe.

THREATENING APPEARANCES AT ATHENS.

The Missionary Herald furnishes from the communications of Dr. King accounts of the state of things at Athens that indicate the increased display of a persecuting spirit. It seems that during the past winter, the success that attended Dr. King's labors was such as to awaken the jealousy of some public men. It began to be talked that something must be done to put a stop to "proselytism." Some members of the House of Representatives proposed to attend his service that they might judge of his doctrines. On the 23d of March Dr. King found the room where he was to preach crowded. The people preserved good order till the conclusion of the services, when an attempt was made to provoke a discussion, which was declined, with an offer, however, to appoint some other day for that purpose. Several voices insisted on an immediate discussion and a general

tumult was threatened. Dr. King endeavored to still them by the warning that they were in his own house, which they had no right to violate, and also in the consulate of the United States, he being at that time consular agent, in the absence of the American consul. As this was ineffectual he caused the flag of the United States to be unfurled at the upper door of his house, on which they dispersed.

The next day complaint was made of these disturbances, in reply to which Dr. King was informed that measures should be taken to prevent their recurrence, and at the same time he was reminded of his duty to lodge a complaint with the king's attorney. During the week a petition was presented to the House of Representatives, that they would "give satisfaction to the church, thus insulted and outraged by this false apostle." The synod also demanded of the Minister of Ecclesiastical Affairs "a prompt remedy according to law." The "Age" of April 2d, announced that the attorney had commenced proceedings.

Later communications from Dr. King state that nothing decisive had been done against him. Fifty or sixty of his hearers had been examined concerning his teachings, and on the 15th of May he was himself summoned before a judge to undergo examination. The result is yet to be disclosed. Several persons have been subjected to more or less suffering for having attended his preaching, and one has been deprived of his support. Yet the truth is not without success. Dr. King received a visit in May from the abbot of a convent, whom he regards as a brother in the Lord, and he mentions the hopeful conversion of Archdeacon Leontius, who has formerly been peculiarly hostile. On the 22d of June he writes that his services were continued as usual, with about twenty hearers. Nothing further had been heard from the prosecution, nor had any measures been taken by the House of Representatives. Public excitement seemed to be subsiding, but whether it is merely a lull in the

storm, or the token of coming quiet remains to be seen.

FERNANDO PO.

The mission at Fernando Po, West Africa, sustained by the English Baptist Missionary Society, like our own mission to the Bassas, was left for a time in the sole care of the native helpers,—one missionary having gone to England to recover his impaired health, and his colleague taken away by death during his absence. During this season of deprivation the native brethren labored carefully to keep up the interests of the mission, in which exertions they were blessed with much success, especially considering that they are as “babes in Christ.” Their fidelity was tried severely by a spirit of persecution that was raised up against them. Their opposers triumphantly declared that the white people had forsaken them, and taunted the native Christians with their weakness. From taunts they attempted to break up the services at the chapel. Foiled in this they resolved on bloodshed, and a deliberate plan was formed to exterminate the mission and its adherents at a blow. Providentially, there was one person whom the enemy desired to spare, and efforts were made to get him away, at least for a time, the result of which was a discovery of the plot—a transaction that reminds us of the discovery of the gunpowder treason in England. The scheme was abandoned, but some were cruelly beaten, or imprisoned, or suffered from other severe punishments for their faithfulness to their Lord.

Great was the joy on welcoming Mr. Saker, who returned to his field in December last, followed by a new missionary. Some irregularities had occurred, as was natural, demanding the suspension of a few from church fellowship, but much was found that called for gratitude. At Clarence three candidates for baptism have been received and two cases remain to be acted upon. At Cameroons five have been baptized, and there are

several other inquirers. The day and Sabbath schools are flourishing once more, and it is beginning to be seen that in attempting to destroy the mission, “the people imagined a vain thing.”

MISSIONARY RESULTS IN INDIA.

The difficulties that beset those who endeavor the conversion of an idolatrous people are such, that a feeling of despondency is apt to overtake the minds of men impatient for more rapid progress. We have from time to time offered the evidence that great, and considering the inadequacy of means, surprising effects have been wrought in some missionary fields that seemed most difficult and forbidding. We have further evidence on this point, the importance of which will justify its continued discussion.

Rev. J. Makepeace, of Saugur, India, at the late anniversary of the Baptist Missionary Society in London, made the ensuing clear statement of missionary results in Bengal: “If the fifty or sixty years which have elapsed since the commencement of our mission be divided into periods of ten years each, we shall find the following to be the number of professed conversions among the natives in connection with all the missionary societies in the one province of Bengal. In the first ten years, twenty-six; in the second, 161; in the third, 403; in the fourth, 675; in the fifth, 1,045; whilst during the present ten years they are going on at the rate of between 2,000 and 3,000. And let it be observed that in this estimate we take no account whatsoever of additions to the churches from among the European and East Indian residents. It has been most truthfully remarked, that if not one solitary native had been converted unto God through the instrumentality of our societies, yet Britain has been amply compensated for all the sums she has expended on our Indian missions in the conversion of her own sons! In the years 1845–46–47, the additions to the Baptist churches in

Bengal equalled fully half of all the accessions made to the various mission churches within the limits of that presidency; whilst if we contrast the spiritual results realized in England with those realized in India during 1849-50, we shall find that while the additions in England afforded an average of somewhat less than three per church, the additions in India afforded an average of fully eight! Let this fact have all the weight that is due to the great and gladdening truth."

Grateful as are these facts, and auspicious as they are for the future of India, the hopes of the coming time are not to be measured by the past. Mr. Makepeace further suggests, on this point:—"You must not estimate the amount of our success by the recorded number of individual conversions. There are hundreds, it is said thousands, of what are termed the 'unrevealed disciples' of the Lord Jesus. Owing to the diabolical institute of caste, as soon as a man embraces Christianity, he becomes at once an outcast from his family and his home. His wife will no longer regard him as her husband, nor his children acknowledge him as their parent. He is cast beggared and bankrupt upon the world. Now, there are many who have not the moral courage to brave the fiery storm of persecution with which they would inevitably be assailed." The recent enactment of religious liberty has abolished all legal disabilities on account of a change of religion, and in its ultimate effects must tend to modify and ameliorate the social obstacles to open conversion. "The clearing away of these and similar impediments may be the preparatives of a general movement throughout India in favor of Christianity. The word in which the Almighty has caused us to hope is, that a 'nation shall be born in a day.' The mighty masses of its people are being slowly but surely pervaded with the elements of divine, regenerating truth. Already valleys have been exalted and hills brought low. Crooked places have been made straight and rough places plain."

HAYTI.

The auspicious signs that cheered the English Baptist mission in Hayti (mentioned in a previous number of the Magazine, page 150,) truly betokened a season of increased spiritual prosperity. Letters dated in April last convey the pleasing intelligence of the baptism, within the preceding three months, of six converts who give clear evidence of sincere piety. One of them is a young man pronounced by Mr. Webley to be superior in talents to any one he has met in Hayti, who desires to prepare for the ministry. Hope is also entertained for five persons not yet baptized. Besides these, Mr. W. writes, "We have from fourteen to sixteen persons inquiring the way to heaven; we entertain no doubt of the piety of several of them, and hope that my prayer on new year's eve, that God would double the number of members this year, will perhaps be answered. Our school, too, is going on well, and has now increased to 103 scholars." The mission need a chapel which they have not as yet been able to erect.

When it is considered that the population of Hayti are under the dominion of a religion, Roman Catholic in profession, but mingled with their ancient heathenism so as to combine all the bigotry of Popery with some of the debasing traits peculiar to paganism, the success won by the mission must be esteemed worthy of special note, and as indicative in no common measure of the divine approbation.

It should be added that the English Wesleyan mission on the island has six schools, four churches and increasing congregations. The Baptist Free Mission Society of this country also sustains a missionary at Port-au-Prince. All these laborers find abundance to do in combating the superstitions of the people, and are winning their way in a hopeful manner.

PUEBLO INDIANS OF NEW MEXICO.

Dr. Massie, of Santa Fé, communicates through the *Presbyterian Record* an account of the Pueblo Indians, who inhabit twenty-five or thirty towns in the territory of New Mexico. Each town contains on an average six to eight hundred inhabitants, no two of them speaking the same language, though it is probable that these tongues are but dialects of one common language. The name Pueblo—meaning town, or village, was applied indiscriminately by the Spaniards to such of the native Mexicans as dwelt in houses and cultivated the soil, to distinguish them from those who followed a wandering and hunting life. It describes a number of tribes who inhabited the country at the time of its discovery, possessing a high degree of civilization and many amiable traits of character. The Pueblos of New Mexico inhabit dwellings unique in their forms of construction; but for aborigines, especially in a climate where permanent houses are a luxury rather than a necessity, they may be called magnificent. In agriculture and horticulture they have kept pace with the Spaniards, and in some cases surpassed them.

A few of them have united with the church of Rome, but the mass continue the practice of their ancestral superstitions. These practices are more harmless than might be expected, being free from the cruelties of the Aztecs and having no resemblance to the impurities of oriental paganism. Like other Indians they are not idolaters, but revere one Great Spirit, to whom they ascribe many excellent attributes. They are hospitable, amiable, and honest, free from the warlike spirit that distinguished the tribes on either slope of the Alleghanies, truthful, peaceable and industrious. Missionary labor among such a people has much to attract. As Dr. Massie suggests, the missionary "has not to encounter the labor of inducing the Indian to throw down and abandon the worship of gods made of wood or stone. It would seem to be half the battle to

the missionary to find the belief of the spirituality of the Divine Being already implanted fixedly in the minds of the people among whom he is to labor.* The absence of national prejudice is an encouraging feature. Indeed, these people have cherished, ever since their conquest by the Spaniards, a tradition that deliverers would come to them *from the east*. This they suppose is now fulfilled by our conquest of New Mexico. It surely becomes the churches of Christ to send them messengers to "preach deliverance" from sin and spiritual darkness.

HONDURAS.

The mission in Honduras, Central America, of which some account was given in a previous number (page 59,) is reported to be in a highly encouraging state. The Honduras Baptist Missionary Society raised nearly £200 for the furtherance of the enterprise last year, including £41 remitted from friends in England. An act has been passed relieving the Baptists and Wesleyans from some unjust restrictions on the right of burial in the public cemetery.

A new church was formed in March last, on the island of Ruatan, composed of fourteen members. "I have no hesitation," Mr. Henderson writes, "in saying that the candidates for membership in the infant church, exhibited a superior average of knowledge and Christian experience to that of Belize. Br. Warner seems to have the affection of the people, and at present is the only minister on the island." The population of

* Dr. Massie repeats the common misstatement, that the missions among the Indians at the East were fruitless. No missions have ever been more rapidly productive, but the injustice of the whites dissipated the fruits as fast as they could be gathered. The Stockbridge tribe, for instance, has been torn up by the roots four times and compelled to emigrate, ever "stepping westward," and unable to secure any "abiding place." How *could* missions prosper in such a series of wars, massacres, and forced migrations?

the island is 1800. In connection with the church is a Sabbath school with an attendance of fifty-five, and a day school of sixty pupils. Measures will probably be taken, another year, to erect a house of worship in this inviting field.

AMERICAN BAPTIST MISSIONARY UNION.

DONATIONS.

RECEIVED IN JULY, 1851.

Maine.

Bangor, 1st ch. & cong., Royal Clark tr. (of which 33 is for the Siam miss.) to cons. Arad Thompson L. M.	100.00
Dexter, ch. 5; Frankfort, ch. 3.05; New Gloucester, ch. 7; Brookline, ch. 5.50; Waterboro', 1st ch. 10; East Corinth, ch. 7; Belgrade, ch. 2.25; Franklin, ch. 3; Mariaville, ch. 4; Waltham, ch. 6; for the Siam miss.	52.00
Nobleboro', 1st ch. 9; Searsport, ch. 5	14.00
	166.80

New Hampshire.

Brentwood, ch. 6; Wilton, ch. 7; Keene, ch. 5; Exeter, ch. & cong. 5.30; Mason Vill., ch. (with a necklace from Mrs. Z. L. White and Miss Z. A. Warner, valued at 4) 3.06; for the Siam miss.	26.36
Littleton, Mrs. John Gile, towards supplying the vacancy occasioned by the death of Dr. Judson,	50.00
Fisherville, ch. mon. con.	6.70
	83.06

Vermont.

Chester, ch. 8; Sharon, ch. & soc. 4.30; West Wardsboro', ch. 9; Georgia, ch. 6; Swanton, ch. 6; Jamaica, ch. 5; Charlotte, ch. 5; Manchester, ch. and soc. 5; Poultney, ch. 12; for the Siam miss.	58.30
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Massachusetts.

Groton, ch. 5.13; Cambridge, 1st ch. 41; Egremont, ch. 7; Westboro', ch. 10.25; New Bedford, Williams st. ch., L. G. Hewins tr., 51.25; Medfield, ch., R. A. Battelle, tr., 15.25; Sandisfield, ch. & cong. 8.50; Winchendon, ch. 6; Bolton, ch. 5; Framingham, 1st ch. 63.50; Danvers, 1st ch. 15; Southboro', ch. 2; Seekonk, Sab. sch.	
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10; Granville ch. & cong. 6; Belchertown, friends 2; Boston, Charles st. ch. 55; Ware, ch. 7; Barre, ch. 3.50; Canton, ch. 17.16; Athol, ch. 3.59; Pittsfield, ch. 14.18; Chelmsford, ch. 5.79; West Stockbridge, ch. 2; West Amesbury, ch. 10; Wenham, ch. 12; Middleboro', 3d ch. 7; Fall River, 1st ch. 20.24; Methuen, ch. & cong., Lewis Gage, tr., 14; Norton, Wm. Read 1; Andover, a friend 3; for the Siam mission,	413.34
Framingham, Abner Haven	5.00
Salem, 2d ch. Sabb. school, to sup. a boy in Assam orph. sch. named Benjamin Edwards,	25.00
Lynn, Jonathan Bachelord 250; the dying gift of John C. Blaney to the heathen 1.06	251.06
South Abington, the Cutter Young Men's Miss. Soc., John Sproul, tr., to sup. a boy in Mrs. Cutter's sch. named William F. Stubbart, 25; The Cutter Fem. Miss. Soc., Miss Ann W. Bonney, tr., to sup. a child in do. named Mary R. Stubbart, 25,	50.00
Watertown, Samuel Stickney, Fiskdale, Ladies' Benev. Soc., for sup. of Zenas L. Leonard in Miss Vinton's school, Maulmain,	12.00
Charlestown, 1st ch., Boardman Miss. Soc., J. Goodenow, tr., to cons. Mrs. James Fosdick & Willard Knowles, L. M.,	200.00
Chelsea, ch., S. Bryant, tr., to cons. Charles Chase, M. D., L. M.,	100.00
Newton Upper Falls, ch., Isaac Keyes, tr., mon. con.	9.05
Lowell, 1st ch., D. P. Bates' S. S. class, for sup. of a boy named Dennis P. Bates in Assam Orphan School,	7.00
	1080.45

Rhode Island.

Hopkinton, ch. 3; Newport, 2d ch. 20; Usquepaug, ch. 3.25; Bristol, ch. 6; for Siam miss.	31.25
Rhode Island State Conv., V.	

J. Bates, tr., viz. Warren, ch. & soc. 81 22; mon. con. 10.26; Lippitt & Phenix, ch. 15; Providence, 1st ch. & soc. (of which 70 is for Siam miss.) 75; Mon. con., 25; 3d ch. and soc., to cons. Abram Stillwell, L. M., 100; 4th ch. & soc. for Siam miss., 24

330.48

361.73

Connecticut.

Lyme, 1st ch. 6; North Colebrook, ch. 3; Portersville, ch. 3; Suffield, 1st ch. 11.25; Easton, ch. 9; Noank, ch. 4; Willington, ch. 7.50; Bristol, ch. 11; for the Siam miss.

54.75

Preston, ch., for Siam mission 14; a young man, for sup. of Mr. Vinton, 1

15.00

Conn. Lit. Inst., M'as. Soc., for sup. of L. M. Parker in normal sch. Maulmain,

5.00

74.75

New York.

Kingston, ch. 8 88; Buffalo, Washington st. ch. 25; Sloansville, ch. 7; Shelby, ch. 10; Cato 4 corners, ch. 11.25; Ira, ch. 3.75; Dundee, ch. 16; Poughkeepsie, 1st ch. 7; Central ch. 10; Clockville, ch. 6; Bath, ch. 6; Westmoreland, ch. 5; Annsville, ch. 5.25; Arcadia, ch. 10; Brooklyn, (central ch., to cons. John Goff, Miss Mary Browning, Miss Emily Young, Miss Sarah Smith, Miss Julia Butler L. M., 600; Genegantslet, ch. 5; Malone, ch. 10; Fulton, ch. 7; Hannibal, ch. 6; Factoryville, ch. 3; Scipio, ch. 16; Urbana, ch. 6; Sherman, ch. 5; Tioga, ch. 4; Stockton, ch. 7.50; Ellery, ch. 4.50; Busti, ch. 5; Forestville, ch. 4; Manlius, ch. 19; Chateaugay, ch. 2; Fabius & Truxton, ch. 5; Stockbridge, ch. 5; Red Mills, ch. 5; Clear Cr'k, ch. 3.17; Leon, ch. 4.83; Cold Spring, ch. 5; New York City, Olive Branch ch., Wm. A. Walker, tr., 19; Cortlandville, ch. 16; Greene, ch. 8; Parishville, ch. 7; Campbell & Bath, ch. 5; Woodhull, Newville ch. 4; Jasper, ch. 6; Charleston, ch. 3; West Somerset, ch. 7; Cameron, ch. 4; Utica, Broad st. ch. 21; Caton, ch. 8; Groton City, ch. 3; Franklin, ch. 2; Woodstock, ch. 8; for Siam miss.,

884.13

Niagara Asso., for Siam miss. 8.00
Niagara Asso., soll. for Siam

miss. 35; Milford, 1st ch., for do. 2; Sand Hill, ch., for do., 6.47; Windsor, ch., for do., 1.50; Mrs. L. Newland 2; Miss Newland 3; Abigail Lindsey 1; George W. Teed 55 cts; F. Wilson 1; per Rev. H. A. Smith, Agent,

52.53

Broome & Tioga Asso., viz. Tioga Centre, ch. 5.50; Caroline, ch. 6; Spencer, ch. 2.87; Berkshire & Caroline, ch. 4.50; E. Adams, 1; Rev. S. S. Tucker 5; Vestal, ch. 2; per Rev. H. A. S., agt.,

26.87

Rensselaerville Asso., Flat Creek, ch., for Siam miss. per Rev. H. A. S., agt.,

7.06

Chenango Asso., Oxford, ch. & cong., for do, per do ,

11.50

Madison Asso., Morrisville, ch., for do., per do ,

6.00

Otsego Asso., viz. Burlington, 1st ch. 8; 2d ch. 5.50; Mrs. L. Sheldon 1; Mrs. A. Angel 25 cts.; North Burlington, ch. 10.56; Cooperstown, ch. 14.56; Brookfield, Fem. Benev. Soc. 6; Asahel Allen 1; A. E. Allen, for Siam miss., 1; Edmeston, 2d ch. 5.69; Exeter, ch. 12.34; S. B. Cone 5; Mrs. A. Bach 10; Mrs. Proctor 1; Litchfield, ch. 14.71; New Lisbon, ch., for Siam mission, 7; Springfield, ch., for Siam miss., 1.12; Winfield, ch. 7.48, per Rev. H. A. S., agt.,

112.21

Worcester Asso., viz. Cherry Valley, ch., for Siam miss., 2; Leesville, ch., for do., 8; Cobleskill & Fulton, ch. 4.12; Jefferson, ch. (of which 5 is for Siam miss.) 9.75; Middlefield, ch. (of which 12 is for Siam miss.) 13.63; friends of miss. at Lane S. H. 6.25; Maryland, ch. 10.26; Fem. Benev. Soc. 6; Seward & Decatur, ch. 2.25; Summit, ch. (of which 12.75 is for Siam miss.) 23.62; Westford, ch., for Siam miss. 5; Worcester, 1st ch. 4; West Worcester, ch., for Siam miss., 5.17; Waterville, ch. 7.94; Rev. E. Spafford 2.50; coll. at Asso. 17.08. The amount from the 7 foregoing Assos. is to cons. Rev. David Cutler, Rev. George W. Howe, & Rev. Daniel F. Leach L. M., per Rev. H. A. S., agt.,

127.57

Watertown, S. School, to sup. a child in Assam Orph. sch.,

8.00

Savona, T. F. Shelton 1; Belfast, ch. 3; Pultney, ch. 5; Edwards, ch. 3.32; Russell, ch. 1.68; Castle Creek, ch. 3; Middlesex, ch. 8; McLean, friends, 5; Utica, Broad st. ch.

st Stockholm, ch.
Hermon, ch. 4;
1st ch. 6; North
1. 16; Fanams, ch.
15; Skaneateles,
Jamestown, ch. 8;
k Lake & Rich-
chs. 10; Fayette-
1. 17; Manlius, ch.
sena, ch. 2; for
ission, 125.25
Burton, for Assam
chool, 25.00
Asso., S. Chapman,
La Grange, ch. 15-
rangeville, a friend
kfield & Alabama,
Fem. Benev. Soc.
Batavia, ch. 20.60;
r, ch. 1.94; Attica,
ts.; Bethany, ch. 8-
villion, ch. 3; Perry,
18; Bennington, ch.
Elba, ch. 13.11; do.
n miss., 10.89; Mid-
1st ch. for Siam
30, to cons. Rev.
Plumley, L. M., and
lance with sundry
onations from N. Y.
s. Henry W. Dean
L. M., per Rev. S.
ood, agt., 143.22
River Asso., Geo.
er, tr., viz. Nunda,
; Buras, ch. 2.50;
ille, ch. 12; Bel-
h. 11; Carlisle, ch.
rove & Portage, ch.
West Almond, ch.
e, ch. 3.38; per Rev.
), agt., 103.25
on Asso., J. H. Nor-
., viz. Avon Springs,
0; Hemlock Lake,
12; Mt. Morris, ch.
E Stilson 2; Leices-
1.24; Lakeville, ch.
Lima, E. Winans
ichmond, ch. 32.50;
nville, Mrs. Stiles 25
York, ch., to cons.
Kendall L. M., 136-
d by the asso. Rev.
L. Potter L. M.; per
S. M. O., agt., 258.88
Asso., Burt Van
tr., viz. Royalton,
Wilson, ch. 3.87;
set, 1st ch. 33.50;
ch. 7; which with
lance of Livingston
is to cons. Rev. Har-
st L. M., per Rev. S.
agt., 53.37
Asso., J. McLallen,
vert, ch. 52.13; Hec-
st ch. 4; Mecklen-
ch. 14.50; Lodi, ch.
rumansburg, ch. 29-
r Rev. S. M. O., agt., 109.88
nton Union Asso., C.
n, tr., 16.19; Fort
ds Vill., ch. 8.41;
s Falls, ch. 9.38; He-
ch. 5; Salem, ch.
Sandy Hill, ch. 9;
2.62; Lakeville, ch.

3.16; White Creek, ch. 5.45;
Rev. D. Tinkham 1;
Hartford, ch. 35; 103.08
Mohawk Asso., B. D. Brock-
ett, tr., 11.13; Frankfort,
ch. 22.79; Little Falls, ch.
25.29; Newport, ch. 3.50;
Norway, ch. 11.86; Pleasant
Valley, ch. 7; Salisbury,
ch. 32.92; to cons. Rev.
Russell G. Toles L. M., per
Rev. S. M. O., agt., 114.49
Saratoga Asso., E. D. Garn-
sey, tr. 23.09; Burnt Hills,
ch. 8.22; for Siam miss. 5-
63; Fem. M. Soc. 10;
Jamesville, ch. 11.40; Wil-
ton, ch. 22; Northamp-
ton, ch. 26; Stillwater,
M. Ferris, 25 cts.; 2d
ch. 15; Broadalbin, ch.
8.75; Saratoga Springs,
ch. 41; Galway, 1st ch.
2.66; Greenfield, 2d ch. 2;
Half Moon, 2d ch. 32.03;
Glennville, ch., for Siam miss.
3.12; Providence, ch., for
do., 10; per Rev. S. M.
O., agt., 221.35
Hudson River Asso. North,
viz. Half Moon 1st ch. 10;
Hudson, do., for Siam
miss., 14.60; Athens, ch.,
for do., 4.50; per Rev. S. M.
O., agt., 29.00
Monroe Asso., viz., Perrinton
ch. for Siam Miss., 6; Web-
ster, ch., for do., 13.05; per
Rev. S. M. O., agt., 19.05
Ontario Asso., Geneva, 1st
ch., for Siam Miss., per
Rev. S. M. O., agt., 6.35
Orleans Asso., Medina, ch.,
for do., per do., 10.00
Cayuga Asso., Jordan, ch.,
for do., per do., 6.56
2572.69

New Jersey.

Mt. Holley, ch., Joseph K.
Hillegas, tr., 6; Burling-
ton, ch. 13; Key Port, ch.,
7; Schooley's Mountain,
ch. 5; Camden, 1st ch. 18;
S. School 5; Vincentown,
ch. 6; Paterson, ch. 16;
for Siam miss., 75.00

Pennsylvania.

Pittsburgh, Grant St. ch.,
A. P. Norton, tr., (of
which 7.50 is for Siam
miss.,) 38.50; Ladies' Be-
nev. Soc., for Siam miss.,
10; Sab. Sch., for sup. of
two Karen children named
Delia and Thomas C. Teas-
dale, 17 65.50
Chestnut Hill, ch. 13; North
East, ch. 5; Hephzibah, ch.
11; Pittsburgh, Berean ch.
15; Beulah, ch. 10; New
Castle, ch. 5; Jackson and
Gibson, ch. 12; Tunkhan-
nock, ch. and cong. 10;
Eaton, ch. and cong. 3.50;
Munroe, ch. 1.50; Philadel-
phia, Spruce St. ch. 36.11;

Shirleysburg, ch., W. B. Leas, tr., 5; for Siam miss.	127.11	192.61	Rock Island Asso., L. Hungerford, tr., Andover, ch. 1.50; Cordovia, ch. 1.05; Rock Island, ch. 2.35; per Rev. J. D. Cole, agt.,	4.90	251
Ohio.			Michigan.		
Delaware, Jacob Drake, to cons. himself L. M.,	100.00		Napoleon, ch. 5; Tecumseh, ch. 5; Albion, ch. 5; for Siam miss.,	15.00	
Painesville, ch. Wm. Dudley, tr., 9; Akron and Middlebury, ch. 15; Madison Lake, ch. 6; Johnstown, 1st ch. 5; Roscoe, J. G. Whitaker 5; Jefferson, ch., E. W. Hicks, tr. 11; Conneaut, 1st ch. 9.50; S. Sch. 50 cts.; Olentangy, ch. 3; Colebrook, ch. and cong. 4; Antrim, ch. 3; Salem, ch. 4.75; Cambridge, ch. 2.25; Achor, ch. 5; Zoar, ch. 3; for Siam miss.,	86.00	196.00	Michigan State Conv., R. C. Smith, tr., Sandstone, ch. 8; Unadilla, ch. 5; Royal Oak, ch. 5.93; Northville, ch. 4.50; York, ch. 6; Mooreville, ch. 4; for Siam mission. Wayne Asso. 14.51; Washtenaw, 6.88; St. Joseph 5.66; Kalamazoo 9.94; Jackson 2.12; Seneca and Fairfield 13.59; Ann Arbor 18.44; Medina 21; Fem. Benev. Soc. 25.16; J. Hagurmun 10; E. Daniel, 10; L. Hotchkiss 5; sundry persons 2.95; Edwardsburg 22.32; to cons. Rev. Daniel Peek and Rev. E. Anderson L. M., per Rev. M. Allen agt.,	200.00	
Utica, Mrs. Mary G. Platts	10.00		Edwardsburg, ch., for Siam miss. 8; Maternal Asso., for sup. of a child in Mrs. Brown's sch. at Sibsagor, 25,	33.00	248
Indiana.			Wisconsin.		
Rolling Prairie, ch. 8; Kingsbury, ch. 7; Roanoke, ch. 2; Evansville, 1st ch. 6; Sugar Creek, ch. 3.20; Little Buck Creek, ch. 1.80; Pleasant View, ch. 3; Vernon, ch., I. Cowell 95 cts.; I. Goodhue 50 cts.; H. Read 50 cts.; W. Read 50 cts.; H. Cowell 25 cts.; A. Vawter 1.30; M. B. Phares 1; for Siam miss.,	36.00		La Fayette Asso., Beetown, ch., per Rev. J. D. Cole, agt.,	2.15	
Illinois.			Walworth Asso., G. Graves, tr., 2.63; coll. at Asso. 7; Beloit, ch. 13.72; Jamesville, ch., for Siam miss. 5; mon. con. 1.29; Geneva, ch., for Siam miss., 4.63; Wm. A. Bartlett, adm., for balance due from Asa Congdon, late Treasurer of the Asso., 58.75; per Rev. J. D. Cole agt.,	92.92	
Springfield, 1st ch. Wm. Stockdale, tr., 10; Farm Ridge, Rev. E. N. Jencks 3; Rev. Daniel Baldwin 1; Mrs. L. Hallock 1; Kane, ch. 5; Winchester, ch. 5; Aurora, L. Z. Baker 4; Manchester, ch. 3.25; Bethel, ch. 2.65; Mrs. Polly Marks 1; for Siam miss.,	35.90		Daniel Dye for Siam miss. per Rev. J. D. Cole agt.,	1.00	
Ottawa Asso., Rev. Charles Thompson, tr.,	25.00		Racine, 1st ch. 13.50; Beaver Dam, ch. 5; for Siam miss.,	18.50	11
Rock River Asso., N. Crosby, tr., 67 50; two children, Joy H. Saxton and Margaret H. Saxton, 75 cts.; Rockford, ch., mon. con. 25; Mrs. Abigail Whitman, to ed. a Karen youth named John Bishop, 24, and Mrs. S. S. Whitman to ed. a Karen youth to be named S. S. Whitman, both in charge of Mr. Beecher, Sandoway, 26; the above, with Jacob Whitman's legacy of 50, and contribution from Fox River Asso., is to constitute Rev. Ichabod Clark and Mrs. Abigail Whitman L. M.; per Rev. J. D. Cole, agt.,	143.25		Canada.		
Fox River Asso., Rev. S. F. Holt, tr., per Rev. J. D. Cole, agt.,	35.35		Eastern Bap. Asso.,	10.00	
Chicago Asso., coll. per Rev. J. D. Cole, agt.,	7.16		Montreal, Mrs. Muir 5; friends 2; for Siam miss.,	7.00	1
			The Azores.		
			Fayal, Mrs. Silver and family		551
			Legacy.		
			Belvidere, Ill., Jacob Whitman, per Nath'l Crosby		1
			Total from April 1 to July 31, \$10,68		
			Fund for Support of Native Preacher		
			Legacy of Miss Maria Mumford, lat		
			Newport, R. I., \$500.		

MISSIONARY MAGAZINE.

VOL. XXXI.

OCTOBER, 1851.

No. 10.

AMERICAN BAPTIST MISSIONARY UNION.

FRANCE.

LETTER OF THE FOREIGN SECRETARY.

Letters have been received from Dr. Peck up to the 12th of August. Arriving at Douai on the 25th of July, he spent a week in that vicinity; four days were occupied at Paris, and on the evening of August 9th he reached Lyons. He has had much profitable and pleasant intercourse with the brethren of the mission, visited many of the stations, and conferred freely with them on subjects vitally connected with the expansion of evangelical influence. While at Douai he found time from his other engagements, to prepare the following sketch of his first impressions of the work in northern France.

Visit to Lafere.

Douai, Aug. 1, 1851.—I arrived at Douai a week ago, and received from Mr. Willard and his pleasant family, including also Messrs. Flamant, Boileau and Caillot, who are studying with him, a cordial welcome. *The next day*, agreeably to arrangements which Mr. W. had made in anticipation of my coming, we went by railroad to Lafere, proceeding southwestwardly and south towards Paris 100 miles, as far as Creil, and thence fifty miles in a northeasterly direction up the rich valley of the Oise. This

was our ~~easiest~~ and most expeditious route, although in a direct course from Douai to Lafere the distance by *diligence* is only about sixty miles.

At Lafere we spent the Sabbath, holding public services in the chapel opened last autumn, Mr. Foulon, the pastor, officiating. Nearly 100 persons were present, of whom forty were church members, and among them Esther Charpentier. The discourses were evangelical and clear, and were delivered with great animation and manifest feeling. The afternoon sermon, preliminary to the celebration of the Supper, bore particularly upon the popish doctrine of transubstantiation, the unscripturalness and absurdity of which were exposed with entire freedom and much force. In the participation of the Supper, the communicants received the elements standing, most of the congregation remaining to the last. All was conducted with perfect propriety and without interruption. To my own mind, and I think it was so with others, the occasion was deeply impressive. We were consciously in the house of God, where he had revealed his holy and rev-

erend name. This and that man had been born there; and there were several waiting a fit opportunity to put on Christ in baptism. The chapel is outside the barrier of Lafère, at a short remove from one of the principal streets of the suburb in which it is situated, but easy of access, on the bank of a stream convenient for baptism, and where the rite has been repeatedly administered, well lighted and airy, and capable of seating from 200 to 300 hearers.

Servais—Joyous meeting—Chauny and other stations.

Early on Monday we rode to Servais, distant four or five miles on the south, from which the church in this neighborhood, including the members resident at Lafère, derives its name. Here Mr. Ledouble resides, Mr. Foulon's assistant; (incorrectly put down in our last Report as connected with Chauny;) here, too, we saw the chateau of Henry IV., described by Mr. Parker, and its worthy proprietor, Mr. Courty, and the modest stream on the banks of which, not long ago, some 1,500 or 2,000 spectators assembled to witness the ordinance of baptism.

Returning to Lafère, we found there Messrs. Lepoids, Besin, Louvet, Doumin, and Lefevre; Messrs. Foulon and Ledouble had returned with us; these seven constitute our whole force in the department of Aisne; and soon after we were joined by Mr. Crétin from Verberie, the only laborer at present in the department of Oise. They had come together by invitation from Mr. Willard, though the most part knew not for what cause they had come. It was a joyous meeting. Congratulations were abundantly exchanged, and many were the expressions of gratitude and love for the brethren in America, by whose help they were enabled to preach to their perishing countrymen the words of eternal life. We spent the day in conversation, thanksgiving and prayer. At night we took our way back by railway towards Creil, stopping at Chauny.

Chauny is the central part of Mr. Le-

poids' field. The chapel newly erected here, at a moderate cost of \$1000, is well located and would be an ornament to any vicinity. (For a description see Mag. for Nov., 1850, p. 343.) Mr. Lepoids resides here, and at Ognes, adjoining another extremity of the town, Mr. Besin. The other assistants, Mr. Louvet and Mr. Doumin, reside the former at Béthancourt and the other at Sinceny. They are not confined, however, to their immediate neighborhoods, but preach in rotation successively at all the stations. From Chauny, Tuesday morning, we walked to Genlia, four miles to the north, where the venerable Hersaigny lives, his chapel now regularly set open for the public worship of God; thence we rode to Béthancourt, on the south-west a short distance; here I met with Mr. Lemaire, a fourth student with Mr. Willard, but now detained at home by sickness. In the evening at Chauny, as elsewhere, several of the pastors and evangelists being in company, we bowed our knees in thanksgiving and prayer (each of us in this instance leading in turn.) Mr. Crétin's field, the centre of which is Verberie, on the south, I did not visit, nor Mr. Lefevre's, embracing Chéry, Athies, &c., at the north of Mr. Foulon's field. We returned to Douai Wednesday; and yesterday visited Mr. Thieffry at Mouchin, fifteen miles distant on the border of Belgium, passing through Orchies and Nomain. His principal place of labor is Denain, which lies fifteen miles to the east of Douai. In the evening at Douai, his assistant at Denain, Mr. Faulin, called on us, thus giving me an opportunity for personal intercourse with all the native laborers in the Northern Department of the French mission.

General view of this field.

The impressions which I have received accord well with the representations of Mr. Willard and Mr. Parker, and with the statements in our last annual Report. With respect particularly to the valley of the Aisne and Oise, it would be difficult to find a people more destitute of the gospel, though bearing the name of

Christian, than the population of the towns and villages which everywhere bestud it. The nominal faith is the Roman Catholic,—scarcely a Protestant is known in the valley except in our connection through its whole extent,—and the people are literally “without God and without hope.” But they are ready to hear, and apart from annoyances by priests and government officials, are every where accessible. Our native brethren, pastors and evangelists, are well fitted to evangelize this population. Two are in connexion with Servais church, including Lafère and Mayot and ten other villages; four in charge of the five churches of Chauny, Genlis, Bethancourt, Salency and Manicamp, with fourteen adjoining villages; one at Verberie, with nine villages, and one at Chéry with seven. Thirteen or more towns and villages have the gospel preached to them on the Sabbath more or less frequently every month, and many other villages are regularly visited on week days;—the population of the villages varying from 500 to 2,500 persons, and that of the towns rising to 5000 and 7000, and all in a territory scarcely exceeding fifty miles in length and from three to five in breadth.

A beginning has been made, which is full of promise. Years were required of preparatory labor in this as in every mission. Mr. Crétin has been traversing the field these fifteen years, and Mr. Lepoids ten. But the word has taken effect, and within the last five years there have been many who have gladly received it. Converts to the faith are now being multiplied. Nothing is needed but the continued effusion of the Holy Spirit and a more adequate supply of faithful laborers, and this valley, now everywhere clothed with the richest verdure, and bearing on its bosom the ripening grain exuberant almost beyond comparison, will present to the spiritual reaper an equally abundant harvest, and he that soweth and he that reapeth will rejoice together. Indications of coming good begin to appear also in a section of the

department *du Nord*. The church at Denain, now of more than twenty members, has risen up during the last five years. At the present hour there are tokens of awakening at its out-station, Anon, on the north; and even in the populous town of V., (containing 20,000 inhabitants,) exclusively occupied by Romanists, a spirit of inquiry is developing itself among the people.

My journey thus far has been prospered. Every purpose has been effected and in good time, and I resume my journey in hope.

Paris.

From Paris, Dr. Peck writes, Aug. 6:—

I met with the little Baptist church here on Sabbath afternoon, the 3d inst., in a small upper room. There were about twenty persons present, and of the church ten or twelve. A Mr. Cameron, of England, officiated, preaching a sermon and administering the communion, in which last service I took part. I learned from Mr. Willard that, [contrary to the expectation of the Committee,] it is not probable a minister will be stationed here at present, for want of a suitable man, it being inexpedient to remove any one of those employed from his present field. Meanwhile he proposes to send one to encourage them once a month, till a better arrangement can be made.

Mention is made of a young man who was to have been baptized at Denain the previous Sunday, twenty-four years of age, of gentlemanly demeanor, classically educated who has been a teacher in Belgium. “He is desirous to preach the gospel, has been the means of his mother’s conversion, and perhaps the instrument in part of the little excitement at V.,” (just mentioned.) “He has been pious some time, but found none to consort with after his liking until he visited the friends at Denain.

SOUTH EASTERN FRANCE.

JOURNAL OF DR. DEVAN.

Constitution of a church at Feurs.

Lyons, May 27.—I left home for Feurs (about seventy miles distant) and reached the place about 3 o’clock P. M. I

spent the remainder of the day in visiting among the children of God both as missionary and as physician. In the evening we assembled in the chapel, and there br. Geyer and myself conducted the services of organizing this little body, twelve in number, into a separate church. I ascertained that br. Bertrand, the resident evangelist posted here some months since, was much esteemed and his preaching much liked, but for other reasons was not desired by the people as a pastor. After mature and prayerful reflection I concluded to station him at St. Etienne in place of br. Martin, the present evangelist there, who I hope by his gifts and graces may be exceedingly useful at Lyons to aid me in holding evening meetings, while the weak state of my eyes prevents me doing personally as I could wish. It is my intention also to do my best in imparting instruction to br. Martin.

I told the people at Feurs that we would endeavor to have preaching regularly maintained among them by the visits every week of one or the other of us, provided they would pay a part of the necessary travelling expenses. This little church appears to be united and zealous. Indeed, I indulge the hope that God will manifest some among their number qualified to preach the word.

The church at St Etienne—Its prosperity amid trials.

28.—Passed this day at St. Etienne. After having exercised my pastoral and medical functions among several of the flock, where occasion seemed to require, I met with the church in the evening. Their little chapel, which contains places for about forty-five or fifty, was pretty well filled. There is a great deal of unaffected simplicity among the members, and I believe the Spirit of the Lord is with them. The blackened faces, hands, and clothing, of the colliers, forgers and weavers, corresponded well with the coal smoked walls of the chapel. The one smoky lamp suspended from the ceiling, and the one tallow canole which sent forth a lurid light from the desk,

served to cast a solemn gloom over the whole scene. At any rate, there is nothing there to so occupy the eyes as to distract one's thoughts from the speaker. Indeed, the apparent heartiness of the singing and the fixed attention of all, pleased me much.

The church prospers, though the fires of persecution seem to rage not only around her as a body but around her members as individuals. Irvingism and the doctrines of the Plymouth Brethren are waging war against the poor Baptist church—but she survives and flourishes, for the good will of Him who dwelt in the burning bush is with her.

Baptisms at Ause—A wide opening.

June 6.—Went this morning to Ause, about seventeen miles from Lyons, to examine and baptize a brother. This is the fifth in these parts who has put on Christ by baptism.

8. Lord's day.—After preaching, this morning, a brother from Trevoux, about three miles from Ause and fourteen from Lyons, presented himself, and after approval by the church I baptized him. In the afternoon, as pastor of the church, I gave the right hand of fellowship to him, and through him to the five baptized brethren and sisters residing in Ause and its vicinity.

15.—This morning administered baptism to four persons, three women and one man, who were publicly recognized in the afternoon as members. Our manner of receiving members by giving them publicly the right hand of fellowship, after having read and commented upon the Saviour's rule of discipline, Matt. 18, seems to strike with astonishment and approbation; for to the Christians of these parts it is a new thing under the sun.

I am reminded that one year ago this day, I administered the first baptism in the Department of Loire. To-day our number is twenty-three, thanks unto Him from whom alone all prosperity comes.

I have several times made mention of Ause. This is the place at which br. Berthond, evangelist, is now stationed.

You may form an idea of the opening which God has there placed before us, by perusing his journal for the month of May.* The providence and grace of God have manifestly invited us to enter that field. This morning I received a letter from br. B. in which he speaks of a little town about two miles from Aulsebrook, named Lucerney. He says:

"They continue at Lucerney to beg me with much earnestness to conduct meetings among them; and what is remarkable is, that the invitation comes from nearly the whole of the inhabitants. There are scarcely thirty persons who oppose it. All the rest desire evangelical meetings. They have been offered for this purpose a room at the chateau about 100 feet long by sixty broad."

This opening in connection with others, with the fact that our numbers have doubled since the first of January and that the hand of the Lord seems to be by no means stayed, seem to call for liberal action with regard to the education of young men for the ministry. More than one seem to be qualified by the gifts of God to preach Christ.

HONGKONG.

LETTER OF MR. JOHNSON.

A "reaping time."

Hongkong, May 5th, 1851. God in his great mercy is, at present, blessing us with a "reaping time." We have already informed you of the reception of one member by baptism in March. Yesterday the waters were again disturbed, and it was our privilege to add three more disciples to our number,—two men and one woman. The following statements regarding themselves and their religious experience, I took down at their examination.

E-Lam.

E-Lam first heard the gospel about seven years since, from Mr. Dean in the Mission chapel here. He was on a visit of some months to Hongkong, and quite frequently attended the preaching

of Mr. Dean. During that visit he became convinced of the folly of idolatry, and that there was but one living and true God who should alone be worshipped, but his heart remained unchanged. He was too proud to believe in Christ, and disliked very much the doctrine of atonement and unmerited mercy. He returned to his native district, and still observed many idolatrous practices, but never again worshipped images. He felt it to be great folly to do this, and he had been fully convinced that they could neither aid nor bless him. He continued in this state for about three years, but was at no time happy. He felt as if he had been all his lifetime in a dark dungeon, and had now for the first time been brought to an opening where he saw a few rays of light, glimpses of a bright and glorious world, from which he had hitherto been shut out. He longed to be released, but could not get out. He soon saw that it was his wicked heart and wicked life that had brought him where he was; and that Christ alone could release him. He sought the Saviour's aid, and He came to his release, forgave him his sins, and brought him out into the great light of the gospel life. About this time he met with some members of the so-called "Chinese Union," who persuaded him to join them, which he did, thinking that all who called themselves Jesus' disciples were alike. As he came to Hongkong from time to time, he saw that they were not like other disciples that he met. He had now become satisfied that they were bad men, who lived vicious lives, and were many of them still observers of idolatrous rites, and only called themselves disciples to get money. He had separated himself from them some months since, and wished to be with those who observed Jesus' laws, and walked in the truth.

The man having been known by some of the brethren for several years, who bore testimony to the correctness of his life since he had professed to be a Christian, it was unanimously voted that he be received after baptism.

* Not yet received.—Ed.

Chang Sun, a convert of sixty years.

This man's conversion is the first fruit of our little school and out-station, at *Chiem-ta-chui*. His attention was first directed to the gospel by his son, a little lad of seven years,—a pupil in the school. This little boy, on going home from school, spoke of what he saw at school and was there taught, and what he heard at the chapel at Hongkong when he went over on the Sabbath. He told his father that it was not good to worship idols, but that Jesus' doctrine was good. From these remarks frequently made, the old man was induced to read the books that his little son brought home, and soon felt induced to accompany the school boys to Hongkong on the Sabbath, to attend the chapel services. From this time—about a year ago—he has continued a regular attendant at the chapel services, and has for some months been connected with the bible class, having moved to Hongkong. He from the first began to feel the wickedness of his heart and of his past life, and at once threw away his idols, and separated himself from all idolatrous practices. He earnestly besought the true God to forgive him for his long life of sin and folly, and to grant him faith in Jesus and in his doctrine. God, he feels, has answered his prayers. He has now for more than three months felt happy in the doctrine, and wishes now to be among his disciples, that he may more clearly understand, and better obey Jesus' laws. He remarked with emotion: "*For fifty-nine years I have worshipped idols; and it will now be necessary for me to work hard during the short end of my life, to balance the long end in which I have worshipped idols and served sin.*"

A Christian marriage.

A Sam, wife of the assistant A Tui, has been about a year studying the doctrine. At this time she was very ignorant. She could not read, nor did she know anything of the doctrine, but now she knows a little of both. About five months ago she had grace given her to the sinfulness of her heart, and to

pray earnestly for remission of sins and faith in Christ, which having received, she desired baptism and admission to the church. The above is her own brief statement. As she gave satisfactory evidence of conversion, she was received by the church and baptized with the others.

A Sam was married to A Tui soon after Mr. Dean left for Siam last year. The usual preliminaries of a Chinese marriage, excepting the idolatrous ceremonies, were observed at her father's house, (in a village near Macao,) after which, with several female friends, she came to Hongkong to have me complete the ceremony. I called together all the members of the church then in Hongkong. Several of the brethren offered prayer, beseeching God's blessing upon the couple. I performed the ceremony in the usual manner, after which A Bak gave the females present an account of *American wives and mothers*, to show to them what was to be domestic life in China, when the gospel had produced its appropriate fruits.

From her marriage this woman has been most exemplary in all her conduct. She is of a superior order of mind. During the past year she has learned to read quite well, and has committed to memory and repeated in our morning exercise, large portions of the "Manual of Doctrine." She has always read in her turn, too, from the Scriptures in the bible exercise. There are now three female members,—heads of families,—in the church, and there are others who give us hope that they may soon join them.

Letter from an absent church member.

May 16.—Our hearts are occasionally cheered by letters from absent members of the church. The following is a literal translation of one just received from a member, giving an account of himself while on a visit to his home. This man is a common coolie, and when he was baptized a little more than three years since, scarcely knew a character of the language. He can now read intelligibly, and possesses a degree of Christian

knowledge, that would put to shame many who have sat under the gospel from their childhood.

"Praise to the Lord Jesus who called me to be a disciple, and to the true God for his tender compassion towards me, notwithstanding I am so much like the corrupt multitudes around me, and am still so dull in understanding, and so superficial in my knowledge of the true doctrine.

"Last year, in the fourth moon, I took passage for my native district and home, and through the mercy of God and his gracious direction of the wind, I was enabled to reach my home in safety. My heart rejoiced in once more beholding my aged mother. I daily read the sacred volume, and explained the doctrine as far as I was able to my aged mother and relatives. Having reached home I did not dare to idle away my time, and went to the sea to take fish. Each day I exerted myself to worship God faithfully. There was one man among the fishermen with whom I was associated, who understood well how to read. Having some books with me I gave them to him, and explained to him their doctrine; in this my heart was happy. This man carefully read these books of our God, and confessed to their truth and goodness. About this time I met with brother Aee, who was on a visit home and brought books with him. I replenished my stock, and distributed, as I had opportunity, copies among my neighbors and friends, and instructed them in the true doctrine as well as I could. Daily I had joy in God and strength to worship at his feet. Glory to my Lord and Saviour Jesus Christ, to whom alone I am indebted for it all.

"The above for the information of the Teacher, is respectfully presented by the disciple,
TENG-NGL."

The members of the church seem very much quickened of late, and our God is adding to our number, as we humbly hope, of his chosen ones. Oh, that he may confer upon us abundantly, *courage, love, and a sound mind*, and through us

condescend to gather many of this people into his fold!

SANDOWAY.

LETTER OF MR. ABBOTT.

The Burmans at Sandoway—Mrs. Abbott's labors.

March, 1851.—Before I left Sandoway there was another candidate for baptism from the Burmese. As I have seldom written any thing respecting the Burmese department of the mission there, it seems desirable that I should give a sketch of its history.

When I arrived at Sandoway, in 1840, I could not use the Burmese language with any fluency and did not attempt to preach to the Burmans at all, though we were there surrounded by a Burman population without a single missionary or assistant to preach to them. Moreover, I had enough to do in the Karen department, and could not think of preparing myself to preach in Burmese.

Mrs. Abbott had studied the Burmese language intensely and with success. She had mastered it, and spoke it with remarkable fluency and correctness. Our house stood out of the town by the wayside, fronting which was a large verandah that passers-by were accustomed to enter, either to seek rest in the shade from a burning sun, or shelter from the rain in its season, or, attracted by curiosity, to see the foreigners and their children. That verandah was Mrs. Abbott's chapel. There she used to take her seat with a bundle of tracts and the Scriptures, which she would read and explain to all who might be disposed to listen. Occasionally a large group would sit in silence for hours, held there by the influence which the beautiful and perfect manner in which Mrs. Abbott spoke their language exerted over them. It was a passport to the heart. And well did the meek preacher know how to avail herself of it, to secure an introduction for that gospel which bringeth life and immortality to light.

Her care for the sick, and its effect.

Another means of usefulness was connected with her administering to the wants of the sick and afflicted. The "mamma's" fame for goodness and skill soon spread to all the villages round about, and the lame, the halt and the blind were brought in to receive medical aid. Did a child tread upon a coal and burn its foot—it was sure to be brought—by its mother always—to the *mamma* for help. Many children of the land are afflicted with bad sores, arising, no doubt, from their habits of life. Such cases were attended to at once, their sores or wounds washed and bandaged, and directions given to the mothers how to take care of them. And when all was done, the poor creatures would sit down on the mat at the *mamma's* feet and listen to the reading of the tract or to words of wisdom and truth. Thus Mrs. Abbott,—as many other such women in our missions have done and are doing—exerted an influence over the heathen women of the land, as near like the *divine* as any thing we can conceive of in this fallen world.

For five years she thus pursued her way, amidst domestic cares and sorrows—in weakness and affliction, ever ready to divide her solicitudes between her own feeble infants and the heathen women who might gather round her door. With a fidelity and meekness seldom surpassed (never ostentatiously displayed, they were too pure a reality,) she discharged the daily obligations of life; and with faith that never wavered she bore the burdens which her missionary life imposed. All the labor in the Burmese department she performed; all its responsibility devolved on her, and well did she sustain it. Although subjected to trials, peculiar to herself and to her position, known only to ourselves, she labored for the welfare of the heathen with a constancy untiring, ever exhibiting a Christian magnanimity as she walked on in the pathway of life. She fulfilled her mission of suffering, of toil and of holy influence, till she

sunk suddenly, but gently, into the grave.

Her death and burial.

She died in the evening. During the night the news had reached a few villages near, and in the morning it spread rapidly, so that early in the day groups of women, from the town and from the surrounding country, came flocking in to get a last glimpse of *mamma* before she was hid away in the tomb. Some undoubtedly came from curiosity—a foreign lady had died; it was a strange thing in the land. Many came with a spirit of heaviness and mourning. Mrs. Abbott was a woman capable of making an impression upon *minds*—of exerting an influence that should be long felt. Such an influence she had constantly and affectionately exercised over those women. Many of them lamented her death in sincerity and with a sad heart. They would stand around her lifeless form and express their affection and their grief. They would speak of the sacrifice she made in coming to this country; and of her goodness and kindness to them. And they would bewail her death—a *mother's* death,—and would turn to her motherless babes and give vent to their tears. To this day they remember her with affection, and her praise is still on their lips.

The native officers of the place came and proposed a large funeral, offered to make a large gilded coffin, and to carry her to the grave with pomp and parade;—not that they intended any religious ceremony, or any compliance on our part with their ideas of things. It was simply the prompting of respect and good will. But it was not congenial to my spirit to have so much noise and display. We buried her at evening. The people had all gone to their homes except the few native Christians and two English gentlemen, residents of the place. We let her down into the new-made grave, and she slept with her infants already there.

How sweet the slumbers of the grave! There she rests from her labors, and

her works do follow her,—yea, the people rise up and call her memory blessed.

A plain monument is erected over the spot, and a marble slab tells the stranger, simply, that it is "The grave of Mrs. Abbott."

The first convert—Ko Bike.

The first convert from the Burmans was Ko Bike, a man advanced in life, and for a Burman, a grave, moral character. He had visited our verandah, and had heard from Mrs. Abbott those truths which made him wise unto salvation. After a long time he asked for baptism, and in 1843 was baptized by br. Stilson. Since that time he has uniformly maintained an exemplary Christian life. He was cast out and abused by all his acquaintance and neighbors, and what was worse than all, by his own wife and family. He suffered provocations from his wife which I should think were adapted to arouse the spirit of a man. But through it all Ko Bike maintained his integrity. I have seen the good old man weep like an infant when speaking of his family; all else he could bear with composure. And he finally triumphed. All his family are either Christians or friendly to the truth. When I returned from America I found Ko Bike the same, and he has maintained a good profession till the present time. He talks to the people a good deal, and distributes tracts, and although not a very great preacher, his piety and personal worth give him a good influence over the people.

A converted priest—Ko Bike's family.

The next convert was a priest. He, too, was first attracted by curiosity,—a white foreign woman could speak his own language well. It was a great condescension in a Boodhist priest to go into a house at all where there was a woman,—more, to sit down in her presence, especially for him to sit on a mat upon the floor, and the woman in a chair, above him;—much more, to listen to a woman's reading or instructions. But the priest *did* sit down at the feet of a woman, and listen to her words long and

attentively. He came occasionally for months, and Mrs. Abbott cherished a hope that he was earnestly seeking the way of life. At length he disappeared. For a long time we heard nothing of him, till word came from his monastery that he was dead. It appeared that his fellow priests had become alarmed at his frequent visits to our verandah, and had persecuted him; and that while he was ill they had tried to force him into the observance of some heathen ceremony. We heard, also, that to the last he refused to comply. A mystery hangs over his last days, as we could learn nothing except what came through the other priests. From all we could gather, we indulged a hope that he died in the Christian faith.

Ko Bike's son, also, embraced the gospel in those days. His case was not perfectly satisfactory, but so much so as to justify his baptism. He has given evidence, for the most part, of a change of heart. But he has what the Karens call a "crooked ear," so that he gives us some anxiety, and demands the exercise of a little charity and of some patience. He has been lately suspended, but I am not without hope that he is in the way of life.

The wife of Ko Bike had begun to bend before I left Sandoway for America, so much so that she would come to the house and see Mrs. Abbott. She had not *sêhed* (abused with words—and it means a good deal) her husband for some time,—would allow him to pray in the house in peace,—had not for a long time dragged him about the floor by the hair of the head,—and had not even run away from him recently. When I returned from America she was still more like a Christian, and has since, on the whole, exhibited a good temper, although she occasionally lets the people about her know that she still has a spirit of her own. She does not, however, exhibit the violence of former days, and in no case the *vileness*. She is a changed woman, and regular in her religious course,—has been asking for baptism,

and I presume will be baptized during the season.

Ko Bike's children and grandchildren are being trained up under Christian influence, and from his good example his neighbors are learning the way of life. He has achieved a noble victory, and is mightier than he that taketh a city.

Other Converts.

There are two other Burman members of the little church, an old man named Shway Eing, and his daughter, who came over from Burmah. This daughter was left motherless when an infant, and her father gave her to a Karen Christian woman to nurse. Of course the infant was nurtured in the "admonition of the Lord," and when quite young was baptized by one of the Karen pastors. Ko Bike's son heard of this girl,—a Burmese and a baptized Christian. He went over and sought her hand, married her and brought her to Sandoway with her old father. He had renounced Boodhism thirteen years ago, under the influence of the *young chief* of those days who had just escaped from prison at Rangoon. The old man remained a nominal Christian till he came to Sandoway, not fully settled as to the doctrines of the gospel. He revealed to me all his doubts, which I endeavored to remove, and during the whole season, whenever I said anything, it was in Burmese, for the benefit of that old man, and Ko Bike and the other Burmans. Shway Eing apprehended the truths of the gospel with remarkable clearness, and began to declare them to his countrymen a little, though at first rather timidly. He still was not very urgent for baptism, and I allowed him to take his own course. He was finally baptized by br. Beecher. He preaches well, and promises to be a very efficient laborer. His influence over the heathen around is of an excellent character, and under his teachings quite a number were considered good inquirers.

Thus you will see we have a small Burman church at Sandoway, a nucleus around which we trust will yet be gath-

ered a great company of believers. The gospel is preached there, truth is communicated to the people, and we have all felt that we now need nothing so much as the spirit of the Lord from on high. Our brethren and sisters there are studying the Burmese language, that they may be able to labor for the people around them. They are and must be all there from March to November of each year, and if they have health and will, can find time to do a good deal for the Burmans without impediment to their labors in Karen schools.

LETTER OF MR. BEECHER.

State of the churches on the coast.

Sandoway, March 15, 1851.—I have recently returned from itinerating among the churches on this coast. There is little of interest to report respecting others than the churches at Thay Kau and Great Plains, and if it were consistent with faithfulness to present only the bright side of the picture in our missionary reports, I would gladly speak only of these two churches. But those in the primitive church who made the mission reports, were not silent respecting the errors of the early converts, and we shall not find better examples than they afford.

The church at Ong Kyoung has suffered from the change of pastors which took place early in 1847. Tway Poh, who had built up the village and gathered the church, left at that time to build up a new interest at Thay Kau. His successor, Myat Kyau, is a better preacher than pastor. The church is not united or cordial in supporting him. Their love for each other, for their teachers and for Christ, has grown cold, while their love of money has increased, and they have become worldly-minded. A few, however, are faithful, and we hope that another contemplated change of pastors will tend to produce a favorable change in the people.

The church at Kyoung Thah is a feeble band. Their pastor, Shway Meh,

lacks energy, and needs additional instruction to prepare him for an effective discharge of the duties of his calling. But he appears anxious to improve, and we hope he will be able to come to Sandoway and study during the coming rains. The church appear willing to aid their pastor according to their ability.

Bogalo, pastor of the church at Sinmah, is dissatisfied with the fruit of his labors in that place, and goes to build up a new interest in a place near Buffalo. The church seem to regret his leaving them, and are ready to aid in supporting him as far as they are able, but he will not be prevailed upon to remain.

The church at Buffalo have built a very neat and durable chapel, and seem to be gradually increasing in numbers and strength, though they are still few and feeble. They find it difficult to obtain sufficient food and clothing to render their own families comfortable, but promise to contribute five rupees towards the support of their pastor.

Great Plains.—Their late pastor.

We became greatly interested in the church at Great Plains for weeks before we arrived there. We had heard with deep sorrow of the sudden death of Wah Dee, the beloved pastor, while he was on a preaching tour in Burmah. His elder brother had ever been the head man of the village and the main pillar of the church, which had been gathered and called from Burmah chiefly through his influence. He had given freely and labored hard to erect an elegant and durable chapel. We had heard the old man relate the history of the church, had wept with him as he recounted his toils, his trials and bereavements. One hundred families had followed him from Burmah nine years since. Some were disheartened and returned; some had gone to other villages; his companion had a few months previous been taken from him, and now Wah Dee, his pride, his chief joy and hope, had been suddenly removed.

Stroke after stroke had fallen upon the head of the worthy patriarch, now

grey with long years of anxious toil, and he showed how near he was to being heart-broken at the last severe blow, by often assuring us with tears and sobs, "My heart is not yet destroyed." We found, on arriving at the village, that the old man was as active and untiring in his labors as though he believed the life of the church and the prosperity of the village depended upon his efforts. He was instant in season and out of season—the counsellor of the young, the friend of the poor, the comforter of the afflicted, a bright example of that faith which works by love.

But the village. They had told us nothing about this. Many came to the river to greet us, and during our long walk to the village, talked to us of their lamented pastor, of their fears on account of the robbers and their troubles with the Burman tax-gatherer; and we thought of little except the words of comfort and encouragement we should speak to them. We had some faint recollection of the scattered and shabby houses which composed the village when we visited it three years previous. We had heard something, but very indefinite, of the change since made, but were expecting to see little beyond the ordinary style of Karen villages. But never were we so agreeably surprised as when we stood in front of the pastor's late dwelling and looked at the new village. The houses standing in rows and built with care,—the ground under and around free from rubbish, as if often swept,—the little plots of vegetables well cultivated and fruitful,—the thriving nurseries,—the street, wide and straight, and neatly bordered with fruit trees and flowers whose fragrance filled the air,—altogether formed a spot lovely and pleasant to us.

We were fast forgetting the sad thoughts that had filled our minds a few minutes before, and were expressing our pleasure at the neat and prosperous condition of the village, praising, also, the industry and good taste of the villagers, when one and another, the old head man

among the foremost, came near and said, "It was all done by Wah Dee,—it was all planned and directed by Wah Dee." We had admired the remark of the old man, that "Wah Dee, though dead, had become a sweet-smelling savor," but it was only then that we saw what had suggested the idea, or that we fully comprehended its meaning.

Nor did the village lose any of its charms by a stay of three weeks in the place. We found the people intelligent, industrious, and anxious to be instructed; it was pleasant to teach them. At first, our mornings and evenings were wholly occupied with visiting some twelve or fifteen sick persons, but by the blessing of God all but two soon recovered.

Painful superstition—Wah Dee's successor.

The death of one of these served to exhibit in a painful degree, the ignorance and superstition that still darken the minds of some Christians, even in our more intelligent villages. A bereaved father came to us just as we were leaving, and with deep sorrow depicted in his face, entreated us to pray for his daughter who had died a few days before. We were the more surprised, and even shocked, because that subject had often been remarked upon during our stay, and once especially when he was present. How hard and how slow the process of thorough conversion from heathenism! This man, we hope, was an exception to the majority of the church there, for they showed at the covenant meeting which we held with them, a degree of intelligence and spirituality that much exceeded our expectations, and the occasion was to us one of high spiritual enjoyment, which will long be remembered with deep interest. The many and severe afflictions of this church seem to have been abundantly sanctified to their growth in grace.

Soon after arriving a school of thirty-five bright and interesting children was gathered, and taught by a young man who had studied at Sandoway. The school was well attended while we were there, but it was expected that when we left,

the older ones would be needed to aid their parents.

It was decided, in accordance with the wishes of the church, that the son of the deceased pastor, a most devoted and promising young man, should take the place left by his father, as soon as he should be more fully prepared by age and study, and in the mean time his uncle, the head man, will continue to aid in conducting worship and in watching over the church, as he has done since Wah Dee's death. We bade the people farewell, wishing that it was practicable to make their village our home.

Another happy village and faithful pastor.

A day and a night's sail towards home brought us to the village of Thay Kau. The Christians of this village have literally caused "the wilderness and the solitary place to be made glad for them." Four years ago, the place where the village now stands was a dense wilderness; but the rice field has appeared instead of the jungle,—the habitations of men are now seen, where were then only the haunts of wild beasts,—Christians now walk in company to the house of God, where a few years since roamed herds of the wild elephant,—and the voice of prayer and praise is heard, where the moaning of the forest trees was only broken by the yell of the tiger and the barking of the deer. This people have shown much of American spirit and enterprise in building up their village, and are making pleasing advances in civilization as well as in Christianity.

Their pastor, Tway Poh, to whom the praise is chiefly to be given, has so often been mentioned that you must begin to feel well acquainted with him. He has everywhere the same mild yet decisive, dignified yet winning manner, but needs to be seen in his own village and in his own family to be perfectly known and appreciated. No native preacher has a greater or better influence abroad, and none is more beloved and respected at home. Even the worshippers of *nats* and idols, who will not believe the doctrines

he preaches, will yet when in trouble look to him for counsel.

We had met him at other villages this season before seeing him at his own, had been highly pleased with the air of civilization which he always bore, and were often amused to see how much more at home he appeared when sitting in our chairs than the other assistants. When we saw him in his own house we understood the reason. His whole house was neatly and substantially built, but his room, which is used also as a conference room, approached more nearly the civilized standard than any thing we had before seen among the natives of this country. The floor, rafters, steps and door-frames, were of *sawn plank*; the room was furnished with two tables, two or three chairs, and a couch with turned legs. Upon the tables were a small variety of books, in Karen and Burmese, also papers and pamphlets, all arranged with care. But what gave the principal charm to the whole was, that the lumber was *sawn* by his direction, and the furniture was all of his own manufacture.

As we passed by or entered this room from day to day, and saw Tway Poh,—*Rev. Tway Poh*, we should say, for no minister was ever more worthy of the title than he,—sitting by his table, reading and studying, or conversing with those who sought his advice,—we often wished that our brethren and sisters who feel such an interest in this people, could experience the delight that we did, as the expression came involuntarily to our lips,—How much like a pastor in his study at home! Let the prayers of Christians ascend to the great Head of the church, that he will raise up from among this people many such pastors as Tway Poh.

TAVOY.

LETTER OF MR. CROSS.

Visit to Mata—Repeated offences.

Tavoy, May 1, 1851.—I left home on the 3d of April, with two Burmans

and two Karens, to visit the Mata church. I wished to know, in the first place, how the people had carried out their resolutions to return and build their houses in the vicinity of the chapel. But particularly, I had heard of a recurrence of misconduct for which a member had been set aside from the communion at our meeting there in January.

Before setting out, the steamer arrived from Maulmain, bringing *brn. Mason* and *Abbott*, also *Miss Wright*, on her way to Mergui to improve her health. We were glad to welcome *br. Mason* after so long a time of expectation. *Br. Abbott* looked quite thin, but not any worse than I anticipated.

I started about 9 o'clock. The sun poured down with great power across the plain. About noon the sky was overcast with clouds, and threatened rain, so that the day was cool. I made this day what is more often made in two days' travel—crossed the mountain and passed the worst part of the road. Arrived at Mata the *next* day, Friday, a little after noon, not thirty-six hours from home. Found only a few of the people. They had expected me the day before and went out to meet me. But those whom I wished to see were most of them present.

The persons who had been again guilty of gambling put on great airs of humility. I endeavored to show them that they had no longer any claims to confidence and could not be regarded as disciples. We could but look upon them as deceivers and as in the gall of bitterness. I endeavored to show them the great guilt of their course. After having the whole matter so distinctly set before them, and having themselves made such demonstrations of repentance as at our former meeting, still to persist in their wickedness, made their offence such that they might well tremble lest God should give them up, without any hope of repentance, to incurable recklessness.

Tattooing—Magical medicines.

Three others had been guilty of tattooing. I say guilty, for I must re-

gard it as a great offence, though I am aware that it is viewed in another light by some. In this case the young men implicated pretended that they submitted to the operation—one of extreme pain, without the aid of narcotics, which they said they did not use—as a preventive medicine. This we regarded as so much the worse, since it must have had in their minds more or less connection with the idea of magic. They all professed great sorrow for the offence, and repeatedly begged to be forgiven.

Another case of medicine occurred in this way. A Shan offered two young and inexperienced disciples some pills, which he assured them would be proof against all sickness. They were induced to swallow the pills. Then said he, Here is this idol. It is a part of the medicine to worship this; otherwise the pills will do you no good. They made signs of worship to the idol. Then he said, You have taken the pills and worshipped the idol; now for the cash, or the medicine will become *taho*,—a thing that all the natives, Burmans and Karens, dread perhaps worse than ordinary death. *Taho* is the power, supposed to be possessed by many persons, of sending death to whom they please by means of an insect, or something of the kind. Any substance, a dry piece of buffalo's hide, for instance, at the will of the operator becomes an insect and enters the person to be attacked, when it at once dismisses its assumed nature, and somehow causes instant or lingering death. This is greatly dreaded by the people, particularly the heathen, and the disciples, even the most intelligent of them, are haunted with dread to a greater or less degree. The fear that the medicine might become *taho*, was enough to make these poor fellows, when duped into swallowing the pills, to give their last kernel of rice for a week to satisfy their *doctor*.

These occurrences I endeavored to make use of in showing the propriety of the disciples' obtaining medicines of the teachers, as they do at Peekhya and

at the south. Here they scarcely purchase medicines of the teachers to the value of a pice, and think it hard if any thing is expected for it, yet they throw away upon this kind of humbug two, three, and sometimes four or five rupees. I opened one of the pills, and found it was simply brick, or burnt earth, besmeared on the outside with a black shining substance.

Rebuilding the village—Bible class—Encouraging prospect.

I think the people have gone heartily into their resolutions for Sabbath schools, family worship, &c., and on the whole seem to be doing well. I found opportunity to exhort several who were tardy or delinquent in coming back to build their houses near the chapel. They all seemed much stirred up. Many have already built their houses, others were cutting their bamboos and timber, so that it begins to look like the city of Mata again.

The reports of the Pwos recently baptized above Mata are exceedingly encouraging. They have established worship, and go about exhorting others around them. Many of the colporteurs sent out at our meeting in January also bring favorable reports about the unconverted, among whom they have been to preach and to read the Scriptures.

Sabbath afternoon was spent in a bible class by the whole congregation, and much interest was evinced. The subject of the support of the ministry was drawn out at length from the passage, Matt. 10: 9, 10, where the apostles were directed to depend entirely on the support of those who might receive them; and were declared to be as laborers worthy of their hire. This was to be regarded as an example, at the very outset of the gospel dispensation, of the relation of the churches to their ministers.

I spent three days, on the whole pleasantly, and I hope profitably, with the people, and after a meeting for worship and farewell on Monday morning, started for home. Notwithstanding the cases of discipline that have occurred,

there are many things encouraging. On the part of many there seems to be a warm feeling of piety. We hope God will continue to bless this people, till they shall be wholly brought back to him. Arrangements have been made with the government officers, which we think will break up the system of temptations practised upon the Karens by Burmans from town. The Goung Koke is authorized to apprehend and fine any who may be found in his jurisdiction having gambling implements with them. Those who have been guilty seemed much alarmed, and it is to be hoped that the whole business will be effectually stopped.

May 3.—Our pupils begin to come in for the rains, but I fear there will be comparatively but few. This, however, I shall be able to report hereafter.

MERGUI.

JOURNAL OF MR. BENJAMIN.

Encouragement—Visit to Kabin.

Mergui, Feb. 2, 1851.—Preached in the afternoon and evening to a congregation of fifteen or more, most of them pagans. They paid very close attention. One old man of the number says he will hearken to the teacher's instructions and endeavor to persuade his family to become Christians. Another says he wishes to become a Christian, but his family oppose him so bitterly that he cannot. Another, who is a very sober and trustworthy man, says he wishes to become a Christian now, and still another is an inquirer of some promise and has appeared very thoughtful through the day.

8.—Started for Kabin, accompanied by Mrs. B., about 9 o'clock, A. M. As it was low tide, we could not reach Kabin, as is often done by one tide. However, by hard tugging, we managed to get within a few rods of the landing place late at night.

9. Sunday.—Took possession of our room in the zayat. At ten o'clock the people assembled, and I preached them a sermon on the subject of confessing Christ before men.

Many of the people are suffering from chill and fever. I should think nearly two thirds of the children are sick, though in the interval of the separate attacks they run about and play as usual.

The meetings through the day were well attended. The church seems comparatively prosperous.

10.—A pleasant spirit pervades the meetings. We have four public meetings through the day, and Mrs. B. holds a meeting with the females and children alternately, at one o'clock each day.

An inquirer—Excluded members—Transgressors.

Sent two or three of the young men to call a man living over a day's journey distant, who has said he wishes to become a disciple and requested to be informed of our arrival, that he might come and attend the meetings. It may be, he is a sincere inquirer.

Held a meeting for prayer and conference with the candidates for baptism. Seven attended, some of whom appear well, but others, I fear, do not know what they ask. The two oldest, a couple not long married, seem especially destitute of religious knowledge, and I fear are as destitute of religious principle.

12.—Two of the old excluded members came in to see us. One of them some time since requested to be restored, and it is hoped may yet prove to be a true Christian. The other also professes to be penitent. They live so far from the disciples that we can know but little about them at present, beyond their mere professions. I urged them to come and build here, but as they have already cut fields near the houses they now occupy, they are unwilling to remove until after the rains.

13.—Commenced the examination of the church. Four of the members had broken the Sabbath, or rather had kept it on one occasion in the Roman Catholic way, that is, they attended worship through the day and went fishing in the evening. One young man, who was formerly a member of Mr. Cross' school and expected to be employed as an

assistant, stands suspended for pilfering. He professes to be penitent, and I hope really is so; yet he gives us too much reason to fear that he inherits the evil propensities of his mother, who is thievish and otherwise troublesome.

14.—Continued the examination of the church. Several individuals who were dealt with last year for tattooing as a charm against serpent bites, are living from two to three hours' walk from the zayat and seem unwilling to build nearer. I fear their repentance for the tattooing was feigned. This disposition to get away from among the disciples, shows but a cool attachment to the Saviour and his people, to say the least. However, as there are no other charges against these persons, we must try them for another year.

An inquirer from Tanyet.

The man mentioned on the 10th, as an inquirer, arrived to day with three others. Of these latter, one is a head man who has learned to read by his own unaided efforts, has often requested me to baptize him, and comes now to renew the request; but his character heretofore has been such that I cannot receive him, without very satisfactory evidence of his conversion, and a well sustained probation. Another was once a member of this church, but left the village and moved off among the pagan Karens, and was excluded. He says he maintains family worship, observes the Sabbath, and does not drink arrack nor offer to the nats. Bât he will not return to this village, and means to build a zayat where he now lives. This may be of the Lord. We must wait and see. The third is a thorough-going heathen and merely came to keep the rest company. They all live near Tanyet, less than two days from Mergui, where there is quite a large number of Boodhist and half Burmanized Karens.

Baptisms and communion—Instructions forgotten in trouble.

15.—Examined the candidates for baptism. Including those from Tanyet, there were ten who wished to be bap-

tized, but only two were received. I think it far better to put off the baptism of a sincere but ignorant Christian, until I can be satisfied as to his character, than to baptize a probable unbeliever.

Had an opportunity to exhort briefly, two of the heathen Karens of the neighborhood, both of whom have often heard the gospel from the faithful assistant stationed here. One of them professed himself nearly ready to become a worshipper of the true God, but soon showed that this was only a foil to an application for "fever medicine" for a child. I gave him the medicine and tried to call his attention to the disease of his heart and the physician that can cure it.

16. Sunday.—Baptized the two candidates received yesterday. Several of those who were not received seemed quite anxious to be baptized, and one—a girl of ten years of age, who was put off in consequence of disobedience to her parents—cried all night from disappointment. Her fault is a very common one among the Karens, and one for which the parents themselves are largely responsible.

Administered the communion in the afternoon. There were over forty communicants. The state of the church is on the whole quite encouraging.

Had a season of prayer with the three men from Tanyet. They all professed to be fully resolved to serve God, but that they love God and holiness, I have not yet sufficient evidence.

17.—After morning prayers, made preparations to leave at noon for Themboung and Katay. Before leaving, however, went to see the sick and dying child of one of the men employed as evangelists last year. Death was evidently very near, and the poor little sufferer had frequent convulsions, during which, the mother and grandmother wailed most piteously, and ejaculated prayers, some of which showed that numerous good instructions were in the moment of trial forgotten. The old grandmother, who has reached the period of second childishness, prayed frequently, somewhat as

follows: "O God, do not cast away my grandchild. We have not forgotten thee—we pray to thee every night and morning, and will do so more diligently hereafter; therefore do not cast away my grandchild!"

Fishing village—Themboung—Low state of the church.

18.—Dined at a Burman fishing village, situated at the base of a small conical hill, which is surrounded on all sides by immense mud flats laid bare at low water. Of course, the stench of decayed fish and other species of filth was sufficiently disgusting, although at every flow of tide the water passes under the houses and sweeps off quantities of refuse matter, which if suffered to remain could hardly fail to breed a pestilence.

While we lay here I was considerably amused by observing a boy coming home from a fishing excursion on a small bark boat or sledge, which he paddled rapidly along with one hand and one foot over mud into which he would have sunk from sight if he had attempted to wade through it.

Reached the Themboung landing during the night.

After breakfast went to the zayat, a mile and a half distant, and held a meeting. The Kabin assistant had reached the station before us, and people were therefore expecting us.

This little fragment of a church is not prosperous. Several of the members have been guilty of attending Pagan festivals and drinking arrack, and I have seen only two or three of them who seem to be earnestly pious.

After evening meeting had a long conversation with the Kabin assistant. I am constantly refreshed by his deep and intelligent piety. Speaking of some assistants who had complained of the smallness of their salaries, he said, "A man who will leave off preaching because he can make more money and live more easily some other way, or because the disciples sometimes seem tired of giving him his food, shows that he cares more for his own comfort than the

will of God. I made up my mind from the first to bear all such trials patiently. My wife sometimes, when we get out of food and the disciples seem backward to supply us, becomes unhappy, and weeps and wishes herself at Pyekhya with her friends, but I instruct her and pray for her, and she becomes happy again. At first after our marriage she often got angry and scolded me, but I guarded my heart, and did not answer her angrily, and now, by God's grace, she is a great deal better."

20.—Examined the church. Only ten were admitted to the communion, which was administered in the afternoon. I trust God will watch over this little flock for good, yet, humanly speaking, the prospect is not encouraging. Aside from the low state of the church, the families of the disciples are small, and there is no pagan population in the neighborhood from which to look for recruits. Even now some of the disciples talk of removing to another station. It might be well if all would do so.

Katay—Men hardened in sin.

Arrived at the Katay landing about three o'clock P. M. We landed in a kind of garden, planted thinly with sickly looking watermelon vines and a few betel vines. While we were at dinner, the owner of the garden, a gray-headed, good-natured Burman, and several children, came and stationed themselves near us and seemed quite amused with our proceedings.

After dinner went to the zayat, nearly two miles distant, and in the evening held a prayer meeting with a small congregation, a portion of the disciples being engaged in cutting fields several miles distant. Here, as at Kabin, many of the people, including nearly all the children at the station, are suffering from chill and fever.

'22.—A woman, whose husband is a Burman, and whose parents are apostate disciples, called at the zayat, and in reply to my queries and exhortations, expressed a desire to become a Christian. Her father, it seems, first apostatized

and then beat his wife most cruelly because she refused to drink arrack with him. He however finally prevailed, but it is still to be hoped that the poor woman has a spark of grace, which the Lord will not suffer to be quenched. The whole family live in the edge of a fine orchard of areca trees but a few rods from the zayat.

23, Sunday.—The meetings were well attended, except in the afternoon, when some of the people stayed at home and slept. An old pagan who has often heard the gospel, attended through the day, and was urgently exhorted by the assistants without any apparent effect. He says the assistants sometimes curse him in their prayers;—a statement, it is to be feared, too sadly true, though in a different sense from the one he intends. He is not the only one whose hardness of heart turns the blessing into a curse.

Addressed a few words of exhortation to some heathen Karens as they were passing the zayat. They listened for a few moments with evident aversion, and then hastened away. The hostility of unchanged human nature to the message of salvation through Jesus Christ, is as bitter here as elsewhere.

More cheering.—The halt and blind.

24.—Several called through the day, some of whom attended worship. Among the latter was an invalid young man who is "almost persuaded to be a Christian." He says he fears the displeasure of his parents, whose violent opposition alone has prevented him from coming among the disciples as an inquirer.

A girl of about fifteen years of age, whose parents are disciples, to whom I spoke about the salvation of her soul, says she thinks her heart is changed. She knows she is a great sinner, but she hopes that the Saviour to whom she constantly prays has pardoned her sins, and she desires to be baptized and serve God as long as she lives.

25.—A blind man living several hours' walk from the zayat came in, led by his daughter, a wild and timid girl of ten years of age, to beg fever medicine for

his family. Their walk through the dark jungle, by an almost imperceptible foot-path, must have been a lonely one indeed. We have prevailed upon him to stay until to-morrow morning. While I was telling him the story of Christ's labors and sufferings for our sakes, he interrupted me by asking, "Where is Jesus Christ now?" and when this was answered, he asked, "Do they ever get sick in heaven?" These questions and other similar ones show a degree of interest in the subject, but it is as yet very slight.

Called at the house of one of the Christians, where there are an old blind woman, and a middle-aged daughter, whose lower limbs are deformed and but partially developed, so that she has never enjoyed the luxury of walking. Both mother and daughter seem to be enjoying religion.

26.—The blind man named above came in for his medicine soon after morning worship. His heart is as dark as his eyes. Still, it may be that, by God's blessing, some one of the numerous exhortations he has heard will prove his guide to spiritual light.

Two impenitent Karens attended our forenoon meeting. One of them has often professed to be an inquirer, but seems now farther than ever from the truth, having not only resumed his nat worship, but "given himself out to be some great one."

Six individuals gave in their names as candidates for baptism.

Roman Catholics.—Importance of establishments in the jungle.

27.—Among those who called, were several Roman Catholic Karens from the neighbourhood of Katay village, where there are some ten families of them. The priest who has them in charge, having erected commodious buildings at the village, spends a good portion of the year with his flock.

In this he is wiser than we, and I can not help asking, why should not we follow his example? Our churches, it should be remembered, are undergoing

sifting process. Those who have been attracted by novelty and by worldly hopes which cannot be realized, are gradually dropping off and returning to their old habits. Many who we trust have felt the power of religion, have lived hitherto by raising upland rice on virgin soil, so that one field lasts them only a year; and they do not yet know how they can earn a sustenance in any other way. Hence, when all the suitable ground for several miles around a village has been cut over, what can they do but leave the village, and seek some other place where the land has never yet been tilled? It seems to us there are many things which they might do, but it is very evident that it will take long to produce a radical change in their mode of life. Nor do I see how we are to do this work thoroughly, while we live so far from the people and see them so seldom. It is true we came here to preach the gospel; but our brethren in New England would find preaching the gospel quite a different thing, if each pastor's flock were scattered from Cape Cod to Lake Champlain, in primitive forests traversed only by blind foot paths. I am strong in the conviction that to do our work thoroughly we must keep the people together, and that we can do this at best but partially until we have establishments in the jungle where missionaries can live the year round.

A number of Karens and Burmese passed the zayat, on their way to a funeral feast in a Pwo Karen neighborhood, on a branch of the Palaw river only two or three hours' distant. The road, which is the same that leads to Pyeekhya from Katay and other villages south of it, passes directly by the zayat and is much travelled.

28.—Three of the candidates for baptism were examined and received. They appear well.

Several wild Karens passed the zayat and received a word of warning. One of them professed to be already a believer. But something in his looks, together with the profusion of gaudy or-

naments worn by his wife who accompanied him, led us to suspect him, and one of the assistants asked, "Brother, are you not lying to us?" "Yes, brother," was the ready admission.

Baptisms—Prospects—Importance of the station.

March 1.—Held meetings morning and evening. The remaining candidates for baptism were examined and two of them received.

2.—After morning prayer meeting baptized the five candidates received on Friday and Saturday. They are all young, the oldest being not more than sixteen years of age, but they are intelligent and serious, and I trust will adorn their profession.

At the forenoon service felt refreshed by the fixed and pleased attention of several of my auditors, especially of the lame woman mentioned above, whose open and intelligent countenance, while I attempted to unfold the parable of the sower, showed clearly that she comprehended and relished what I was saying, and that she was at least no way-side hearer.

Administered the ordinance of the Supper in the afternoon to about thirty communicants. It was a solemn and refreshing season, I trust, to all. I felt my own faith in the crucified Saviour strengthened, and could pray with the publican, in utter self-abasement, and yet in hope, "Lord, be merciful to me a sinner."

The prospect at this station is better than I had anticipated. We have had no cases of discipline, and the church seems to enjoy harmony and a degree of spiritual life. The station, moreover, is a very important one. Nowhere else have I seen so many of the unconverted Karens passing and repassing. There is a neighborhood of them only one hour's walk from the zayat, and indeed they seem to be scattered all around in the neighboring jungle. It is only a day's walk to Pyeekhya, by a much travelled road which passes near many Karens of both tribes.

3.—Set off on our return to Mergui between ten and eleven o'clock A. M. Toward evening the tide left us at a beautiful though short sandy beach with rocks all around. Here we dined under the shade of a wide spreading Banyan. The Karens brought us some muscles for our dinner, in one of which I found a rough pearl. They were quite amused to see me preserve the "pith" of the animal, which they had frequently met with and regarded simply as a defect in a highly relished article of food.

4.—Arrived at Mergui a little before sunset after an absence of twenty-five days, during which the Lord has mercifully preserved us, and permitted us to enjoy many precious seasons with our dear Karen brethren in Christ.

Visit to Tha Ket.

March 6.—Started with the rising tide about 8 o'clock in the evening, on a visit to some Karens living not far from Ulah, who I am told have not yet been visited by a missionary.

7.—We have passed much beautiful mountain scenery to-day. This evening, especially, the view in every direction is most enchanting. The river winds in such a manner that we seem to be passing through a series of small lakes, and the mountains swell from the water's edge to perhaps a thousand feet in height on either hand, with deep gorges and conical peaks and a luxuriant clothing of lofty trees. We have passed but few villages. Here as elsewhere in these provinces, by far the larger proportion of the country is abandoned to untamed jungle and wild beasts.

8.—Arrived at Ulah before daylight. After breakfast set out for the Sgau Karen neighborhoods lying to the eastward, taking with me the Ulah assistant as guide. The path, which is so little travelled as to be scarcely perceptible in places, passes through several grassy plains or prairies which are covered with water during the rainy season, and thus kept clear of trees and jungle. On one of them we saw a fine herd of wild cattle grazing in the distance. When they

perceived us they stood gazing at us and snuffing the air for a few moments, and then dashed wildly off into the jungle. We found the heat on these plains very oppressive, and the shade of the forests that skirt them very grateful indeed.

Karens from Tavoy—Peculiar sect—Families visited.

Near two o'clock P. M. we came to the house nearest Ulah and found, beside the seven or eight individuals composing the family, eight men who had come from Tavoy province on their way to the head bookho, or priest, who once presided here but now lives six days' journey distant, on the border of Siam. We commenced preaching the gospel to them. The head of the family, a shrewd looking middle-aged man, on being closely plied with exhortations, said, "It is all good, but no matter about me—go preach to others." They all seemed to stand in awe of a subordinate priest who was among the Tavoyers.

Towards evening passed on an hour or more till we came to an old and frail zayat, rudely modelled after a Burmese-kyoung, with their houses adjacent where we stopped to spend the Sabbath. There is only one family here, numbering five individuals—an old unmarried man and a sister whose husband was carried off by a tiger two or three years since, two grown up girls and a lad about thirteen years of age. The extra buildings seem to be for the accommodation of the worshippers who meet here at new and full moon.

The originator of the sect of which this was once the centre, is the old priest referred to above, who seems to have made a rude attempt at religious eclecticism. From what I can learn of his doctrines, I infer that he teaches the existence of one God, who is worshipped under different names by "Burmans, Siamese, Chinese, white foreigners and black foreigners." Some of his followers, however, suppose there is a plurality of gods, and in their acts of worship call upon them all, while others who think there is but one make offerings to all, in

order to be sure of appeasing the one true, but to them unknown, God. He prohibits the use of all animal food and enjoins the religious observance of the days of the new and full moon.

In each of the buildings near the zayat, a platform raised about two feet and about four feet wide, occupies one end of the main room. At the middle of this platform is a sort of altar raised two or three feet higher. Of course the workmanship of all this is scarcely superior to a child's stick play-house. At the time for worship, wax candles are lighted and placed on the altar, a song is sung, when the priest tells them their God descends and remains for a time on the altar; and during this time the officiating priest remains kneeling on the platform in an apparent—perhaps at times a real ecstasy, swaying his body to and fro, contracting the muscles in an unnatural manner, and wholly abstracting his attention from surrounding objects. Perhaps this newly invented religion may prove to some a "schoolmaster to bring them to Christ."

9, Sunday.—The Tavoy Karens and the man at whose house we fell in with them yesterday, came up and remained through the day, thus giving us a good opportunity to preach the gospel to them. The priest violently opposed us, frequently calling the assistants "dogs," and otherwise manifesting no little temper. He evidently feels fearful that his religion may be false, and yet dislikes to hear of one that requires a change of heart and life. The old man who had charge of the premises listened to our message with some apparent interest.

Just as we were closing our evening services, and while one of the assistants was at prayer, the two girls who live here struck up a wild, sweet melody, in the adjoining building. The words, like their religion, were a medley of Burmese, Siamese and Karen, some of the lines making sense, and others being utterly repeated was a prayer that all the world might be made happy, expressed partly

in Burmese and partly in Karen. When the song was ended I stepped into the room and found two small wax candles burning on the altar—the priest kneeling on the platform apparently engaged in silent prayer, and the remaining worshippers ranged around the room looking on in silence. I took the opportunity to exhort some of those who did not seem particularly engaged, to beware of the devices of Satan and trust in the only One who is able to save them.

10.—After breakfast we started for a visit to some of the families living in this neighborhood. There are over twenty of them, scattered through the jungle at distances of from fifteen minutes' to three hours' walk of each other. We visited five houses during the day and had a good long walk of it.

During the forenoon we passed three or four young men who were engaged in cutting a field far away from any sign of habitation. One of them, whose frank, open countenance prepossessed me in his favor, listened with apparent pleasure while I told him the news of God's compassion to our race.

Toward evening we found a young married couple who seemed really desirous to learn more of the doctrine of salvation by Christ. They informed me that they, with a few others in the neighborhood, would be glad to have an assistant stationed among them during the rainy season.

Put up for the night with a family who listened with no relish to our message, and were quite inclined to make disturbance during our worship.

11.—Returned to the boat. On our way as we came out into one of the prairies named above, we saw in the distance, a pack of wild dogs worryin a large female elk. My Karens acted like children, jumping and clapping their hands with delight. They are accustomed in such cases to watch until the deer is slain and then drag off the dogs and secure the venison. One of them ran back to a house we had just left procured a gun and started in pursuit

of the game, as I could not allow them to await the termination of the contest between the elk and the dogs. But he was too eager, and frightened off both dogs and deer before he came within gun-shot. A fine fawn, however,

which had just been killed, and which the poor dam, equally devoted to destruction, had vainly essayed to defend, was found on the spot and furnished my company a sumptuous meal.

MISCELLANY.

STATE AND PROSPECTS OF ITALY.

As the centre and chief seat of the Roman Catholic Church, and during many ages regarded as the common centre of Christendom, a revival of pure religion in ITALY would be of wider and more permanent consequence than the same event in any other part of the world. Apart from the fabulous legends of St. Peter and the primitive papacy, the authentic history of Christianity at Rome, associated with the yet unfathomed antiquity into which its annals retreat, invests that city with a magnificence that gives to the popish superstition its strongest hold on the human sensibilities. Take away Rome, and Romanism might subsist for a time, but how long?

That the church of Rome is incapable of reform must be conceded. Wickliffe and Huss, Luther, the Jansenists, successively discovered that they must make their choice between silence and excommunication, with its bloody and fiery possibilities. The Lollards were exterminated, Luther and his fellow laborers driven into dissent, the Jansenists silenced. Attempts at reformation have since been made in Italy, with no better success. In 1848 the Abbate Rosmini, encouraged by the apparent liberality of Pius IX, gave to the world a spirited treatise on Ecclesiastical Reform, which had lain in his desk through thirteen years of the leaden despotism of Gregory. It was speedily suppressed by the Pope. Indeed, for a church that assumes infallibility to admit that abuses in doctrine or discipline exist, is to impeach her own claims. The church of Rome is secure

of her empire over her millions of subjects only so long as that pretension, with whatever impudence, pitted against whatever degree of superstition, is preserved intact. It cannot be reformed. It must be destroyed,—by weapons that are not carnal, but are mighty, through God.

But in order to their operation in Italy, those despotic restraints by which all freedom of thought is hedged in, must first be broken; for how shall men believe truths they never heard, and how shall they hear, under such a tyranny as paralyzes every part of the peninsula, with the hopeful exception of Piedmont? Is there then any hope, any visible pledge, that an aperture will be made for the entrance of light where it is now shut out? Is not absolutism more strongly entrenched, are not popular rights more totally denied, than before the revolutionary movements of 1848 commenced? So it may seem, but the case is not desperate. "The superficies of society," says a writer in the *North British Review*, "speaks only of retrogression; but a somewhat deeper and more careful glance will discover many indications which point to a very different conclusion."

Five grounds of encouragement which survive all the evils of reaction are enumerated by the reviewer. 1. The events of 1848 demonstrated the inherent weakness and hollowness of European policy, that had before been outwardly so imposing, and the real strength of the people, while they acted with unanimity. 2. When it came to actual war, the people proved stronger than their rulers. For-

eign interference and divided counsels among themselves, were the causes of their failure. 3. The misfortunes of the last two years have taught the necessity of union, moderation and simplicity of purpose, in a manner not to be mistaken or forgotten by the friends of liberty. 4. The character of the Italians, for bravery, patriotism and capacity for self-government has been established before the world. 5. The erection and successful working of a free, constitutional government in Piedmont, sets up a beacon of good cheer to the oppressed of other States, and of warning to their oppressors. These are great way-marks to set in the history of Italian liberty.

And lest the people should by any possibility forget the great year 1848, and the lessons they so diligently conned, their rulers have set themselves by every device of revengeful despotism to refresh their memory. An enslaved press, arbitrary arrests, violent confiscations, martial law, crowded prisons, terror and suspicion poisoning all social enjoyments,—these things are not likely to make people forget the time when it was otherwise,—when the tyrants that now scourge them, were full of gracious promises, or fled ignominiously before their subjects. Men *will* think, and they *must* feel. They bide their time. And when the day of deliverance comes, they will deal with their princes after a different fashion than in 1848. What the long, continuous, steady pressure of the old tyranny could not teach, the carnival of vengeance in which the restored tyranny revels, has literally *inculcated* upon its victims,—the lesson of royal perfidy and falsehood. Loyalty to *such* princes is henceforth an impossibility. The Roman Republic, while rejecting the Pope's political sovereignty, solicited his return to the city, and offered the fullest guaranties for his spiritual independence. "His holiness" will be fortunate, if he gets as good an offer the next time he takes a private jaunt out of Rome.

The scandal brought upon the papacy by the contested years of revolution and

reaction, has gone far to alienate thousands from its support. "Who, now-a-days, go to church?" asks the lachrymose correspondent of an Italian newspaper. "Women. Of men but a scanty number, and among those few there are a great many who dare hiss at the priest, whenever he uses the pulpit for political discussions. Formerly, any who would have but thought of such a thing, would have trembled from head to foot." "Monkery" a writer in the review before quoted suggests, "is dying for want of monks. The whole establishment of Vallambrosa, with a refectory fitted for two hundred brothers, has been reduced to about four and twenty. We could point to one of the finest of the Olivetan convents where there is not a single novice, and where six recluses are wearing out their days in the all but deserted cloisters. To the sickly lover of mediæval devotion, Italy seems a body from which the soul is departing."

But is there any real religion in Italy, to take the place of popery, suppose the yoke of that spiritual tyranny to be broken? Very little, it is to be feared. The errors of Rome,—the principles which are distinctive of the system, are wrought into the very texture of the popular mind. It is not easy to conceive the state of a country, from which the Scriptures have been excluded for so many generations, that among the majority the faintest tradition of uncorrupted divine truth, has become extinct. The alternative seems, to human apprehension, to be between superstition and infidelity. But let "a wide and effectual door" be opened, let Christians be ready to enter, and the same truth that utterly destroyed the massive structure of Roman paganism, will not be ineffectual against the subtlest devices of evil. These are times that call on the people of God to *watch* as well as *pray*, and when Divine Providence beckons, to be ready to GO FORWARD.

MISSION TO THE ARMENIANS.

The Mission of the American Board of Commissioners among the Armenians held its annual meeting at Constantinople on June 9-21. The intelligence from the several stations was animating, the opening for new laborers wide. Among other important proceedings, was the allotment of a missionary to Constantinople, on the petition of certain Greeks, to meet the spirit of inquiry abroad among that people.

In Constantinople, the firman by which the Protestant community is distinctly recognized and protected, has already produced a sensible effect. A large number have joined themselves to it, and those who hold the truth do so with increased boldness. A second evangelical church has been organized in the city, making the fourth under the care of this station. There has been a marked increase in the number who attend public worship. Formerly services were held in the city and in Haskey only in the morning, and there was a general gathering at Pera. The several congregations now meet simultaneously both morning and afternoon, but the subtraction from the Pera audience has been made up by an entirely new set of inquirers. The gospel is also spread among the people to some extent by their own priests. Some of the vartabeds uttered doctrines in their Lent sermons which a year ago would have brought on them prompt excommunication, but now policy requires forbearance with those who are willing on any terms to continue in the Armenian church. Among the Greeks the religious interest has extended not only to the laity but to their priests. At the out-stations of Nicomedia and Adabazar, the churches are united and strengthened, and the truth is felt by those without.

At Bebek are two seminaries; the male with twenty-eight pupils, the female with twenty six. On the sabbath, preaching and other religious exercises are held in both. Of those graduated from the male seminary since its founda-

tion, seventeen are directly engaged in the missionary work, as pastors, evangelists, teachers, &c. Some are in this country, some teachers in Armenian schools, one a professor in the Armenian college at Paris, one is the director of the Sultan's agricultural school, and four are custom house officers. Four or five in the male and six in the female seminary, it is hoped, have received the gospel into their hearts.

At Smyrna, the missionaries are chiefly devoted to labors in connection with the press. An English service has been maintained, and also a native service alternately in Turkish and Armenian. Both are attended with increasing interest. No church has been organized, but about twenty have enrolled themselves as Protestants, an act that has given rise to some persecution, which the local authorities have countenanced.

The church at Broosa has seventeen members, one having been added by profession and one by letter the past year. There is considerable religious inquiry among the Greeks. The school has only seven pupils. The mission propose that this station be placed in charge of a native pastor, and that Mr. Ladd be transferred to Constantinople, to labor in the Greek department.

At Trebizond, two members of the church have died in faith. The congregation has averaged about thirty. New hearers have occasionally been present, but hostile influences have driven them away. A few of the congregation, by their fixed attention, give hope that they are not far from the kingdom of God.

An increase of religious interest is reported at Erzurum. New hearers attend nearly every Sabbath, and three give evidence of piety. Being Russian subjects they are persecuted and threatened with banishment. In the neighboring village of Geghi the native assistant, after much hostile interruption, has gained a peaceable hearing, and it is hoped that seven or eight have been renewed by the Spirit.

The work at Aintab is marvellous,

Congregations of over four hundred listen to the truth, and accessions are continually made to the Protestant community. Men of station and influence have come out from the Armenian church, and such is the agitation that the people call upon their priests to reform the church, that their best men may not all be drawn out of it. A meeting has been set up by them for the study of the Scriptures, the result of which is that they freely confess the errors of their church, and the necessity of reformation. The death of Dr. Azariah Smith, of this station, occurred while the mission was assembled at Constantinople.

As a result of their deliberations, the mission have called for *twelve* additional missionaries, to reinforce stations inadequately manned, and to occupy new ones where the people are urgently demanding preachers. Such are Tokat, Diarbekr, Kaiseriah, Sivas, and Arabkir,—places having a large Armenian population, with numbers thirsting for the word of life. At Kaiseriah, so intense is this feeling that a colporteur from Constantinople, who has been separated from his family two years, was not permitted to visit them. When he attempted to go, the people seized him and declared they would not suffer him to depart until a preacher was sent to them. Seldom has so wide a door been opened for immediate usefulness.

HISTORY OF A GREEK PRIEST.

Allusion was made a month since to the conversion of a Greek ecclesiastic, who had signalized himself by his hostility to Dr. King, at Athens. Rev. Mr. Van Lennep furnishes for the *Missionary Herald* an account of this man, which shows in an eminent degree the vices of the Greek church system, and the power of scriptural truth to overcome their influence.

The Greek Patriarch represents himself as the Vicar of Christ, and has a "Great and Holy Synod" of twelve per-

sons representing the apostles. The uncle of the priest in question was a member of the Synod, and gave his nephew the best training the Greek schools could furnish; he obtained for him also the post of teacher in the family of Reshid Pacba, now Prime Minister to the Sultan. The uncle becoming Patriarch, the nephew became his deputy, in order to which he was ordained a priest. The Patriarch was poisoned by his "brethren," but L. E. retained power some time after his uncle's death. While in the height of his power he resolved to banish Dr. King and his "heresy" from Athens. Calling to his aid two men fitted to be his instruments, he proceeded to that city. The people, whether cleric or lay, showed no great alacrity in the matter, but he persevered and was successful. His weapons were the most unscrupulous calumnies vented through the newspapers. He has since acknowledged the authorship and the falsehood of some of those articles.

Disgusted with the vices of the clergy he commenced a periodical about a year ago in which they were not spared, but he also attacked the Protestants. While the Patriarch's Deputy and Treasurer of the Synod, he had disbursed money on order of members of the Synod, for bribery, which their reverences have not found it convenient to repay. For these sums he brought suit, in furtherance of which he got himself arrested and imprisoned by Turkish creditors, with the plea that without satisfaction from his reverend debtors he could not meet those claims. While in prison a young lad was confined there, to be examined of his religious opinions. He had been persecuted for reading the Bible. This fact subjected him to many indignities from his fellow prisoners, which he bore with Christian patience. The priest was led by observation of this youthful witness for Christ, to embrace Protestantism. His views were vague and his first thought was to obtain a bishopric and to work a reformation in the church. But study of the Scriptures convinced him,

unassisted by any suggestions from without, that prelatical episcopacy is not according to the gospel, and that the authority to appoint ministers resides in "the company of the faithful."

On learning from Dr. King that he might be saved from imprisonment, if the priest would allow him to make use of his retraction of the slanders referred to, L. E. at once complied with the request. The Minister of Foreign Affairs and his chief secretary visited the priest, and the latter proposed his release on giving security from brethren of his own community, which he said he could find. "From among the Greeks. Yes; that will do," said the secretary. "I beg your pardon," answered L. E., "from among the Protestant rayahs." "Ah! you are a Protestant then?" "Yes, I am." "And who made you so?" "I read the gospel, which is the book of God, and became a Protestant." The excitement was great when the first and second interpreters of the Greek Patriarchate, being sent for by the secretary, learned the fact of his change. They rushed to the Prime Minister and begged him to make the priest a Mohammedan; they threatened him with exile, but they were under a tolerant "infidel" government, and could not use the despotic policy of "Christian Greece." The event, in all its relations, is one of profound interest to the future progress of truth in the Greek nation.

FREE CHURCH IN SWEDEN.

The ecclesiastical despotism of Sweden is more minute in detail than in any other country unless Italy be excepted. So hostile is the government to any approach towards voluntary religious action, that not even the established clergy can lawfully hold meetings anywhere except within the church. By the force of public opinion the law is practically disregarded to some extent. The Moravians have preaching stations, but are not permitted to gather churches. Public sentiment, though slowly, seems cer-

tainly to make progress in favor of more liberal laws. A meeting composed chiefly of eminent clergymen in the south of Sweden, last year, discussed the subject, and a majority were found to be in favor of religious freedom.

A large body of people in the north of Sweden, not waiting for the action of the government, have separated themselves from the national establishment and formed a free church, choosing their own pastors. In their creed they do not differ from the state church, as their organization is based on the Augsburg confession and they use the Lutheran ritual. But they have been much harassed by fines, and their infants are taken by force and christened in the state church, a proceeding which they disregard as a nullity and repeat among themselves. Many, discouraged by their oppressions, have emigrated to this country, and others have resolved to follow. The king of Sweden has shown a very praiseworthy desire for the enlightened progress and prosperity of his realm, but the bigotry of the ecclesiastics will undo everything unless there is some restraint imposed upon it.

CONVERSIONS FROM ROMANISM.

At Rochefort, in France, a pious evangelist began recently to preach the gospel from house to house, and among the neighboring peasantry, to the awakening of many souls. One Roman Catholic converted through his means, opened his house for worship. A little company were gathered. On one occasion the police surrounded the house. The commissary entered, questioned the evangelist, and examined the bibles and hymn-books on the table. There was evidently no "sedition, privy conspiracy or rebellion" there, and with the words, "Continue, gentlemen," he retired. The work received a fresh impulse, the meeting increased to fifty or sixty persons, and on the first of June twenty-six persons, mostly heads of families, publicly renounced popery. This solemnity pro-

duced an excellent effect, which was not diminished by a calumny, the falsehood of which the whole community knew, that these persons were bribed with money. The work goes on, and other conversions are announced.

A Roman Catholic priest in the diocese of Namour, Belgium, about the same time, renounced his Romanism and his priesthood together, and has gone to Paris to qualify himself for the Protestant ministry. These events are admonitory to the Protestants of Europe. While Romanism is seeking to control the machinery of government, the true alliance of Protestantism is with the enlightened consciences of men. This alliance, by God's blessing, *can* be secured, if faithful effort is put forth.

THE BIBLE IN RAROTONGA.

Rarotonga, the largest of the Hervey Islands, was discovered in 1822. Its inhabitants were among the most degraded in the Pacific isles; cannibalism prevailed among them to a frightful extent. Christianity was introduced by native evangelists, who induced the people to renounce idolatry and to receive religious instruction. Rev. Messrs. Williams and Pitman arrived there in 1827. At that time there was no written language known on the island; a note sent from one station to another by the missionaries excited special wonder. The natives would come up to a person reading and hold their ears close to the paper, to hear what it said. "Now, education is almost universal: a great number of the adults can read, and all the children who are not physically or mentally incapacitated."

A translation of the Scriptures was immediately commenced and printed in parts as it made progress. For two years past Rev. A. Buzacott has been residing in England, and with the aid of a competent native has completed the translation and revision of the whole bible. An edition of 5000 copies has been

printed by the British and Foreign Bible Society, with which Mr. B. returns to the field of his labors, to be welcomed, we doubt not, with great joy by the people for whom he brings such priceless treasure.

THE NEW TESTAMENT IN TONGA.

The Wesleyan missionaries in the Friendly Islands have sent to England for printing, a revised copy of the New Testament in Tonguese. The process of translation and revision has been going on for twenty years; some parts were printed in 1833, and have gone through several editions. The whole New Testament was printed in 1849, but the edition is exhausted and copies are in demand. The Old Testament is now in process of translation.

The mission in these islands has been abundantly prospered. One third of the entire population are registered as members of the church, and a large number in addition are nominal Christians regularly attending the means of grace. Education has not made corresponding progress; school teachers are needed, and the missionaries are making efforts to increase the number. Nor can much be said of progress in the externals of civilization. The people still make themselves comfortable with a scantiness of dress and shelter not much above the standard in their days of heathenism. But they have made an advance in all that constitutes moral refinement that can only be estimated by those who have seen them at the commencement of the process. From murderers and cannibals, hateful and hating one another, they are become—thanks to Christian missions—just that sort of happy unsophisticated people, that sentimentalists have fancied many of the heathen to be, whom they think the missionaries spoil. It is not the highest style of life, it is granted, but it is the beginning of something better. Patience,—laborious, not listless patience,—will see the completed result in due season.

RUM AND ROMANISM AT THE SANDWICH ISLANDS.

Rev. Mr. Coan, of Hilo, Hawaii, represents the condition of his people in regard to temperance, as on the whole favorable. There are no licensed grog shops, but beer stalls sometimes sell a strong article; and some of the essences, bitters, "pain-killers," &c., sold by the merchants, are disguises of alcoholic poison. Intemperance exists, but chiefly among sailors and foreign residents. "It is remarkable," he observes, "how the Lord preserves this people from that burning curse. I have spent sixteen years in constant intercourse with the Hawaiians, and yet I have never seen a drunken native. Not that natives do not now and then fall under the power of this temptation; but the cases are comparatively so few, that no one has fallen under my observation."

Romanism appears to be equally dependent on foreign support. Its partisans expect great things from French diplomacy, but the people, at Hilo and Puna especially, give them but little encouragement. "Many forsake their ranks, and but few join them." Their meeting-houses are mostly in ruins, and they have not energy to rebuild. Their schools decline. Two teachers and nearly all their scholars left the Roman Catholics because the priest threatened them for reading the bible. It will be easier to bombard Honolulu than to overcome a faith based on the Scriptures.

Mr. Coan states that the church has been in a peaceful and harmonious state, and that the out-stations have enjoyed revival influences. The number admitted during the year was 169, and comparatively little discipline has been necessary.

ANOTHER POLYNESIAN ISLAND REACHED.

The London Missionary Magazine furnishes intelligence of the abolition of idolatry in Manikai, by the agency of two native Christians from Rarotonga.

The inhabitants of that group had been the object of fruitless efforts for some time but their savage character and other obstacles had hindered. At length these native teachers have effected a landing and gained a favorable reception. Idolatry is abolished, a place of worship has been erected, the Sabbath is regarded, and the people are all receiving religious instruction.

Nor has the movement stopped there. It seems that a threatened scarcity of provisions induced the people to seek temporary shelter in another island some forty-five miles distant, the people of which were also persuaded to renounce their idols and receive instruction in the gospel. So the truth is going onward, making "the multitude of isles be glad thereof." Other fields are sought. "We shall not," says Mr. Pitman, of the Rarotonga mission, "rest satisfied till we reach the groups of islands beyond, yet unvisited by Christian teachers, and do hope that no restrictions will be laid on us to prevent our sending to them, also, 'the bread and water of life.'"

At Rarotonga there are causes of discouragement. "Many among us, I fear, have a form of godliness only. We do not perceive that growth in grace and holiness we could desire, nor that love to divine ordinances which so cheered our spirits in former days." And of what church in Christendom must not as much be often said? Yet there is the blessing of increase. "About two months ago, I had the pleasure of receiving twenty members into church-fellowship, here and from the out-station. May they have grace to be faithful!"

THE DOCTRINE OF TRANSMIGRATION.

This singular belief, so readily embraced by the oriental mind, springing, as it would seem, from a perversion of that idea of retribution which is native to the human conscience, exerts a great influence on the life of the Hindoo. The superstition that re-

strains them from destroying animal life is based on it,—the animal may have the soul of a man expiating former sins in this state. The doctrine is thus stated by Rev. Mr. Seeley, of the Presbyterian mission in Northern India :

“ They hold to three-fold transmigration. 1. Souls endued with *goodness* always attain the state of deities. The quality of goodness belongs to every act by which a man hopes to acquire divine knowledge, which he is never ashamed of doing, and which brings joy to the conscience. 2. Those men who are filled with *ambitious aspirations* appear again in *human form*. 3. Persons immersed in *darkness* are born again in the nature of beasts, worms, insects and plants. That man is sunk in darkness who does acts which he is ashamed to have others know.

“ Each one of these three transmigrations, caused by the several qualities, is also considered three-fold, the highest, the mean, and the lowest, according to acts and their circumstances.

“ The indifference manifested in this country to human suffering, is owing in a great degree to the influence of this doctrine ; the poor wretch who is starving, the blind, the leper, are regarded as malefactors suffering the just judgment of God for the sins of another world. I was one day talking to a respectable Hindoo about the present state of his religion and country ; and he said that the sins of the Hindoos have been so great in former births, that God is now subjecting them to the influence and rule of foreigners ; and it is doubtless owing, he said, to the many good deeds of the English in other births, that God is now

blessing them so much, and giving into their hands the whole of Hindostan.”

THE TRUE MORAL.

The London *Missionary Register*, in a review of the English Church missions in Bombay, Nassuck and Madras, makes comparisons between the total population of those districts and the number of Christians, that are fitted to appall the minds of any who have a just sense of the state and prospects of the heathen. As an instance, there are on the Island of Bombay alone, 566,119 souls, of whom one thirtieth part only are nominal Christians. Of these last 7,456 are natives, but only between two and three hundred are Protestants,—the residue Roman Catholics or “Syrians,” that is to say, idolaters under the Christian name. But what has been done for this immense population ? Some six or eight Christian missionaries have labored there in all departments, preaching, teaching, tract distribution, translating ; what are they among so many ? The *Register* makes the true response,—“ Shall the day ever arrive when the hearts of British [and American] Christians, under the influence of the love of Christ, shall so open in commiseration to the wants of India, as to render our missionary efforts in some degree commensurate with the necessities of the case, and thus prove that we are really in earnest ? ”

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

Death of Mrs. Knapp, of Akyab.

Mrs. E. R. Keyes Knapp, wife of the Rev. H. E. Knapp, died at Akyab on the 23d of May last, after an illness of two days. On the evening of the 21st, she was present at the prayer meeting with the female disciples, when she took occasion to remark that she had not for years

enjoyed so good health as at that time. The next morning she was attacked with severe pain in the chest, with difficulty of breathing ; cold sweats supervened, and lightness of pulse, and her strength rapidly declined till the painful struggle was terminated and she “fell asleep.” Her reason was unclouded to the last. She spoke cheerfully to her friends, bid-

ding them be strong, dictated affectionate greetings to her associates at other stations, and said she was glad "to die at her post." As her end seemed delayed, she exclaimed, "Come, Lord Jesus, come quickly!" and again, "O for patience to wait a little longer!" Her loss was keenly felt, more especially by the female disciples, who were greatly and gratefully attached to her.

Mrs. Knapp was born at Princeton, Mass., in 1824, and at the time of her appointment resided with her parents at Norwich, N. Y. She dated her conversion in 1842, in a time of religious revival, and in 1846 resolved, if Providence would permit, to enter on a missionary life. She was married in the summer of 1849, and with her husband embarked for Arracan, under appointment to labor more especially among the Kemees. They arrived at Akyab March 13, 1850, and were principally occupied in the study of the language, but had visited the Kemeë jungle, and hoped before long to enter more directly on their work among that people, but before the obstacles that hindered were cleared away, one is taken, to the heavy grief of the survivor and of the mission.

Assam.

Mr. Bronson writes from Nowgong May 19th, three days after his arrival, that the orphan institution appeared to be in a thriving state, having been managed with much discretion by Mr. Stoddard during his absence. The church had been tried, and no little anxiety had been felt for some of the members, but most of them were coming to a more favorable state. One only had been excluded. The lads, James and Lucien, were glad to find themselves once more in their own country and among their Christian brethren. They cheerfully resumed their native costume. For their benefit and that of some older pupils in the institution, a course of theological study is contemplated.

Teloogoes.

Mr. Day writes, June 7, that himself and Mr. Jewett were in usual good health. Mrs. Jewett has suffered from an indisposition that it was feared might

be of a pulmonary character, but was somewhat improved. In their work they had "the usual encouragements and discouragements. Truth is without doubt gaining ground, but in the nature of things, slowly." The anniversary week of the Union was observed by the mission as an occasion of special prayer, but the occurrence of a great heathen festival in the neighborhood made it of necessity an occasion, also, of special labor. They had "an excellent time distributing Scriptures and tracts."

Maulmain.

Rev. T. Simons and Miss Lydia Lillybridge were united in marriage on the 13th of May.

Mr. Stevens writes on the 21st of that month, that he had the privilege on the 11th of baptizing a young woman formerly a pupil in the boarding school, and now wife of one of the young men in the printing office. With the exception of Mr. Stilson, the members of the mission were enjoying their accustomed health.

The Siam Mission.

Mr. J. H. Chandler, of the mission in Siam, arrived in this country July 28th, for the purpose of making arrangements to replace the mission premises destroyed by fire in January last.

Greece.

A communication from Mr. Arnold under date of July 5, mentions that his removal to Athens would not probably be effected before the month of September. He had twice within a month been privileged to preach to Greek congregations of ten or twelve, but on the previous Lord's day was without auditors. The school in charge of Mrs. Dickson was flourishing.

Shawanoë Mission—Delawares.

Mr. Pratt, in a letter dated Delaware, July 2d, announcing the arrival of Miss Gookin at Delaware, states that "the school is in most successful operation. We have been enabled (which is an unusual occurrence) to retain the first opening scholars until they have made very commendable advancement. What encourages us still more is, the voice of prayer which is daily heard among them."

ARRIVAL OF MISSIONARIES.

Messrs. Whiting and Ward, with their wives, arrived at Gowahatti, Assam, on the 29th of March. Mr. and Mrs. Bronson, Mr. and Mrs. Cutter, Mr. and Mrs. Whiting and Miss Shaw arrived at Nowgong on the 16th of May. Messrs. Cutter and Whiting, and their wives, intended to set off in two or three days for Sibsagor. They were all in good health.

Mr. and Mrs. Thomas, after spending three weeks in Calcutta, arrived at Tavoy on the 1st of May.

Miss Gookin, appointed as an assistant in the Shawanoe mission, arrived at the Delaware station on the 17th of July.

LETTERS FROM MISSIONARIES.

Arracan.

C. C. MOORE, Feb. 23, 25, March 15, 20, April 22, May 23, 26.—H. E. KNAPP, Dec. 19, 1850, Jan. 28, 1851, Feb. 14, 24, April 24, May 26.—H. M. CAMPBELL, March 24.

Sandoway.

E. L. ABBOTT, Feb. 10, March 18, April 20.—J. S. BEECHER, March 14, 15, April 12.—H. S. VAN METRE, Feb. 14, May 15.

Maulmain.

BURMAN MISSION, Feb. 19, March 18.—J. WADE, March 27.—E. A. STEVENS, April 21, May 21.—T. SIMONS, Feb. 21; Mrs. S., May 22.—L. STILLSON, March 21, April 21, May 22; Mrs. S., April 19. KAREN MISSION, May 21, N. HARRIS, April 18.—W. MOORE, March 21.—J. H. VINTON, March 19, April 21.

Tavoy.

C. BENNETT, Feb. 26, May 4.—Feb. 19, 24, May 1.—B. C. THOMAS, March 21, May 5.

Mergui.

D. L. BRAYTON, Feb. 20, J. March 31.—J. BENJAMIN, Jan. 18, 31, Feb. 3, March 31, J. Feb. 2, April 18.

Rangoon.

E. KINCAID, March 10.

Siam.

MISSION, Feb. 8.—J. T. JONES, Jan. 8, 30, Feb. 3, 8, March 6.—S. J. SMITH, Oct. 7.—J. H. CHANDLER, March 5.—Miss H. H. MORSE, March 4.

Hongkong.

W. DEAN, Feb. 17, 20, March 29, April 17, 18, 23, May 23.—J. JOHNSON, Feb. 24, 26, April 22, 23, May 5, 23.

Ningpo.

MISSION, Jan. 31, March 31.—J. GODDARD, April.—D. J. MACGOWAN, Feb. 25.

Assam.

N. BROWN, April 12, March 29; Mrs. B., March 6.—O. T. CUTTER, March 7 (2), 26, May 17; Mrs. C., Feb. 18.—S. M. WHITING, March 19, April 15.—M. BRONSON, May 1, 9.—I. J. STODDARD, March 22, April 23.—G. DAUBLE, April 23.—A. H. DANFORTH, April 18.—W. WARD, May 19.

Nellore.

S. S. DAY, April 11 (2), June 7 (2).—L. JEWETT, March 10, Dec. 28.—March 10, May 19.

Bassas.

MESSRS. CROCKER and VONBRUNN, April 30, May —.—J. VONBRUNN, May 4.

France.

E. WILLARD, April —, May 20, 21, Aug. 4.—T. T. DEYAN, April 22, June 4, May 27, June 15, June 28, 28.

Germany.

J. G. ONCKEN, May 13, 16, July 1.—G. W. LEHMANN, April 29.

Greece.

A. N. ARNOLD, March 10, April 5, May 6, July 5 (2).—R. F. BUEL, May 18.

Ojibwas.

A. BINGHAM, July 26 (2).—J. D. CAMERON, Aug. 23.

Ottawas.

L. SLATER, June 3.

Shawanoes.

F. BARKER, July 1, Aug. 1.—J. G. PRATT, July 2.

Cherokees.

E. JONES, April 3, 9, 6.—H. UPHAM, May 28, July 15.

DONATIONS.

RECEIVED IN AUGUST, 1851.

Maine.

Saco River Asso., J. H. Gowen, tr., viz., Saco, ch. and soc., for Siam miss.,	17.00	
Bangor, 1st ch., Ladies' Assamese Orph. Soc., Hannah E. Bradbury, sec., for Assam Orph. Sch.,	30.00	
Penobscot For. Miss. Soc., J. C. White, tr., viz., Palmyra, 1st. ch. and soc., 2.62; Levant, M. W. Batchelder 2.50; Corinth, ch. 5; Bangor, 2d ch. 53.50; S. sch. to support a child in Assam Orph. Sch. named Deborah H. Porter, 37.63	101.25	
Piscataquis A-so, Rev. J. M. Follett, tr., viz., Dover and Foxcroft, ch. and soc., for Siam mission,	12.00	160.25

New Hampshire.

Milford, Mrs. Anna H. Bolles	5.00	
Hopkinton, ch., for Siam mission,	6.00	
Concord, ch., John A. Gault, tr., mon. con. 58; for Siam miss. 42; to cons. Philip Brown L. M.,	100.00	111.00

Vermont.

Passumpsic, ch., for Siam mission,	8.10	
North Fairfield, ch., do. do.	2.10	
Vermont State Conv., S. L. Armington, tr. viz., North Springfield, ch., for Siam mission,	17.00	27.20

Massachusetts.

Dorchester, 1st ch. 10; Northboro', ch. 3.50; East Brookfield, ch. 4; South Braintree, ch. 4.50; New Marlboro', ch. 1; Beverly, 2d ch. 10.25; Foxboro', ch. 10; for Siam mission,	43.25	
Worcester, col. after an address by Mr. Haswell,	60.25	
do. 1st ch.,	40.00	
Groton, ch.	10.66	
Sturbridge Asso., viz. Sturbridge, ch. 54.50; Wales, ch. 2; Three Rivers, ch. 12.75; Mrs. Wales 1; Brookfield, ch. 27	97.27	

Boston, Baldwin Place S. S.			
Inf. Dept., G. L. Norris,			
Supt., for sup. of Mrs. Benjamin,		6.00	
Rhode Island.			
Westerly, 1st ch., for Siam mission,		12.00	
Providence, 1st ch. 300; Mrs. Frances R. Arnold, to cons.			
Miss Mary Chace L. M. 100		400.00	
Connecticut.			
Deep River, ch., for Siam mission, 12 50; S. Sch., for S. Sch. at Hong Kong, 10.80		23.30	
Westford, ch., for Siam miss.,		5.00	
North Stonington, 2d ch., for Siam mission,		6.00	
Conn. Bap. State Conv., Wareham Griswold, tr., 804.35; Bristol, ch. 112; Hartford, 1st ch. 306 21; South ch. to cons. Albert L. Sison, Thomas Sison, Oliver H. Easton, and George A. Hunn, L. M., 450		1672.56	
New York.			
Dover Plains, ch. 12; Sodus, 1st ch. 1; 2d ch. 7; East Nassau, 4; Madrid, James Simons 50 cts.; E. Lovegrove 25 cts.; C. Clinton 1; P. S. Wescott 25 cts.; Semantha Wescott 1; S. D. Gage 25 cents; Roswell Smith 25 cts.; O. Buck 50 cts.; Utica, Bleecker st. ch., J. W. Fuller, tr., 41 25; Waterville ch. 3; Vesper, ch. 5; Marion, ch. 12; S. Sch. 4; St. Lawrence Conv., M. G. Peck, tr., viz., Canton, ch. 6; for Siam miss.,		99.25	
Springfield, Mrs. Polly Dean, to sup a child in Assam Orph. Sch. named William Dean,		25.00	
Greenport, Amelia Goddard		1.00	
New Jersey.			
Morristown, ch., for Siam mission,			
Pennsylvania.			
Lewistown, 3; Flat Woods, ch., James Arnold, tr., 5; Smithfield, Mt. Moriah ch. 10; Damascus, ch. 10; for Siam mission,		28.00	
Philadelphia, Henry Grew, to aid in printing and circulating the scriptures in Siam,		50.00	
Do. Broad St. Fem. For. Miss. Soc., Mrs. Mary Ann Miller, tr., (of which 150 is to sup. Joseph Barnhurst, Adam Steinmets, Burrows Moore, Mary Rachel Griffiths, Mary Ann Miller, and Lydia C. Remson, in Assam Orph. Sch.) to cons. Adalaid Burrows, Miss. Priscilla Barnhurst, and John G. Moore, L. M.		300.00	
French Creek Asso., Geo. Gallowher, tr.,		100.00	
Braintrim, Rev. E. Sturdevant 1; Phebe Green 1		2.00	
Ohio.			
Goodhope, ch. 5; Cherry Valley, ch. 3; Geneva, ch. 3; Columbus, 1st. ch. 14; for Siam mission,		25.00	
Geauga Asso., I. E. Stephenson, tr., viz., Chester, ch. 2 86; Munson, ch. 1.15; Chardon, ch., for Siam mission, 3.92		7.93	
Zanesville, 1st ch., Juv. Miss. Soc. of Sab. Sch., Charles H. Kellogg, Sec., for sup. of George Sedwick and Martha Sandersen, under the direction of Mr. Ashmore,		20.00	
Kingaville, ch., for Siam miss. 3 50; S. School 2.50,		6.00	
Huron Asso., viz., Norwalk, ch. mon. con. 21 79; S. S. for Assam Orph. Sch., 2.19; Bellvue, ch. mon. con. 14.60; Peru, ch. mon. con. 4.66; Fairfield, ch. mon. con. 1.75; Maumee, Asso. — Johnson, tr., 23.29; Spencer, ch. 7.36; Maumee, ch. 5; Mt. Vernon Asso. viz., Chester, ch. mon. con. 20.50; Johnston, ch. mon. con. 1.25; Lorain Asso., viz., Henrietta, Juv. Soc., 2; Avon, ch., for Siam miss., 2.75; Rev. S. B. Webster, 3; to cons. Otis G. Carter L. M. per. Rev. S. B. Webster, 112.05		170.95	
Indiana.			
Attica, ch., for Siam mission,		3.00	
Illinois.			
Edginton, Elisha Sutton,		5.00	
Quincy Asso., C. M. Pomroy, treasurer,		80.55	
Michigan.			
Marshall, ch. 11 14; Medina, ch. 5; Ann Arbor, ch. 10; for Siam mission,		26.14	
Michigan Conv., Thomas R. Jones, tr., viz., Clarkston, Elijah Grow, to cons. himself L. M.		100.00	
Ojibwa mission, ch. 19.37; Miss Hubbell's Sch. 61 cts.		20.00	
Wisconsin.			
Dane Asso.		9.11	
Wausara, ch., for Siam miss.		4.00	
Jewelry sold,		13.11	
Legacy.			
Jefferson Co., Ga., Charles J. Jenkins, for the Burman mission, per C. J. Jenkins, Executor,		260.00	
Total, from April 1, to August 31, 1851,		\$3957.25	
\$20,525.61.			

THE

MISSIONARY MAGAZINE.

VOL. XXXI.

NOVEMBER, 1851.

No. 11.

AMERICAN BAPTIST MISSIONARY UNION.

RANGOON.

LETTERS OF MR. KINCAID.

Severities of the governor of Rangoon—Return to that city.

Rangoon, May 13, 1851.—Eleven days after reaching Maulmain, Dr. Dawson and myself visited Rangoon, to see if it was possible to procure a house so soon after the great fire. The result of that visit has already been forwarded. Soon after returning to Maulmain, reports were in circulation through the city, that the governor of Rangoon had proceeded with great severity against several persons who had shown us special favor during our stay there. These reports were generally regarded as true, and soon they were confirmed by letters from two English gentlemen. The young Hindoo who had given us a room in his house, had been thrown into prison and compelled to pay a fine of 200 rupees. A writer had been fined 100 rupees. An interpreter, Moung Poh Gyau, had his life threatened for speaking in our favor after we had left. So much we ascertained to be true. Various opinions were entertained about the propriety of

going to Rangoon in the face of such hostile measures. It did not seem to me, however, that this sort of opposition was any very serious affair, certainly not serious enough to forbid the proposed undertaking. We hastened our preparations to leave. We had engaged our passage in a fine little schooner running between the two cities, and were waiting her return, but she sprung a leak in the Gulf of Martaban and went down in thirteen fathoms of water; the lascars saved themselves in a boat. We engaged another schooner without delay and sailed on the 12th of April. Before daylight on the morning of the 16th we were at anchor before the great wharf.

Consternation at their arrival.

Very early I went on shore and called on a few. It was thought extremely doubtful about our being allowed to land. On learning this I was anxious to get all on shore before there could be time to issue an order prohibiting our landing. I hastened back to the vessel, and in a short time both families were in the house of Captain Potter. We returned as soon as possible, sent our beds, chairs

and a few boxes of clothes to the custom house, but it was near evening before they were passed. Coolies were sent off with them to the house of Joe Alley, which we had rented before leaving Rangoon. When the old man saw the coolies loaded with baggage rushing into his compound, he and several servants raised a cry of alarm and forbade a single article being put into the house. I came just in time to prevent the coolies and baggage being thrust into the street. I remonstrated, told him that he could not break his promise, that it was now nearly dark and that our ladies and children could not remain in the street. The poor old mussulman stroked his long white beard and trembled like an aspen leaf. He was so agitated that he talked half Burmese and half Hindoostani, and kept saying, over and over, "I am afraid, —I am afraid of the governor,—Moung Kinge has been imprisoned and fined 200 rupees, a writer has been fined 100 rupees, and Moung Poh Gyau has had his life threatened and has gone mad,—and all on your account,—I am afraid, sahib." His looks, his actions, his voice, all told how dreadfully frightened the old man was. I told the coolies to put the things down and bring the remainder. The poor old man took hold of me in the most imploring manner, and begged me to have compassion on his grey beard. I told him I would stand between him and all harm. I was now here and the governor would harm no one on my account. At length he gave a sort of consent to let us sleep one night in his house. Long after dark we had all assembled in the house and spread our mats on the floor.

Early on the morning of the 17th I went with Dr. Dawson on board the schooner, and began sending our boxes of books, medicine and furniture on shore, fearing, from all we heard, that an order might come prohibiting the landing of the baggage. We were delayed about boats and coolies, so that our baggage did not reach the custom house till 5 o'clock, and but little of it was passed. Joe Alley

was more frightened than ever; he sent his son in the evening with two bottles of rose water, and told the governor that we had come into his house and he wished to get rid of us. The governor replied that he must send us off.

Interview with the governor.

Early on Friday morning, the 18th, the governor came to the custom house with a large retinue, and we were summoned before him. There was a dense crowd, for his stern, oppressive course against every one who had rendered us any little service, had awakened the greatest interest to know how he would proceed now that we had come back with our families and baggage. Besides Burmans there was a large number of foreigners,—Mohammedans, Armenians, and the few English in the place. Without ceremony the governor began, in a loud, harsh tone, to question me about coming to Burmah. "What have you come here for? Who invited you? Your object is to overturn the king's religion. You have been driven out of Burmah before. Who gave you permission to come here?" He went on in this style for several minutes.

As soon as he gave me a chance to speak I replied: "Your excellency must be aware that when I lived in Ava I was on the most intimate terms with nearly all the officers of the government, and was treated with the utmost kindness by the Mekara prince and prince Thurawadi. When I left Ava the king urged me to remain, or if I left, to return as soon as I could and bring a printing press and a physician. I promised to do so, and have now returned as the king directed. So far from being driven out of Burmah the king urged me not to go away."

His manner was at once changed. He began to expatiate on the beauties of Boodhism, and said that my object was to overthrow it. After a good deal of this sort of thing, he said, "You can remain here, but you must keep in the house and do nothing till I get word from Ava." He then called a man who speaks

Hindoostani as well as Burmese and understands a little English, and said, "You must not enter a single house or go abroad any where, without having this man with you." I was told by several persons, not an hour after, that this man was one of the worst spies about the court, detested by all foreigners. Things looked dark, much worse than I had anticipated. As I had been requested to attend a funeral and conduct the services, I went away to put myself in readiness.

A cowardly threat and fresh alarm.

After we left, the governor expressed himself rudely and violently against me. He was much pleased to have Dr. Dawson remain, but before the whole crowd of people, foreigners and all, he said he would not mind putting me in irons. This threat ran like fire over the city. In a short time it reached me, and I do not know when I have felt such a rush of indignation. If he had said it to my face it would have been manly, but it was coward-like to stab me in my back.—My first impulse was to go and tell him to his face how much contempt I felt for cowards and unprincipled tyrants. Then the funeral, with all its solemn lessons was before me, and the thought of the resurrection of the just and the unjust calmed my spirit. My second thought was to pass his cowardly threat in silence.

Poor old Joe Alley heard the news and was thrown into a paroxysm of fear. His beard seemed to become whiter and he looked as pale as death. All he could say was, "Go! go! go!" so pitiously that I could not withstand him. So, promising to get a place for our baggage and to bring no more to his house, I started off at once. Of course I paid no attention to the governor's order to take his interpreter with me. It was in fact making me a prisoner, and I would recognize no such relation.

Violence of the governor.

From an early hour a highly respectable Mohammedan had been aiding us in every way he could. The governor noticed this in the afternoon and ordered

him to be beaten. Instantly some three or four fellows pounced upon him, beat him in a savage manner and kicked him out of the compound,—200 people looking on.

I went to five or six places to procure store room, as our baggage was being rapidly overhauled and tumbled unceremoniously out of the custom house. On Saturday it was all passed and stowed in Capt. Potter's godown. During the day a number of respectable persons, Burmans and foreigners, urged us to go to the governor and "speak sweet words to him," but I resolved to seek no interview. On Monday, however, at the urgent request of many, we concluded to go, and started off, but learned on the way that the governor was in a terrible passion, and had that morning beaten a mussulman terribly. At 5 o'clock P. M. we set off again, but being informed that about an hour before the same man was beaten again so dreadfully that he was carried off to die, as all supposed, we postponed our visit. The next morning we started off again, and again turned back, having learned that the governor, that very morning, had had a serious quarrel with his principal wife. A report was current in the city on Monday evening and through the following day, that the governor had publicly threatened my life. I did not then, and do not now, believe there was sufficient ground for such a report. But, true or not true, I was fully satisfied that he was too cowardly to commit such an outrage, and would have cared little about it had it not reached my family.

Second interview with him—A house hired—Effects of fright.

We relinquished altogether the idea of going to him, but about 7 in the evening word came from the governor requesting us to call. We resolved at once to go, though it was very dark and nearly two miles off. We found him in an inner apartment with two or three officers and a few servants. He treated us courteously and showed us several swords made by a Burman. He

wished us to praise them, and really, the workman-ship was praiseworthy. He made many inquiries about my former acquaintance in Ava. After a little time we got into an animated conversation about men and things in the Golden City. I told him it was my intention to go up to Ava after the rains, to which he made no reply. We remained about an hour. When we were about leaving he said, "I shall write to the king and make strong representations in your favor; but there is one thing you must promise, that is, to give no tracts to the people." I did not ask him for permission to remain, I did not ask him to write to the king; still, I thanked him for his offer to write.

We had that very day rented the house formerly occupied by Col. Burney, now owned by Moung Sa, an aged wong-gee in Ava. Without our knowledge the agent came in to obtain the governor's sanction, which was given promptly. Then turning to us he said, "That is a very suitable house for you." All passed off very well. After spending a week of extreme anxiety the storm seemed to have spent itself.

On Wednesday, the 23d, writings were drawn up and signed in reference to the house. Since Col. Burney left it has been occupied by some dozen native families, and you can fancy better than I can describe the condition of the house and compound. Filth has been accumulating for twelve years, and all the window shutters have been burned or otherwise destroyed. A few years more, and this building would be a mass of ruins. Men are now at work clearing out the compound, scouring out the rooms, whitewashing the walls and making new windows.

Moung Kinge and Moung Poh Gyaу are both ill, and were driven nearly crazy by the threats and rough treatment of the governor. We feel deeply for them, as they have been made to suffer on our account. Dr. Dawson has frequently seen them, but they have sent word that they are afraid to see me. I

have just received a letter from Moung Poh Gyaу expressing the greatest anxiety to call and see us, but as yet he dares not do so.

A royal message—Public worship—Robberies.

On the 3d of May a *Sera-lau-gyee* came, by order of the governor, to inform us that a royal message had that day arrived, that the king had heard with pleasure of the American teachers who formerly lived in Ava; he expressed a wish that they would be disposed to remain in Burmah, and that they might enjoy every possible favor. The Royal Secretary was attended by a large retinue, and he seemed much gratified that he was the bearer of such news.

The large hall in our house having been put in order, I preached in English and in Burmese the first Lord's day in May, and had about thirty hearers. The second Lord's day had about forty hearers; among them were three Karens residing about two days' journey from Rangoon. One of them has been two years in br. Binney's school and is an intelligent young man. He is the pastor of a church in the village where he lives. He inquired earnestly and affectionately after br. Binney and br. Vinton. In the evening we had a prayer meeting,—four prayers in Burmese, one in Karen and one in English, also singing in the three languages.

About twenty days ago, Oung Bau, the pastor of a Karen church at Ka-dwa, was attacked in the night and robbed of 250 ticals of silver. He was collector for his village. He was tortured by burning one arm, and receiving 100 stabs in one leg. Another robbery was committed a few days ago, two tides up the river. One man was killed and two others dreadfully lacerated. They have come to us for medical aid. Two of the principal robbers have been caught and brought to the city.

Medical labors—General aspects.

Several important cures have been effected. Among the patients were a custom house officer and a daughter of the

governor. The governor himself was taken suddenly and violently ill, the other day, and sent in all haste for Dr. Dawson. There is a rush of sick people to our house, Armenian, Mohammedan and Burman. The great hall in the lower story, as soon as put in order, will be the dispensary, and the hall in the upper story will be the chapel. Each hall is nearly thirty by forty feet. In the upper story are three rooms for each family, and one common parlor fifteen by twenty-eight feet, looking toward the river. The compound is surrounded by a strong brick wall eight or nine feet high. This evening (May 16) a Mohanmedan was brought to the house in a litter apparently just alive. His head is broken and he is otherwise badly wounded. He was attacked by robbers just without the town and left for dead. We have had from 150 to 200 people at the house to-day, some forty of them sick people.

Thus I have given you a brief outline of events since we landed in this city one month ago. You will perceive that a great change has taken place toward us on the part of the government, much to the astonishment of all, Armenians and foreigners. We may meet with opposition, we may expect it, but still, with the divine blessing, nothing is too great to be overcome. I preach just as openly as I ever did in any land. So far, we feel encouraged to hope that the Lord has heard our prayers, and the prayers of his people, in behalf of these millions. Pray for us that we may be wise in winning souls to Christ.

Retrospect.—Numerous visitors.

June 12.—Nothing has taken place, since I last wrote you, to darken our prospects. It is just two months to-day since we left Maulmain in a small schooner for this place. We have seen much of the divine goodness in guiding us hitherto. Few in Maulmain thought it judicious, or even safe, to attempt any thing in the face of such hostility, and during the first eight or nine days after we landed in Rangoon the fears of the most desponding seemed to be but too well founded. The

storm passed over, followed by so great a calm that we could hardly credit the testimony of our own senses. The change in the temper and bearing of the governor can only be attributed to the message from the king delivered to us on the 3d of May. And what should induce the court of Ava to send such a message, it is impossible to say.

We can hardly fancy ourselves to be under the reign of despotism. I do not know how it is, but we feel ourselves just as safe, by night and by day, as we should in any land. I commenced public worship both in English and Burmese on the first Lord's day in May, at fixed hours publicly announced. This has been continued uninterrupted, and as far as we know without a whisper of opposition.

The repairs on our house are completed. Dr. Dawson occupies a room on one side of the great hall in the lower story, and I a room on the other. He has his medicines and surgical instruments arranged on shelves. I have a large table on which are writing materials and a variety of books. The hall is thrown open before sunrise. We go down by half past six or seven o'clock, and find rarely less than a score of visitors. The doors of our rooms are then opened, and we begin the labors of the day. By eight o'clock there are often thirty or forty persons present, and there is one continued stream of people coming and going till night. It is difficult to command an hour of leisure till evening, and even then we often have visitors. There is no occasion for me to leave the house to preach to the heathen. I have not more than once been half a mile from the house in six weeks, and have not been into the street more than four or five times in a month.

After all, we do not know what a day may bring forth. I am not sanguine, but I have hope, as I always have had. Without using the appointed means, we cannot expect the promised aid.

A visitor from the court—Medical employment.

Some time since, an aged priest came down from Ava. He is the king's

alchemist and astrologer,—the only priest in the empire invested with rank and the insignia of nobility. In a few days after his arrival he called on us. He continued to call almost daily for some ten or twelve days, and then put up in one of our rooms, requesting permission to remain a few days, saying he did not feel comfortable any where else. He is highly intelligent and amiable, and like the greater number of Burmans in the highest class of society, is unassuming in his manners. The officers of government stand in awe of him. The people stare at the golden umbrellas over a venerable priest constantly going from and coming to our house. The last three Lord's days he has attended public worship. After the rains he returns to Ava and is urgent for us to accompany him, which we intend to do.

Among Dr. Dawson's patients was a brother of the governor, on whom the native physicians had exhausted their skill. He always sent a horse for Dr. Dawson to ride, and the first time he got out of the house he called on us. Our work will no doubt be constantly increasing, and with the divine blessing good will be done. All that is done is done in the name of the Lord Jesus.

A victim of the governor—State of the church.

Poor Moun Kinge died three days ago, and on the following day was followed to the grave by a large number of people. He was much respected by the entire community. This is the second man murdered by the governor since we came to Rangoon. One was whipped to death, and Moun Kinge was frightened to death. Since the day he was imprisoned, his life menaced, and the threat ferociously made that his wife and children should be made slaves and sent in chains to Ava, Moun Kinge has been sinking to an untimely grave. He had no fortitude, and the shock was too great. The bitter tears of his widow and children awaken in me emotions of unutterable detestation toward the brutal tyrant who has been the cause of so much suffering. Moun Kinge was

guilty of giving Dr. Dawson and myself the use of a room seven or eight days; for this he has been frightened to death. Moun Poh Gyau has only just survived the savage treatment he received. Gladly would I have been in the place of those young men, and suffered all the indignities and cruel threats of the governor.

Ko A, the venerable old pastor, calls occasionally. He is in good health, but feeble with age. The members of the church are scattered in different villages, except a few superannuated members. Ko A is too feeble to labor. As yet I can write nothing very definitely with reference to the Karens in this and the neighboring province of Bassein. The greater number of the Karen churches are from forty to one hundred miles distant.

LETTER OF DR. DAWSON.

Dr. Dawson's communication, dated June 14th, covers nearly the same ground with that of Mr. Kincaid. Some extracts are given which throw additional light on the transactions just related.

The governor's proceedings in their absence.

Immediately on our departure to Maulmain, after our visit here in March, two or three individuals were involved in trouble, upon pretexts growing out of the circumstance of our leaving. The Hindoo, in whose house we had stayed during the few days we were here, was fined 180 rupees* for not volunteering information to the authorities that we were going away. The agent of the schooner in which we took passage was accused of conniving at our departure, and was mulcted in nearly 100 rupees. The English royal interpreter, also, was charged with having assisted us in getting away, and publicly reprimanded. This was an unexpected attitude of affairs. We wondered at the change that had taken place in the spirit of the governor.

* The slight discrepancy between the two accounts of what seems to be one transaction arises, probably, from the facts being matters of hearsay rather than of personal knowledge. The proceedings were summary, and concluded in their absence.

To us, *personally*, his conduct was such that we had no reason to complain. In our interview with his excellency, we had informed him of our intention to leave in a few days, and to return with our families with as little delay as possible. To this arrangement he offered no objection, but threw upon us the entire responsibility of our coming here to live. He promised to write to Aya concerning us, and intimated that he would do so in language that should be in our favor. If the king granted us permission to remain, well; if not then he was not to be understood as having encouraged us. To these conditions we could take no exception, for they appeared to be dictated by sound policy.

Proceedings on their arrival.

On our arrival we repaired to the custom house, where we were required to register all our names. The day following the governor visited the custom house. We were sent for to have our baggage examined. As soon as we appeared the governor questioned us by what authority we had come. Mr. Kincaid explained, by order of a former king. It was evident that the governor was anxious to seize upon some pretence, either to annoy or to expel us from the country, in vindication of his recent proceedings. We were requested to make deposition of what we had to say separately to a writer. Our depositions being written, they were read before the assembled crowd, and no fault was found with them. The governor could not injure us with any show of justice. If it had been the case of a Burman, it might have been very differently settled.

The man in power, moreover, had sagacity enough to see that our being forced to quit the place would be, in some degree, a public loss. Of this he had already had an opportunity to judge, in the recovery of an influential custom house officer of his own government, who had been given up by all the physicians of Burmah. His testimony was, that one of those foreign teachers had saved his life. In the way in which the

Lord has led us we have much over which to ponder, much to excite our gratitude. The circumstances of this officer's illness with a very painful complaint about which his attendants knew nothing, our arrival at the crisis of the disease, and the success of the treatment pursued, give to my mind the clearest evidence that the God of missions was hearing the prayer that availeth much from thousands of beloved Christian friends in America, who feel deep solicitude for the result of our present somewhat hazardous enterprise to plant the gospel in the capital of this kingdom.

The missionary dispensary.

The people are not slow to understand one feature of the Christian religion,—its benevolence. All seem to unite in saying that "God has sent us here as a blessing to the poor." So constantly is this exclamation uttered that its novelty to us has long passed away. We have been here now not quite two months, and already our house is crowded almost daily from morning till night. The larger portion of visitors come seeking relief from long-standing maladies. As soon as the repairs of the building we occupy were so far advanced as to enable me to work systematically, I opened a "missionary dispensary" on the 1st of June. A register is kept of the number of applicants for aid, and a note made of the general character of the diseases treated. By the end of a year the book cannot fail to show, at the present average of attendance, that many thousands have been assisted. This affords us many excellent opportunities, which we endeavor to improve, for communicating the glad tidings of salvation.

Patients from a distance.

Not only do those in this city flock to us freely, but a number have come long distances. We have now about the house a poor boy nearly blind, who travelled a journey of twenty days by water and two by land, to inquire if any thing could be done for him. In one eye he is totally blind, but can see a little with the

other. He says his vision is already much improved. He has neither father nor mother, brother nor sister, to whom he can look for help, and pleads that he may be permitted to remain with us. I intend to keep him as long as he will stay, in the hope that he may be led to a knowledge of the truth as it is in Jesus. He attends our worship in Burmese, and appears very attentive to what is said. Before losing his eyesight he had entered a monastery as a young priest, and had studied considerable during the two years he was there. His present affliction arose from an attack of the small-pox. He had never heard before of the Christian religion, and he now professes to be glad of the opportunity to learn something about it. With improved eyesight, would God that his moral blindness might be cured! There is also a man from Paghan, 100 miles below Ava, attending the dispensary daily. He had heard of our coming to Rangoon and hastened down to meet us. Other cases might be related, to show that the news of our arrival has travelled on the wings of the wind, and from what we are told, it has excited a more than ordinary interest.

Previous to opening a place where the sick could resort, frequent applications were made to me to visit different houses. In these visits I have met persons who cherish very pleasing recollections of missionaries that have formerly labored in this city,—the lamented Judson, brethren Colman, Hough, Price and Wade, and at a later period, brn. Bennett, Webb, Howard and Kincaid.

Karen churches—Burman assistant—School.

We have received very favorable reports of the condition of the Karen churches in the neighboring jungles. About four weeks since one of the assistants and two other Karen Christians came to visit us, and remained over the Sabbath. They were much rejoiced to see us. They mentioned that the church to which they belong continues to enjoy some measure of spiritual prosperity and *Christian union*. Occasionally they are

cheered by the addition of new members. During the past year seven were converted and baptized. The government has ceased to persecute them for their religion, but they are severely taxed.

The native assistant that is with us is Ko En, whose name you will remember as one of Dr. Judson's principal assistants in copying the Burmese portion of the dictionary. To the crowds that gather around us he frequently speaks of Christ, and thus sows the seed of the gospel which we trust will grow up and bear fruit hereafter. The ladies of our families have in contemplation the opening of a school as soon as possible. Many are anxious to send their children to us for instruction.

ASSAM.

LETTER OF MR. DANFORTH.

Cholera at Gowahatti—Village schools.

Gowahatti, June 20, 1851.—Soon after brn. Bronson and Whiting and Mrs. Cutter left us, the cholera broke out here and about one-tenth of the population has been swept off. It is judged that 1000 people, within a few weeks, have died in Gowahatti. In the villages around it would be difficult to give an estimate. The accounts are most fearful. The river has been filled with dead bodies, which now and then lodging upon the sand, besides inviting crows, vultures and jackals, caused such an effluvia as almost to prevent the passage of boatmen. At Sirajgunge, a few days' travel below this, the mortality has been so great as to beggar description. One instance will suffice to give an idea of the work of death. Out of a company of 300 pilgrims only three remained to tell the tale. We have had eighteen cases on the mission premises; but with timely and careful attention, under the blessing of God, all but four have been saved. The cholera has now nearly disappeared from the station.

In my last I spoke of my travels among the villages, and alluded particu-

larly to the distribution of books. In connection with this, allow me to make a single remark on the subject of village schools. Owing in part, doubtless, to the few government schools established in the district, in part to the motives held out for official preferment, and in part to the Christian books distributed among them, the desire of learning to read is undoubtedly increasing among the villagers. The mass of the people are unable to read; still they are not without some appreciation of its importance. I have been again solicited to establish schools, with the promise of from sixty to one hundred boys. Two or three deputations to solicit schools have come from the villages since my return. One came while Mr. Whiting was here, and had twenty or thirty interesting lads. I have refrained from responding to these calls as yet, partly for want of suitable books, partly for the want of Christian teachers, and partly out of fear lest the want of funds should compel us to break them up prematurely. That a great influence might be exerted upon the people in this way I have no doubt, and am not certain that our mission might not be rendered more efficient in this way than in any other. It is what the Hindoos most fear. The success of mission schools has given them more alarm than every thing else put together.

Influence of the priesthood.

It is difficult to ascertain precisely to what extent the people are under the influence of the priests. To judge by their way of talking, they seem to have no confidence in them. They say the priests are blind, and hence cannot enlighten others; they are on the road to hell, and of course cannot give salvation to others. Still, every man has his gooro, or spiritual teacher, to whom he entrusts the care of his soul. If you ask them why they do this, they tell you they have their land to till, their crops to gather, their families to support, and they have no time to attend to the duties of religion. Thus, like a great many in America, they serve God by proxy, with-

out any special concern whether they are the gainers or not.

Their gooroo seldom lives in the same village with them, but often two or three days', and sometimes a month's, travel distant; and all the interest he takes in the people is satisfied by coming or sending, once or twice a year, to collect their offerings. These gooroos are generally very rich and have great influence. When one comes into a village the people appear very different from what they do at other times. You see them prostrating themselves before him in the most servile manner, that shows a superstitious fear. At such times new disciples are made, and the young introduced into the brotherhood with as much ceremony as a Roman Catholic priest would use at the font. The common priests have much less influence, and are generally about as ignorant as the common people.

The Vaishnuvas—Decline of Hindooism.

The Hindoos are divided into two great classes, the *Sivas* and the *Vaishnuvas*. The former worship Siva as the supreme deity, have temples and make sacrifices. The latter hold Vishnu as supreme, and have neither temple nor sacrifice. They are divided into classes or communities differing from each other in some minor particulars. These divisions are called *hostras*. Each hostra has its priest or head man, who reads the shasters or sacred books, and superintends the *pugas*. The bhokots, or monks, do the servile work of religious ceremonies, till the land, &c. Sometimes they are allowed to marry. There are between three and four hundred of these hostras in this district. Some of them seem to be flourishing and influential, but by far the greatest number bear all the marks of speedy dissolution. Those that have lands ceded to them may continue a long time, but many of those which have no endowment are without a single bhokot, and their buildings are in the last stages of decay. They say that their palmy days are gone; no one cares for them, no one will contribute to

repair their dilapidated houses. Were it not for the public lands ceded to the priesthood, of which there are 16,000 acres in this district, of which one half the revenue goes to the support of religion, I do not see how even the form of Hindooism could be maintained for any great length of time. As it is, to superstitious reverence for their religion is added a strong worldly policy.

The people prepared for the truth—An earnest inquirer.

The most we can say of the common people is, that their minds are flowing along in the deep channel tradition has cut for them, and will probably continue thus until that is broken up. They will then be led in the direction of the strongest attracting force, which will undoubtedly be either Christianity or infidelity. Have we not reason to hope it may be the former? Having so little confidence in their priests, and acknowledging themselves to be sinners without hope of deliverance, it would seem that they can but welcome a system like the gospel when clearly brought before them. But they want "line upon line, precept upon precept." What can we expect from one or two visits among them? The people in most of the villages where I went had never heard the gospel before, and it may be a long time before they will hear it again. I am quite certain that in most instances it commended itself to their understandings and consciences. They almost always expressed their approval. One day I came to a little house of worship where the natives were making pujahs. I stopped and began to speak. They immediately left their worship and others collected, till I had a good congregation, and a more attentive one I could not desire. They listened perhaps an hour and a half; I then prayed with them and went on.

I have frequently met with persons who seemed to possess all the candor and seriousness of earnest inquirers after truth. Such can never rest satisfied with Hindooism. At Gonga Bil, I met with a mussulman who came to me day

after day; he said that he had in vain sought peace in his own religion, he was a great sinner, and desired most earnestly to find salvation. He could not read, but begged me to give him a book; he would get his neighbors to read it to him. He was willing to sacrifice every thing, to bear the scorn and derision of his friends, could be only find pardon for his sins. He seemed to be one whose heart the Lord had touched. I met him two or three times after this in different villages. Still he had not found peace. May the Lord have mercy upon him!

Influence of a female missionary—Native litigation.

Mrs. Danforth and our little daughter being in company added a good deal of interest to our tour. We generally arose very early in the morning and went out from the village, sometimes together and sometimes in different directions, and did not return till towards noon, when we received and conversed with such as called upon us. In the evening we went out again. This was the usual course, varied according to circumstances. Most, having never seen a missionary's wife or foreign woman before, had their curiosity excited to the highest pitch, and thousands were drawn together to see the "mem sahib" and little girl. Through whatever village she went, she had her congregation of native women, who were always very free and communicative. This gave her a good opportunity to learn much of the social condition of the people, as well as to impart to them a knowledge of religious truth. It seems very important that we get the confidence of the natives, and perhaps there is no better way of doing this than by having a family with us. But it is not always that a lady can accompany a missionary in his tours, and when she does it is always attended with more or less inconvenience.

I spent a week or two in camp with Capt. E. T. Dalton, the magistrate of this district. He spends the dry seasons in the villages, holding his courts in dif-

ferent places to try cases and settle any disputes which may arise among the natives. His encampment is always surrounded with crowds of people, presenting a favorable opportunity to preach and distribute books. During these few days I was frequently in court. The natives are quite fond of litigation, and when once commenced it has an intoxicating influence which they seldom get rid of. The most trivial things are brought into court, family quarrels and the like. A man beats his wife, or a wife leaves her husband, or a girl has been betrothed for whom some cows, goats or rupees have been given, and the parents refuse to give her up; the court is their first resort. By far the greater number of disputes are about the boundaries of their lands and complaints against native tax gatherers.

Amiable traits in the people.

Yet on the whole the people seem quiet and well disposed towards each other. Parents have a particular fondness for their children, and seldom part with them except to liquidate a debt or to procure money to carry on a lawsuit. Their daughters are a source of profit. When they give them in marriage they realize from five to one hundred rupees apiece. Their lands are productive, and during seedtime and harvest the cultivators are very busy. At other times they have little or nothing to do. They often appear very hospitable, and though poor, generally wish to show their good will by some trifling present, as a plantain, an orange, or a few eggs. The gift is generally laid before the visitor, or handed to some person attending him. Sometimes the article given is so trifling as to excite a smile. At one place where I called, the man brought a fish about as large as my little finger, and offered it to a native Christian who was with me. It was refused. He then offered a pice, (about three-fourths of a cent,) and begged I would take it. He was poor, he said, but I had honored him by coming to his house, and he wished to give something as a token of

his regard. He seemed greatly surprised when I told him of the fulness and freeness of the gospel, which was heightened by contrast with the extortion of the priests, into whose all-grasping hands he had so often thrown his mite.

Extent of the field—State of the mission.

I am satisfied that a great moral harvest might be reaped, provided a sufficient amount of labor could be bestowed. We have every encouragement we could reasonably expect, both in the readiness of the people to hear and the assent they give where the gospel is preached. But one or two, or even six men, are not sufficient for this district. Br. Dauble says we ought not to rest till we get six.

I have sometimes doubted the policy of these distant tours. I almost think that more good might be effected by remaining at the station and confining our labors to a small space. I know the interests of the mission have suffered from my absence the past cold season. One of the native disciples has fallen into sin and required discipline. We have had many discouragements the past year, yet they have been accompanied by unnumbered mercies, in view of which we have the greatest reason for thankfulness. The Lord has given us good health and has permitted us to baptize one Eurasian. Another is asking for baptism. We can but hope that some general impetus has been given to the cause. The girls' school was never in a more flourishing condition. The boys' school is less so. The attendance varies from twenty-five to forty. As I intend being at the station a good part of the rainy season, I hope to make it more efficient. The coming of br. and sr. Ward will be a great assistance and comfort to us.

A convert at the eleventh hour.

A few days ago a sick man sent for me. I found him in a very interesting state of mind. He said his wife had attended the prayer meeting at the girls' school and heard about the Saviour. When she came home she related it to him. He had become deeply interested

and wished to know more about Christ. He said he had renounced his own religion. Neither Ram Krishna, nor any other of the Hindoo gods, could give him salvation; they were mere men, and those who trusted in them deceived themselves. When told that Christ could save him, he seemed staggered and said he was too great a sinner, but when told of the sufficiency of the atonement he seemed to exercise the simple confidence of a child. I prayed with him and then asked him to join. He offered a most sensible prayer, renouncing his former views, confessing his sins, and declaring his faith in Christ as his almighty Saviour. I continued to visit him almost every day for nearly two weeks, when one night, just as our prayer meeting closed, his wife came in tears and told us that he was dying. I found him speechless, but still retaining his senses. We talked with him a long time; he answering our questions by signs. He looked upon death with composure, was ready and happy to go. I learned that he had that morning told his wife to avoid bad company, to sell his things, pay his debts and not to cheat his creditors. I was glad to hear this, as he had not sustained a very good character for honesty. The next morning I found him still lingering, but in the same peaceful state. Towards evening his spirit took its flight, as we have reason to hope, to be numbered with the redeemed.

SANDOWAY.

LETTER OF MR. BEECHER.

**Boarding school—Churches—Baptisms—
Home mission—Emigration.**

Sandoway, June 10, 1851.—Since I last wrote, young men and boys have come from various parts of Burmah and from the churches on this coast, to attend the boarding school. They brought letters from many of the pastors, and verbal reports from others, from which we learn that the churches are all stead-

fast, and many of them growing in numbers and in grace. Moung Yay, since his ordination in December last, has baptized ninety-seven in the vicinity of Bassein.

The convention of native preachers for completing the organization of their Home Mission Society, was held near Bassein, in accordance with the appointment made at the last meeting of the association at Ong Kyoung. A good number of the native preachers was present, and many more would have attended, did not the jealousy of the Burmese government render it unadvisable for large numbers of Karens to assemble in one place. Contributions were sent in from nearly all the churches which amounted to more than one hundred rupees. This money was divided between two native preachers, one Pwo and the other Sgau, who are to labor exclusively among the heathen of their own tribes. About fifty rupees had been previously raised, which is to be appropriated to the support of another missionary already appointed, but detained from entering upon his work by sickness in his family.

These churches have from the first been accustomed to make annual contributions to the mission, but this is the first time that they have been devoted particularly to this object, or that the responsibility of expending the funds has been thrown upon themselves. This first effort is comparatively small, but it promises to "grow and wax great."

Since we returned from the jungle nearly eighty families of Christian Karens have emigrated from Burmah to this coast, being driven out by the intolerable exactions of men and money which the king was making to carry on war with the Shans. This will increase our jungle labor next year, and will make it more impracticable than heretofore to attempt a school for native preachers in the cold season.

We now have a boarding school of twenty-three in all, but are still hoping that more will arrive in a few days.

FRANCE.

LETTER OF THE FOREIGN SECRETARY.

Paris—The church there.

Lyons, Aug. 12, 1851.—On my way from Douai to this place I had the pleasure of meeting on the Sabbath, the 3d inst., the little church at Paris, constituted last year. They were assembled in a small upper room, their usual place of worship, and were listening (for it was late that I discovered where they were convened,) to a discourse addressed to them by a ministering brother from Scotland. The church continues destitute of a pastor, all our brethren in employ being needed at the stations they already occupy. It is proposed to supply the exigency, in part, by sending monthly one of the pastors in rotation from the departments of Aisne and Oise. This must be deemed, however, a temporary expedient. The church *needs* the cheering countenance and ministrations of a pastor all its own. And the godless community around need some one who will care for their souls. "Without God,"—"No God,"—these and such as these were the thoughts continually pressing upon me as I walked the streets of Paris. At the same time, so far as I could learn, no better opportunity for the free and successful dispensation of the gospel is presented elsewhere in all France. The people are nowhere more intelligent, more free from prejudice, more accessible. I would think little of the civil relations of Paris to the rest of France. It must be many long years before a religious influence of much consequence can be made to bear on the French people at large, simply because it emanates from the capital. The object would be to preach the gospel in Paris to all who would hear, rejoicing that the word of God there would not be bound, and that to as many as received the word it would be the power of God unto salvation. The church has lately received a few members on profession of faith in Christ, making their present number thirteen.

The churches in Lyons and its vicinity.

Last Sabbath, the 10th inst., I have passed with the church in this city, under the pastoral care of our brother Devan. It was the first anniversary Sabbath of its organization. A year ago it was constituted of four members; it now numbers twenty-nine. And almost every week new applicants present themselves for admission. A part of them have lately come to the knowledge of the truth, others have had hope in Christ for many years. Some who have joined themselves to the church, were previously members of the Free Evangelical church of this city. I was assured, however, that this was attributable to no undue efforts at proselytism. It was a rule scrupulously adhered to by the pastor and his native brethren and coaljutors, to restrict their labors to the unconverted, and specially the Romanist part of the population, except as they were personally *solicited* by individuals who first sought *them*. It was from the first the proposition of our brother to establish himself in a part of the city to which the Protestant Evangelical influence has not extended. Unhappily, this proposition was not accepted; though the Protestant population, so called, is but 15,000 in a city of 250,000 people, and there is but one Protestant church of 300 or 400 members.* A more catholic spirit, we hope, will eventually prevail. There is ample room for *all* to thrust the sickle, and the harvest waits for the reapers.

Our brother Devan appears to be faithfully and laboriously prosecuting his work. Besides the stated ministrations of the Sabbath, in which he regularly takes part, he is receiving daily calls at his own dwelling, and visits as occasion requires from house to house. He has also the superintendence of the churches at St. Etienne and Feurs, and is in constant communication with the native laborers connected with them. A fourth church will probably be soon constituted

* This church is ordinarily served by four pastors, who preach successively to as many separate congregations.

at Aulse, at present an out-station of the Lyons church. On the whole, I could not resist the conviction that a good work is going on at Lyons and in some of its neighboring villages. The poor have the gospel preached to them, and they are receiving it gladly. I was particularly gratified with the assurance that, notwithstanding the early and rapid enlargement of the Lyons church, candidates for membership were not admitted without careful investigation, not only as to the grounds of their hopes and their soundness in faith, but also as to the blamelessness of their lives, and their freedom from motives of worldly interest. These last, indeed, could hardly by any possibility find place. To join "this sect" here, is to have one's name cast out as evil;—in some cases, to be deprived of one's daily bread.

GERMANY.

LETTER OF MR. LEHMANN.

Berlin—Visit to Pomerania—Sabbatarian disputes.

Berlin, Aug. 11, 1851.—In the first weeks of the second quarter of the year, I stayed at home and preached as much as possible, filling the pulpit alone, for I am obliged to be absent too much during the year, and our dear people much complain of this, as our meetings are much deserted if I am not here. We enjoyed sweet fellowship and had very good meetings during all the time.

Immediately after Whitsuntide I left Berlin for Hinterpommern (Pomerania,) where I was long before earnestly invited to come. You will remember that there are extended churches comprising between two and three hundred members, who were as yet in a rather secluded position and much prejudiced against our churches generally. There was now a peculiar case; a number of them had embraced the notions which I believe your Seventh Day Baptists in America entertain, viz, to celebrate the Sabbath along with the Jews. Many others among them were puzzled by the

subject, and it grew more and more important. I found on my arrival at Stolp, near the Baltic, the brethren already divided on that account and much struggle thereabout. In private conversation and in a meeting to which many others besides the members were invited, I testified against the innovation by all reasons of Scripture and sound argument; but the Sabbatarians stuck so fast to their notions, and were so entirely locked up for any reasons, that it was all lost time to deal any longer with them, and they at last (only four in number) left the meeting. The discussion had a salutary influence upon the others, who rejoiced to find that there are so strong reasons for the celebration of the Lord's day.

Earnest discussions—Views of church government.

In subsequent days I had similar transactions at other places. On the next Lord's day a large meeting was arranged in Morgenstern, a village where they frequently meet. It is a peculiarity of these brethren that till now they have regarded themselves as forming one church, though some of them live at distances of seventy and eighty miles from each other. They used to meet alternately in various places, to transact business of common interest. I preached here to a crowded assembly within and out of doors, and the emotion was considerable. In the afternoon a part of the congregation took me away to their village, ten miles distant, where again a great number of people flocked together. During the week I went from village to village, held meetings and conversed very much on the above disputed point.

The following Lord's day a large assembly was announced in Kahlberg, in a high situation. We arrived there in the afternoon of Saturday, when the pastors and teachers all around were come, more than twenty in number; we commenced discussion on the same point and on various others, which continued all night over to the next morning. I met with great opposition on the part of

several, but with great approbation from the majority. At last I insisted on a division, which showed seventeen for and nine against retaining the Lord's day. I would now have those seventeen sign a public declaration of their adherence to our views, but then again I found them wavering, and only about half of that number signed the declaration, which I wrote at once.

The government of churches, ordination, and other subjects, were discussed, of which they had very false notions. Though they have always expressed very much anxiety for their independence, and fear lest we would subjugate them and become their popes if they would unite with us, yet it appeared that a few amongst them exercised all hierarchical power over them undisputed. For instance, there were two who were uncertain which of them should ordain elders and deacons; to settle the matter they agreed to cast the lot between them. After this had taken place, he who was excluded looked with an evil eye upon his favored competitor. Now such and similar mistakes were rectified. The plain scriptural method in which our churches proceed in these matters was shown and vindicated, and I rejoice to say that it was to the great satisfaction of by far the most of those present, so that on the whole I saw that my coming had not been in vain.

A memorable Sabbath—Good effects of the visit.

Gloriously the sun rose on the Sabbath morning. After a little rest, interrupted by a new discussion in which a shrewd brother again entangled the brethren, and which challenged my defence, the time of meeting approached and we walked half an hour higher up to the top of a considerable hill. Here are some cottages, where in time of persecution the brethren had assembled without being found out by their enemies. But to-day the rooms were much too narrow to receive all who flocked from all quarters. They were assembled, about 200 in number; service was then held in the

open air under the shade of some trees. I saw with great delight the dear brethren and sisters in their simplicity and candor and love. They sat down on the grass, and I had the privilege to preach unto them the unsearchable riches of Christ. My feelings were much excited, especially by the events of the past night, and I poured them out, speaking from part of the 122d Psalm. The impression was very vivid, and I do not recollect a season of more powerful visitation from on high. When we separated the embracing and shaking of hands would have no end, and a sweet remembrance of those days of communion with the saints will, I trust, be mutually kept in our hearts.

After my late return to Berlin I had the mentioned declaration printed, and sent it back to Pomerania to be widely scattered, which was the more necessary, as much rumor had spread about this thing, and scandal augmented against us. To my great joy I learn, by a letter just received from there, that the erring brethren have returned to the truth, and that the damage will be repaired soon. Bless the Lord, O my soul!

Increase of the churches in Berlin and East Prussia—Persecution—Triennial conference.

Our church in Berlin has not had considerable increase. We have had many spiritual enjoyments, but the choicest have been withheld from us; only now some hopeful inquirers are before us, and some already received, or will be soon. May there come another time of refreshing!

The reports from eastern Prussia are constantly better. Our dear br. Weist, on the last Sunday of Whitsuntide, (June 8) baptized twenty-one believers, and thus the church there will probably double its number in the present year. The preaching of the blind brother Matthias is very much accepted there, and makes a deep impression. Similar favorable news is received from Memel and environs. But governmental oppression is also felt more there than with us. By a suit at law, in a second

instance, our br. Weist has had a narrow escape from a severe fine for having held meetings in the neighborhood, while in another village thereabout (Schlakeinen) they have been sentenced for the same crime to a fine of upwards of 100 dollars, as I understand. Similar severe measures have at least been threatened to br. Niemetz in Memel.

Here in Berlin we celebrated a very glorious Sabbath on July 20th, when the dear brethren, delegates of the Baptist Union of England, Rev. J. H. Hinton and Dr. Steane, along with Rev. J. Bigwood, of London, and several ladies from there, worshipped with us, addressing our dear people by interpretation, while at the same time many ministering brethren from our Prussian churches were come,—all intending to go to Hamburg for the triennial conference of our churches in Germany and Denmark. Our joy was great—as was also the crowd in our chapel, which needs enlargement.

The days following in Hamburg were the most glorious we have had in Germany, but I must not attempt to report of that. "Words," said br. Hinton, "cannot express, nor can words *with tears* express, the glories we have beheld;" and to this all agreed. I am about going to London as one of a deputation of our conference to the meeting of the Evangelical Alliance, and shall try at the same time to do a little for our chapel fund, which is more and more urgently needed.

SHAWANOES.

LETTER OF MR. BARKER.

Interesting baptisms—An aged convert.

Shawanoë, Aug. 1, 1851.—A few weeks since we had the privilege of leading five of these Indians into the baptismal waters. Among them was an aged grandfather with two of his grandchildren, a young man and his wife. The baptismal scene was an impressive one to the congregation generally. Every

one seemed to feel that something unusual was to be witnessed, a man who for a length of days had been regarded as a standard bearer in the pagan worship submitting himself to the institutions of the gospel. For several years he had been in an inquiring state of mind. Having heard us speak of righteousness and a judgment to come, he abandoned the use of ardent spirits, a habit to which he had long been accustomed, and fled for refuge to the deeds of the law. "He had not been a murderer or an adulterer," nor had he been addicted to the more flagrant violations of the moral law. "He had left off his drinking and what lacked he yet?" Hearing us again preaching about sin and praying over it, the enmity of his heart became aroused. He declared plainly that he was not a sinner, and said that we should drive all the people out of the meeting-house by casting so many reflections upon them. But in this position he was unable to rest. Subsequently learning that the heart was deceitful above all things and desperately wicked, he was brought to the acknowledgment of his guilt and submission to the cross of Christ.

Meeting with him incidentally a few days after his baptism in a place of business, he came to me, surrounded as we were by men of the world, to make some inquiry about the meeting on the coming Sabbath. I inquired if he intended to be at the meeting. "Certainly," he replied, "me feel now in here," pressing his hand upon his breast, and lifting his eyes to heaven with a serene countenance, as if to indicate the source of his feelings.

Trials and comforts—Conversation with a pagan Indian.

This leads me to remark a little more particularly on our connection with this people. We have met persecutions from without; in turmoils often. Within we have had peace, not without trials, to be sure, but enjoying amid our trials the consolation of the grace of God. Having the evidence, renewed to us from time to time, that the pleasure of the Lord was

prospering in our hands, we have not been inclined after the similitude of the hireling, to flee at the appearance of the wolf, but have rather chosen to suffer, and for the sake of the sheep to endure. We have been the favored witnesses of the triumphant departure of a number of our flock to the great Shepherd and Bishop of souls. Again, we have mourned over the halting of many, and things lacking among such as adhere to the cause; withal rejoicing over the measure of light received, in all things hopeful of the future, not forgetting the precious promises of God.

The impression is general among the people that their religion is to pass away, and that Christianity is to prevail. This a pagan man freely acknowledged a few days since, in conversation with one of our brethren. He added that he believed their missionary was aiming after the good of the people, and said that he sometimes desired to know more about the bible. Our brother, willing to draw him into conversation, inquired on what he rested his expectation of happiness for the future. He replied that he did not wish to mention all he had heard about the Indian religion; he would only mention a few familiar things. And then he added, "But we did not kill our God. We did not ill treat him in any way. He came and said what he pleased to us, and went away again. We did not try to hurt him at all." When he got through our brother gave him a historical account of the origin and spread of the gospel, and explained to him the nature and design of the Saviour's sufferings. He told him of the thieves that suffered with him, of the phenomena that occurred at the crucifixion, and of the adaptation of the gospel to all people. As he proceeded the man's feelings appeared to be enlisted. His attention became riveted. In apparent astonishment he acknowledged, that though he had heard of the Saviour, he had never heard in like manner before.

Schools and pastoral labors.

The English boarding school has fifteen scholars. Three have left the school

and five been admitted. It is not of choice but of necessity that this department of labor is not enlarged. We have as many scholars as our accommodations and means will justify us in receiving. It is with regret that we have been obliged to refuse admittance to nearly fifty, since the last fall. The scholars show themselves capable of receiving instruction, though in some cases it requires a decided effort to secure their attention. They learn the branches of study usually taught in primary schools. It is hard to advance them beyond this, as they desire to shift for themselves when they attain the age of puberty. The boys are likewise trained in agriculture, and the girls in housewifery and needlework.

In pastoral labors, the more important instructions of the missionary to the child are liable to be speedily counteracted by pagan parents. This renders the improvement of such children less hopeful than that of those whose parents from principle second the efforts of the missionary. Moreover, different motives actuate the surrender of the child, the pagan parent, perhaps, regarding merely his support, the other desiring his education and improvement. The attendance at the chapel services, and also at meetings for prayer among the Indians, has been more than usually encouraging.

CHEROKEES.

LETTER OF MR. JONES.

Progress of a good work.

Mr. Jones, under date of Aug. 26, furnishes evidence of continued triumphs of the truth in connection with this mission.

In giving some account of the progress of the work of God, it is matter of unfeigned gratitude to our heavenly Father that he still condescends graciously to bless our humble efforts among the Cherokees. In the course of the spring and summer we have been favored with many indications of his presence in our meetings, and with encouraging evidence that the truth

preached was made effectual to the conviction and conversion of sinners. In several neighborhoods the congregations have been large and attentive. Deep and solemn impressions have been made on many persons who have not yet professed their submission to the gospel terms of salvation. Our humble hope, however, is that the Holy Spirit will lead them, and many more, to the blood of Christ, as the only remedy for the troubled mind.

At Adsinohee, and other places up and down Grand River, in the neighborhoods of brn. Downing and Dsulasky, at Dsyohée, and at a place called Chówe Stówe in br. Tanenole's neighborhood, the meetings have been largely attended, and serious attention has been given to the preached word. In many instances thirty, forty, and fifty have come forward for special prayer and instruction.

— Increased attention to the gospel southward
— Baptisms.

In that part of the nation which lies south of us, there has been an increasing attention to the gospel for a considerable time, and the attention has been spreading through the community, among classes of persons who have till lately kept away from religious meetings altogether, or have only come for amusement. Our monthly meetings at Lee's Creek have been peculiarly favored with the presence of the Lord. Many of the Indians have manifested deep concern for the salvation of their souls, and quite a number, having given evidence of a change of heart, have been buried with Christ by baptism. Our humble hope is that there will yet be a larger ingathering of such as shall be saved.

In my communication of March 25 (Magazine for August, p. 337,) I mentioned that sixteen persons had been baptized in the current year, and in a subsequent note had the pleasure to say that forty-eight more had been baptized on profession of their faith. And it is now my grateful duty to report, for the honor of divine grace, thirty-six more; making in all 110.

I trust our brethren and sisters, whose prayers go up to the throne of grace, while pouring out their hearts in petitions for copious showers of divine influence on the broad territories that engage their attention and their efforts, will not forget this little spot in the Lord's vineyard.

P. S. In addition to the above, I add one woman baptized at Flint Aug. 17, and one man and one woman baptized at Lee's Creek on Sabbath morning last, Aug. 24. Another woman was received on a most affectionate and satisfactory profession of her confidence in the atonement of Christ, and will be baptized on my next visit to that place. Others may have been received and baptized by our native brethren, of whom I have not yet heard, as they had church meetings at three other places on the same day as at Lee's Creek.

DELAWARES.

LETTER OF MR. PRATT.

Miss Gookin—State of the school and the church—Inauspicious condition of the people.

Delaware, July 2, 1851. We were gratified with your note indicating the appointment of Miss Gookin to our station. As we were not advised of her speedy departure, it was to our agreeable surprise that she made her appearance among us on the 17th ult. She came very opportunely, as the assistants temporarily engaged were shortly to leave, and it seemed necessary to close the school. By her arrival we are placed on a more sure footing.

The school is in successful operation. We have been enabled (which is an unusual circumstance,) to retain the first entering scholars until they have made very commendable advancement. What encourages still more is the voice of prayer which is daily heard from among them. We are profoundly anxious for their spiritual interests, as well as for the expansion and the proper improvement of the intellect; and the hope is encouraged by appearances that God

will yet bless our labors to the conversion of the souls of these most interesting children. The church has received no accession since my report. Preaching is maintained without interruption on the Sabbath, and such other labor performed as the engrossing concerns of the school permit.

Little can be done while the government is paying such large sums to the Delawares. Drunkenness is their universally besetting sin. They will be supplied with ample means for about one year, when their profuse moneyed income

will cease. As the means of indulgence fail, we hope this vice will abate, leaving the minds of the people better prepared to receive religious instruction, and their hearts more susceptible to influences from above. The cholera has made its appearance again in our neighborhood, and many of the most dissipated have died. The alarm is very general, but not so great as in the former visitation. They have an opportunity to notice, that the sin of intoxication exposes them in various ways to the arrows of death.

MISCELLANY.

THE DESTINY OF ASIA.

There is a disposition far too common, to substitute our conjectures of destiny for the plain dictates of duty, and to find in our speculations upon the probable solutions of Providence a refuge from the pressure of moral and spiritual obligation. To look upon the world merely as a theatre for the unobstructed play of human passions, without regard to the unerring Wisdom that overrules and directs the great movement before us, is atheistic folly. But to sit down and look inactively on the march of events, with the passive faith that Divine Providence will direct all things to the highest good, without considering whether there is a divinely appointed duty for us to perform, is to go into an extreme nearly as bad. It is our duty to study both the word and the providence of God in the light they cast upon each other; and to do this in no spirit of idle curiosity, but that we may cooperate, in the manner his word directs, in effecting the great designs of providence and grace. In this point of view there is much in the condition of Asia, the cradle of the human race, the most populous, and for ages the most powerful, division of the globe, to reward study. We can only glance at a few prominent features of a picture,

which, as in the perspective of prophecy, bodes the overthrow and reconstruction of the old social and political fabrics of that old world.

In every part there are evident tokens of decrepitude. Eastward, the unwieldy bulk of China totters on its patriarchal foundations. There is not force in the government sufficient to maintain order among the hundreds of millions who throng within its borders. The arm of Great Britain forced open her seagates, and such is her internal weakness that she can hardly resist further aggression, whenever it shall be provoked. Northward, the autocrat of Russia is seen reaching below the Caspian sea, and threatening, unless some unlooked for resistance is made, to remove his landmarks gradually to the south, till the Persian Gulf is united with the Arctic sea, in the grasp of the most colossal despotism on earth. Westward, the Turkish empire stands only by the jealousy of the great powers of Europe. Left to its own resources, the sole barrier that wards off Russia from the Mediterranean would shortly be overthrown. Southward, the peninsula of Hindostan and its adjacent islands, with 150,000,000 of people, are already subject to Great Britain, and the same causes that have ex-

panded a small trading settlement on the bank of the Hooghly into a great empire, are not unlikely to extend the English dominion far over the Indus on the one hand, and toward the China Sea on the other. Japhet dwells in the tents of Shem, and threatens to oust the original tenant.

Western arts make more rapid conquests than western arms. The steamboat outrides the budgerow and the junk. The locomotive snorts defiance at institutions that have alike resisted centuries of human violence and the silent fretwork of time. The printing press is fruitful of marvels to a generation familiar with the stylus as an instrument of intelligence. The dominion of a higher civilization over a lower, is significantly shown by the encroachments of the English language. The Hindoo is well aware that the study of the English, more surely than classical erudition in our own land, is the way to wealth. The Chinaman chaffers in broken accents with the British trader, and seeks to curry favor with the American by a stammered eulogy upon "that great man, *Kwashington*." These tendencies must become stronger and more rapid, from the increase of trade in the Pacific, consequent on the growth of our western possessions and the rising importance of Australia and the Sandwich Islands. Thus, on every side, a younger and more vigorous civilization is steadily brought to bear on the inert masses of Asiatic life. The points of contact and the force of movement are multiplying; the effects already wrought are strange, and the future has yet greater things to be revealed.

Now there are minds to whom these agencies seem abundantly equal to the task of regenerating Asia. The social institutions and intellectual activity of Europe and America, they suppose, modified by local varieties of character, will be there reproduced. They are disposed to rest satisfied with the conviction, that the natural or providential course of human progress is in the right

direction and cannot be hastened by our voluntary efforts. Missionary enterprises, in their view, though not without their utility, are little more, after all, than contrivances to anticipate Providence. And there are others, who may not have admitted these ideas fully into their minds, who yet suffer their concern for eastern nations to be weakened and diminished through their influence. By insensible degrees they lose that conviction of the indispensableness of the gospel to the heathen, and of their duty to impart it, which lies at the basis of efficient missionary action.

We speak not now of those who deny or doubt the truths of evangelical religion, and look on Christian institutions as mere social and political conveniences. Such men do not read missionary magazines. But are there not others whose theory is sound, whose feelings are yet chilled by worldly speculations on human destiny? Are there not Christians who have more confidence in steam engines and telegraphs, and less in the truths of God's word, than is consistent with the life of faith? They surely do not believe that a man's life consisteth in the abundance of things that he possesseth. They dare not admit that the gain of the whole world is worthy to be compared with the value of a soul. They have no idea that commerce will convert or that art will sanctify men, that knowledge, which "puffeth up," is any substitute for holy affections, or that civil enfranchisements, however liberal, will confer citizenship in Zion, the heavenly Jerusalem. They are far enough from such a denial of the faith. They probably reason that our civilization is to a great extent pervaded by a Christian element, the fruit of those religious ordinances and institutions which we so richly enjoy; and that our influence upon Asiatic communities will be modified by the same element. They do not so much undervalue the gospel, as rely strongly on its *indirect* and secondary influences.

It should be remembered, however,

that those whose energy is most conspicuous in these invasions of the east, do not exactly represent the Christian elements of our society. It is not the most devout class of either English or Americans, that constitute the advanced guard of commercial enterprise. Dealers in opium, rum and gunpowder, are hardly of themselves the fittest messengers to prepare the way of the Lord and make his paths straight. The better class who follow these, with few exceptions, have little or no positive Christianity. Undoubtedly, an influence which should adequately embody the spirit of a Christian people, exerted through the common avenues of national intercourse, would confer unspeakable benefits wherever it is felt. But there is no example of such an influence. There may be, if Christians will but labor to that end. In our own land, the churches of Christ and the agencies for diffusing Christian knowledge give health and savor, in some degree, to the worldly enterprise that sweeps onward with such abounding magnificence. The churches must see to it that the same sacred influence goes with the overflow of that mighty current that now washes the shores of distant continents.

This is the true moral of the lesson we are seeking to read. This is the work to which Providence beckons us by all the signs of change that light up those eastern heavens. Missions, so far from being an impertinent incumbrance of the progress we discern in the old world, are its needed complement. Asia may, she will, be regenerated by divine mercy employing us as instruments, if we will seasonably improve the opportunity. The enterprise of the churches, inspired by a devout trust in the recorded will of their divine Head, should be roused to a higher enthusiasm by the promise of unfulfilled prophecy, and the visible march of an overturning and overruling Providence. The day has dawned, the pillar of cloud is lifted up. This is not our rest. Let us not sleep, therefore, but watch and be sober.

THE PARIAS.

The Pariahs, or outcasts of India, are computed to amount to one-tenth of the people, or twenty millions. They lie below the line of caste distinction, and are regarded as unfit for the society of their fellow men, even of the lowest caste. Prohibited from living in the common street or entering the house of any caste person, they are condemned to the deepest poverty,—working at the most laborious occupations, at miserable wages, and as the distinction is hereditary, entailing the same wretchedness on their children. They live apart in large settlements. The average wages of a pariah and his wife do not together exceed three rupees, about \$1.50, a month, and from their position they are subject to not a little fraud and oppression. British influence has done something for them, many being employed in domestic service, and some of them brought within reach of Christian instruction.

The Brahmins and others of high caste feel that to become Christians is to submit to degradation, but the Pariahs cannot by possibility descend in the social scale. They are now at the bottom. While the wise and prudent, the scribes and rulers, join in rejecting the gospel as they did on its first promulgation, God may choose "base things of the world, and things despised," to confound the mighty.

Rev. J. E. Sharkey, of the English Church mission at Madras, in his review of last year's labors, mentions several visits to the pariah settlements. He was uniformly well received and listened to with attention. Several have offered themselves for instruction with the view to become Christians, and he was encouraged to hope that the Lord had some chosen people among these outcasts. It was necessary to exercise extreme caution, lest worldly motives should be found to have a controlling influence in their minds, while their entire want of mental cultivation made the communication of truth a slow process. But surely the existence of twenty millions of poor

people, unfettered by caste because thought too mean to be worthy of ensnaring in that Satanic bond, presents an interesting object for Christian benevolence.

AN INSTRUCTIVE TOUR.

The *Oriental Baptist*, publishes "Notes of a Tour, Sanitary, Observatory, and Missionary, by a LAY BROTHER." Tours for health and observation are common enough, but the number of lay brethren who combine with these missionary purposes, is not as great as it might be. This gentleman went stocked with good books,—tracts and portions of Scripture, and while indulging in leisurely travel and the enjoyment of the picturesque in nature and art, was not indifferent to the interests of human nature, as degraded by the idolatry of India. To speak a few seasonable words in a Hindoo village, to bestow a tract or a gospel on an inquirer, to repay the attentions of a Mohammedan guide among stately ruins and relics of antiquity, by suggestions of Christian truth, did not seem to blunt his perception of natural beauty, or diminish the invigorating effects of a "change of air." Some of the matters noted by him are worthy to be repeated.

An aged idolater.

"A very old man was sitting under one of the trees, apparently in profound meditation. On closer inspection we discovered that he had set up a picture,—a rude daub it was,—of a child in a playful attitude; before which this grey-headed idolater had carefully arranged and displayed a lot of play-things, such as little cups and saucers, boxes and rattles, and other baubles; among these in particular was a brass saucer in which every now and then, as the devotional spirit moved him, he, with ludicrous solemnity, turned a whirligig or teetotum. We stood by for some time wondering what kind of worship this could be, as it was a phase of idolatry we had not before seen; we afterwards found that the picture was a representation of the

infant Krishna at play, and the old priest was performing the solemnities of amusing his little godship!"

The priest and his comrades were not inclined to converse, but some passers-by listened attentively to the words of life.

He visited Muttra, a forsaken but not desolate missionary station, and took up his quarters in the empty mission house.

Bernard, the native preacher.

"We were received by the first convert of this mission, Bernard, at whose baptism we were present on the occasion of our first visit, when for the first time, the sacred stream of the *Jumna* was polluted in the eyes of the many witnessing heathen; but really honored by the introduction of one of their countrymen into the fold of the Lord Jesus. Bernard, who is in charge of the mission station and work, gave us some interesting accounts of his exertions to promote the cause of the Lord and keep it from entirely sinking.

There was a Sabbath morning service conducted by him in the chapel, at which the boys of the school and a few Christian families formed the congregation. On Sabbath evening Bernard has a service expressly for the native Christians in the regiments. During the week he teaches regularly in the school, at which there are sixty boys in attendance; while morning and evening he itinerates among the neighboring villages, preaching and distributing.

We had occasion to test the character of these labors by examining the school; the first and second classes to the number of about twenty read the Scriptures fluently in Hindi, wrote well from dictation, and answered readily questions in History, Geography and Astronomy. It is without doubt one of the best of our vernacular schools."

ENGLISH CHURCH MISSIONS IN INDIA.

The Church Missionary Society has forty-six stations in India; eighty-three ordained missionaries, of whom thirteen

are natives; 454 schools with 939 masters and teachers, of whom 916 are natives, having 15,834 pupils, many of whom are preparing for the Christian ministry; 5000 communicants, and by estimate 40,000 attendants on public worship. The demand for missionaries and teachers from all parts of India is said to be increasing. The people desire religious instruction beyond the capacity of the missions to supply it. There is, indeed, much opposition also. But there is less than formerly, and proportionally greater encouragement.

Of the character of the native laborers the best testimonials are given. The Bishop of Madras says of two admitted to orders at Bombay in November, 1850: "My belief is, that the young men now sent forth, the first fruits of your Western-India missions, are the servants of God and ministers of Jesus Christ. I hope and trust their ministrations will be owned and blessed by Him who has called them to the holy office." And of five ordained in February, 1851, at Tennevely, he remarks: "I was satisfied with their attainments, their knowledge of the doctrines of the Scriptures, their sound and correct views of the mysteries of the gospel, and their experimental knowledge of them in their own hearts. I make no doubt they will do credit to the character of the sacred ministry amongst their countrymen."

Bishop Dealtry affirms that few congregations in populous villages in England, could show as much knowledge of the Scriptures and of divine truth as was manifested by some of those he visited in Southern India. After a general review of the field he says, "If there is not reality,—actual experience of Christian truth,—in all this, then there is no such thing as reality in the world. But I am satisfied that it is a real and abiding work,—the work of God,—the power of his grace,—the putting forth of his almighty arm in the sight of the nations, as in days of old."

NOVEL VIEW OF CIVILIZATION.

Rev. C. F. Schlenker, who has been laboring for ten years under direction of the Church Missionary Society of England, among the Timmanee people on the western coast of Africa, has met with no apparent success. As is remarked by the *Missionary Register*, "the fruit-trees which he planted when he first arrived have had time to grow and bear fruit; but the Timmanees remain barren and unfruitful." The people are Mohammedans, and persist in rejecting the gospel.

A Mohammedan priest being asked how he accounted for the fact, that white men were so much superior to them in civilization, replied that "when God created men and they became nations, God asked the white men in which world they wished to enjoy their happiness, whether in this world or the next; whereupon they told God that they wished to enjoy it in this world. So God gave them much wisdom, that they could write books, and build ships to walk in the sea, and thus to get plenty of money and riches, and this was the reason why white men get power over them. But the next world was for themselves, while white people would have to dwell in fire." Would that there were less truth in this representation of "white men!" How many millions there are, who deliberately postpone the future for their present good, against whom the heathen will rise up in the judgment!

CIVILIZATION OF THE SANDWICH ISLANDS.

That religion has made wonderful progress in the Sandwich Islands no one can deny. The social defects of the people, and the slow progress of the useful arts have been malignantly exaggerated. But as the most sceptical are commonly firm believers in "the law of human progress," they will undoubtedly rejoice to learn that the Hawaiian kingdom is no exception.

Within two years the people have re-

ceived their lands in fee simple, laws have been passed authorizing aliens to hold real estate, and a market has been opened where the surplus productions of the islands are advantageously sold. The highways have been improved. The people are erecting better and more durable dwellings, purchasing more elegant furniture and dress, engaging more steadily and with more intelligence in agriculture, and they have contributed not the least meritorious class of gold-diggers in California.

The government appropriated last year over \$32,000 for schools, and over \$11,000 were paid by the American Board and private subscription for the same object. Though the Roman Catholics constitute a small part of the people, and are not increasing, yet the government has supported 102 out of 543 schools for their benefit, and paid proportionally more for them than for Protestant schools. The French have repaid this liberality by threatening the independence of the islands on the ground of partiality to Protestants! The charge is scandalously false, but if it were true, the Hawaiian monarchy has certainly as good a right to favor Protestantism, as the French republic, with a constitution declaring unlimited freedom of conscience, to shut up Protestant places of worship and imprison Protestant booksellers. To the Christian, who looks on these worldly effects of the gospel as but secondary, it must be a source of exquisite gratification to see the islands of the ocean so beautifully vindicate the wisdom of *Scriptural* benevolence, that seeks first the kingdom of God, and relies on him for "the promise of the life that now is."

MISSIONS AMONG THE JEWS.

The London Jews' Society, composed of members of the Church of England, employs eighty-four laborers, of whom forty-seven are converted Israelites; twelve entered the work during the past

year. Twenty-nine stations are occupied, three in England, of which number four were commenced within the last year. The society has never been more prospered in its funds, and there are many things which encourage its endeavors to save the remnant of Israel.

The demand for the New Testament and Christian books is on the increase. At Jerusalem and Salonica they are read with avidity, though in secret. In Holland and parts of Germany scriptures and tracts are circulated widely, and in spite of the opposition of the rabbies the common people are anxious to read them. In Russia it is not easy to maintain frequent communication with the Jews, but enough is known to assure that a good work is silently going on through the circulation of books, some of them in manuscript, for which large prices have been paid.

These labors have produced a marked change in the feelings of Jews towards Christianity. Their hostility is much softened. Those who do not manifest any personal interest in the subject show much less of the jealousy and hatred formerly indulged. The missionary in Posen states that they read with pleasure accounts of the spread of the gospel among heathens or Jews. To the same effect the Bishop of Jerusalem writes: "The prejudices of the Jews against the gospel are weakening very fast, and the knowledge of the contents of the New Testament is spreading rapidly and widely among them, so that it needs only the breathing of the Spirit of God to restore them unto life."

There are undoubtedly heavy discouragements in parts of the field, but it may be believed that the time is hastening for the gathering in of the outcasts of Judah. There is a *preparation* for such a result, and it is a state of things that calls for more earnest and continual supplication, that the blindness which has happened to Israel may be removed, that they may find him of whom Moses in the law and the prophets did write.

POPULAR MOVEMENTS IN FRANCE.

In our last number it will be remembered that Dr. Devan mentions a village where the people with great unanimity desired the establishment of evangelical worship. This is not a solitary case. At Estissac, a borough town in Champagne, the inhabitants deputed three of their number to invite M. Recordon, the Protestant pastor in Troyes, to preach the gospel among them. He declined an immediate response. A fortnight later they came and renewed their request. At his suggestion they offered a petition to the General Consistory at Meaux, signed by 140 heads of families, in view of which the consistory invited M. Recordon to open a place of worship there. This was done, without material difficulty, in June last. A large congregation assembled. He twice repeated his visit, at intervals of a fortnight each, and found the number of hearers steadily increasing. A second address to the consistory was signed by 500 respectable citizens, one of whom appended to his signature the words, "I most earnestly desire that a faithful servant of the Lord should come among us, who shall teach us the way of salvation;" and another, "I have need of something more than the commandments of men and the observance of superstitions, to give me peace."

A more curious instance of firmness on the part of the peasantry is related as having recently occurred at Castanet, department of Aveyron, in the south of France. The curé of the parish had for sixteen years served the people with great satisfaction. He was humble, charitable and of irreproachable character. The people were filled with consternation on learning that the bishop had removed him, solely because he entertained republican opinions. They resolved to appeal to the Pope in person, and two poor villagers actually journeyed to Rome and presented themselves at the Vatican. They were graciously received, and the Pope promised that their curé should be restored. But the

promise was disregarded, and the republican priest placed under an interdict. At this the villagers with one voice resolved to receive no other minister. They assembled at the appointed hours for mass and prayed in silence, chanted their own vespers, christened their children and buried their dead! They continued this extraordinary *congregational* worship for eight months, at the expiration of which time another priest was appointed. They refused him admission to the church and demanded the restoration of their old and faithful curé. The gendarmes interfered, and several have been thrown into prison. This mode of conciliation does not seem to be eminently successful. The people at last accounts were resolved to hold out, and some of them proposed inviting a Protestant pastor.

These facts show that in spite of the reactionary spirit that sways the government, there is among the people a latent spirit of independence that will make itself felt.

NEW MEXICO.

We have given some account of the Pueblo Indians of New Mexico, and of their inviting character as objects of missionary labor. It may be interesting to notice the Spanish and mixed people that constitute the mass of the population esteemed civilized. Rev. Mr. Kephart, a laborer sustained by the American Missionary Association, represents them as among the most unpromising subjects a preacher of the gospel could deal with. This is contrary to the prevalent opinion, but from the facts he states, it would seem a just conclusion.

The circumstance that the people are indifferent to their priests, has produced the impression that they are indifferent, also, to their religion. This is an error. They are all Roman Catholics in profession, and heathens in practice. There is no reason to believe that they would readily renounce either their faith or

their works. They are as bigoted in their adherence to the one, as they are enslaved to the practice of the other. Happily, Protestantism cannot be legally debarred from an entrance, and from competition with the errors of Rome. Superstition, however, will sooner be surrendered than vice. Intemperance and the most profligate licentiousness prevail among them, and are encouraged, it is sad to say, by American settlers, who, in turning their backs on their native homes, if they had any virtue or decorum, have left it behind. Gambling, also, is practised to an alarming extent.

Added to these obstacles, the fact that they are a conquered people and hate the Americans in their hearts, is a serious matter. Nothing, it is well understood, but military occupation, prevents them from rising in revolt. So that even if a Protestant missionary could gain access to them, an American Protestant is less likely to win them than almost any other. An American Roman Catholic bishop has been appointed, but the clergy unanimously declare against his claims. If sanctioned by the Pope they must submit, but it will not be easy for him

to gain the confidence of the people. Doubtless the gospel is able to overcome all these difficulties, and those who have undertaken to surmount them will have faith to persevere. The mountains shall be brought low and the valleys exalted.

A hearing has been found for the gospel to some slight extent. The scriptures have been circulated, and though the most neglect them, yet a few have read them with gratitude. A better class of American Christian emigrants might disarm prejudice and commend the truth. The work is only begun.

A GREAT WORK.

The Religious Tract Society, of London, circulated, last year, tracts and books to the number of 29,887,064 copies, and the total circulation of its publications and those of affiliated societies in foreign countries, in about 110 languages, has been about 549,000,000 copies. Of the number first stated 3,890 tracts and books were granted for foreigners in England, and 831,446 are publications against Romanism.

AMERICAN BAPTIST MISSIONARY UNION.

VISIT TO THE EUROPEAN MISSIONS.

The last letter in order forwarded by Dr. Peck, it will be seen, bears date at Lyons. Thence he proceeded through Switzerland, by the most direct route to Hamburg, to be there at the time set for the triennial meeting. Unexpectedly he found that for some cause not now fully explained, the convention of the German churches had been hastened by one month, and was already past. But while his disappointment was great, in being deprived of the privilege of communing with so many faithful fellow-laborers, the most important purposes of the visit were accomplished, by interviews with brethren at Berlin and Hamburg, and, as will be seen from the following extract, by a conference with Messrs. Oncken and

Köbner at Douai. To himself the visit is less gratifying than if the mission had adhered to the arrangements for the convention at Hamburg as announced to the Committee when they solicited a deputation. As far, however, as the interests of the work in Germany are concerned, his opportunities of personal intercourse with the members of the mission were ample, and usefully improved. The letter is dated London, Sept. 18:—

“Failing to see our br. Oncken in Germany, I requested him to meet me in Douai, and accordingly awaited his arrival. He came Thursday evening, (the 11th,) and stayed till Monday morning. Mr. Köbner joined us, from London, on Saturday. Our interview was turned

to the best possible advantage; hours and days were spent in conversation bearing upon the state and interests of the German mission; and at the close of this opportunity, after the personal interviews I had had with Mr. Lehmann, Mr. Schaffler, and other brethren at Hamburg and Berlin, I had a very grateful conviction that my coming, notwithstanding the severe *personal* disappointment in respect to the triennial meeting, had not been wholly in vain. The particulars and most of the results cannot be communicated till after my return, which I trust will follow close on the receipt of this letter. I cannot refrain, however, from expressing the very great gratification I have derived from making the acquaintance of so many of our German brethren, and especially of those above named, and conferring with them so largely, face to face, concerning the progress of the Redeemer's kingdom among their countrymen. My largest expectations, both as to the laborers and the labor accomplished, have been realized; and I return with the delightful assurance that they are men chosen of God for this self-same work—and that God is with them. None other than God could have accomplished what has already been wrought. It is great and marvellous. We see every where God's hand. The conviction is equally deep as to the expediency and even the *necessity* of aiding our brethren in Germany with unstinted hands. According to their power and even beyond their power, they are willing of themselves to labor and to contribute, but the work is large and rapidly extending, and their pecuniary ability compared with the exigency, is indeed small.

Our meeting being at Douai, we had the benefit of the presence and counsel of our br. Willard, and on all sides it was an occasion of much pleasure and many congratulations. On the Sabbath we united with the Douai church in the usual services of the sanctuary, and in celebrating the ordinances both of baptism and the Lord's Supper. I arrived in this city Tuesday, the 16th, and agreeably to previous arrangement, expect to take my departure in the packet Ocean Queen, which sails on the 29th.

LATER FROM RANGOON.

Just before going to press we received intelligence a month later from Rangoon. The general interest felt in that mission, and the pleasing character of the facts described, are sufficient reasons for giving insertion to the letter of Mr. Kincaid in this place.

Rangoon, July 8, 1851.—Since the order from Ava on the 3d of May, I have preached and disputed daily in as free and public a manner as I ever did in this or any other land. The opposition at first was violent and extreme. This undoubtedly was owing to the fact that I came to teach the religion of Christ. I had no other business and was well known to the authorities. The only prohibition is, not to give tracts, and this not from the king, but from the viceroy of this province. I had not seen the governor since the latter part of April, and was resolved not to see him unless urgent necessity required it. On the first of this month we were summoned to his court to listen to the reading of a royal order which had arrived the day before. We went and were treated with much civility. Although there was a full court, the business was suspended and a secretary called to read the order aloud. The substance of it, so far as we were concerned, was: "The American teachers are to be allowed, if they wish, and at any time when they wish, to come up to the *golden feet*; or, if they prefer remaining in Rangoon, they are to be unmolested." The governor then inquired when we would go up. I replied that, as the river now overflowed all its banks and the storms were often severe, it would be difficult and even hazardous to go up till the close of the rains, but that we would think of it. "Very well," he replied, "the order directs that you can go up when you please."

After retiring from the court a secretary read the order to us more deliberately. You can hardly fancy the altered tone of the officers and people towards us. Before these orders came down they were proud, haughty and insolent. Even the coolies in the street would take pains to jostle us, and the underlings in office were insolent in the extreme. Nothing of this, now. This order from Ava was

unsolicited and unexpected. We cannot regard it in any other light than as a special indication of Divine Providence to go forward in our work. In March and April everything was dark and forbidding to the last degree.

Last week the governor of Tha Nhen, a city some fifteen miles from Rangoon, called on us with forty or fifty followers, and when he left, gave us a pressing invitation to visit him and his family. We intend doing so in a few days. Yesterday morning twelve priests, with twenty-five or thirty of their pupils, called on us and remained about two hours. Among other things they wished to know where the religion of Christ had spread. I took Johnson's large atlas and showed them all the countries of Europe, Asia, Africa, and America, and the islands, and pointed out those countries where it had subverted paganism and the countries where it had begun to diffuse itself; then took the globe and showed them the relative size and position of all these countries. One of them was the *Gine Ouk* or *bishop* of this province, to whom all the rest paid the most deferential respect.

The king's priest is still in our house, but leaves to-morrow for Maulmain. A few days ago the governor received an order from the king, to furnish this priest with whatever money he wanted and let him go wherever he pleased. He sits at table and takes tea with us and runs about the house as familiarly as if he were one of the family. All his money and silver cups he has given over to Mrs. Kincaid for safe keeping; he says he knows of no Burman in Rangoon that he can trust. All Burmans, however high their rank, fall down before him in acts of homage. He says he shall go with us to Ava after the rains, and will see that we have a good house when we get there. But we must put confidence only in God, who alone can open the door which no man can shut. Through the prayers of God's people our way will be made plain, and Heaven's blessings descend upon this dark empire.

Very early yesterday morning two fine looking young men called and inquired for books, among others for the New

Testament. Their style of speaking and their polished manners made me think of Ava. I said, "You are not Rangoon people. Where do you live, and where did you ever see the New Testament?" They were merchants in Ava and came down to Rangoon on business. One of them said, a neighbor of his had the New Testament and he had read much in it. As there were many other Burmans in the room, and possibly some emissary of the governor, I refrained from making many inquiries, but invited them to call again. I cannot express the emotions I felt, when reflecting that at least one of the testaments I left there in 1837 was still in existence and was read, perhaps by some disciple of Christ. Then I thought of that bible I gave to Thurawadi after he ascended the throne; and that other bible I gave to the Mekkara prince, a most amiable and intelligent man. Both those men have gone to the judgment seat, but where are the bibles? Amidst the upheavings of the last thirteen years, is there a remnant left of that little church that used to pray within the walls of the golden city? One New Testament at least is there. The voice of Christ is heard in that proud city. I long to be there and plead the Saviour's cause. I wish to visit the hundred cities and towns between this and Ava, and in their streets and temples preach once more the things of the kingdom.

The dispensary is crowded much of the time; the average number who daily receive medical or surgical aid is over sixty. People of five or six different nations, and speaking as many languages, are often in at one time. Nearly all, however, understand either the Burman, Hindoostani or Tamil, which Dr. Dawson speaks fluently. Two days ago, five distinguished officers with their followers called in a body and sat for some time in the dispensary. When they looked on the shelves lined with jars and bottles, the volumes on surgery with their plates, and the polished surgical instruments, they manifested the greatest astonishment.

We have opportunities daily and hourly for imparting the doctrine of Christ. We need two or three active and intelligent native preachers. They would not have

to leave the house to find full employment. We cannot help reflecting on the possibility of leaving Rangoon unoccupied when the time comes for us to go up to Ava. Who will take our places? Brethren who have no knowledge of these languages, and what is equally important, no knowledge of the native character, could not be qualified under two or three years to do any thing in such a field as this and under such a government. We have a good house, admirably arranged for our work, and large enough for two families. We must go to Ava next cold season. We are pledged to the Committee and to the churches, to go there and preach Christ to those hundreds of thousands, if the Lord opens the way before us. This he has done in a way unexpected by any. We ask, most of all, an interest in your prayers.

ADDITIONAL INTELLIGENCE.

France.

From Lyons we have an interesting account of a converted Romish priest, who visited Dr. Devan and expressed his entire concurrence with his views of Christian ordinances. He had abandoned the exercise of his priestly function, but had not as yet connected himself with any Protestant communion. Being a man of much mental power and learning, sanctified, it is believed, by a profound religious experience, he would seem to be fitted for extensive usefulness.

During the month of August eleven persons were baptized, and ten more were waiting to receive the ordinance. A late pastor of the Protestant Evangelical Church in Lyons has intimated a change of views on baptism, but has not made a public profession of his faith therein.

Siam.

The death of the old king and the succession of prince Chaufa Mongkut, a younger brother, have opened prospects more favorable to the mission than heretofore.

The present king is in his forty-seventh year, and has been till his succession to the throne a Buddhist priest. He is not only acquainted with the Pali, the sacred language of his faith, but with several

Asiatic tongues, and the English and Latin. He belongs to a party intent on a sort of reformation in the Buddhist doctrine. His studies have extended to European science, in which he has made some proficiency. He has associated with him another brother, who, like himself, speaks English, and is somewhat familiar with foreign customs. Both talk of certain vast but vague projects of improvement. They seem to desire freer intercourse with foreigners, and it may be hoped that the missions at Bangkok will reap important advantages from the more liberal policy now promised.

Ningpo.

Mr. Goddard writes, May 4, that the new chapel has been opened in a crowded part of the city, and is attended more numerously than the old one. The translation of the book of Exodus is printed, the gospel of Matthew has been revised, that of John nearly so, and that of Luke commenced. The members of the mission were in usual health except Mrs. Macgowan, who had a severe attack of illness, but was recovering.

By a letter from Mr. Lord, dated Shanghai, July 16, we learn that the state of Mrs. L.'s health is such as to make a visit to this country indispensable. They expected to embark, via London, in a few days.

Hongkong.

Communications from Mr. Dean are to the 23d of July. His health was unusually good. On the first Sunday in the month about 100 Chinamen, including school boys, were present at worship. In addition to the temporary charge of the church he was attempting the revision of Matthew, to be continued through the New Testament. Mr. and Mrs. Johnson were for a few days at Macao. He hopes much good from the reign of the new king of Siam, from whom he has received a friendly letter.

Mr. Dean forwards a specimen leaf of Exodus with notes, printed from metallic types cut by Mr. Richard Cole—the notes in a “three-line diamond” size, equal in printing to brevier. The font consists of 4,800 characters, and for compactness and beauty of impression is worthy of high praise.

Assam.

Mr. Stoddard writes from Nowgong, June 18, that his infirmity in the throat, which had threatened to suspend his public labors, was in some degree relieved, though he was not wholly restored. The cholera had abated at the station, though it still raged in the neighboring villages. The first class boys in the Orphan Institution are soon to complete their course of study, and are objects of no little solicitude. James and Lucien have been appointed assistants to the mission, for the present to labor only a portion of the time and to continue their studies.

STATE OF THE FUNDS.

We invite the serious attention of our readers to the statement of receipts into the treasury. The Committee were authorized, at the last Annual Meeting, to expend \$125,000 during the current financial year. This estimate was made with reference merely to the efficient prosecution of the missions as now constituted, and represents the least sum that can be expended without materially diminishing their usefulness and retarding their exertions. It is not a question of *enlargement*, but of present necessity. A glance at the Treasurer's statement of receipts for the first six months of the year, shows how far short they fall of the amount required, and forcibly appeals for effort to make good the deficiency.

And it should be borne in mind, that while the necessities to be met are immediate, the consequences of neglecting them will reach into the future. Large reinforcements are needed in several missions, and their supply, if God shall be pleased to send the men, cannot be safely deferred beyond the next year. There never was a time, moreover, when Providence seemed so manifestly to invite the missions to lengthen their cords and enlarge their borders. The Burmans are in a more hopeful posture; the Karen field demands diligent and extended cultivation. Siam appears in a state of transition that promises better days for that mission. Other Asiatic missions should attract laborers, and in Europe an almost boundless harvest is waving before us. To be prepared, even in a very imperfect

degree, for the responsibilities imposed by this state of things, it is specially important that the expenses of this year be met by the year's contributions, that no pecuniary burden make us weak at the very moment when we most need to be strong.

To do this, judging from present indications, may call for more than common activity. As compared with the ability of the churches, indeed, the sum required is trifling. Without extraordinary self-denials, with only a common measure of zeal, such as men feel it a pleasure to manifest in carrying ends of infinitely less magnitude, it can be more than accomplished. There is, we are confident, no want of sympathy for the missions, and there will be no lack of effort if the necessity for it is generally understood. We ask only that the churches should look at the case as it is, and can cheerfully leave it to the instinctive sympathies of each heart, and the impulses of each conscience; only adding that action, to be timely, should be speedy, for the time is short.

DONATIONS

RECEIVED IN SEPTEMBER, 1851.

Maine.

Wiscasset, John Sylvester,	2.00
Bloomfield, ch. 100; Lubec	
vil., ch. 6;	106.00
Penobscot For. Miss. Soc., J.	
C. White, tr., viz. Bangor,	
1st ch. Sab. Sch., Anna	
Peirce, tr. 15; and E.	
Trask's Bib. class, 10, for	
sup. of Howard M. Trask,	
in Assam Orphan School;	
2d ch., com. on Magazine	
and Macedonian, 10; a fam-	
ily miss. box 1.29; Fem.	
Miss. Soc. 29 25; Hodsdon,	
ch. 4; Sab. Sch. 2.75; Fem.	
Miss. Soc. 3; Hodsdon and	
Richmond, ch. 1; Houlton	
Vil. 1.70; Enfield, ch.	
12.50; Juv. For. Miss. Soc.	
12.55; Pittsfield, Rev. Dan-	
iel McMaster 6; Lincoln,	
Jacob Parsons 1; How-	
land, Rev. E. McGregor 3;	
Levant, ch. 1.60; Sab. Sch.	
63 cts.; Corinth, ch. 13;	
Fem. Miss. Soc. 10; I. G.	
Ridley's Sab. Sch. class 1;	
Stetson, ch. 2; North New-	
port, ch. 6; Hampden, 1st	
ch. 5; to cons. Rev. George	
B. Williams L. M.,	151.27
Piscataquis Asso., J. M. Fol-	
lett, tr., viz. Guilford, ch.,	
for Siam miss.,	4.00

263.27

New Hampshire.

Wilton, S. sch. 6; Deerfield, ch. and cong. 2.84; for Siam miss. 8.16 17.00
 Bow, ch., for Karen miss., 8.00
 Bradford, Benjamin Smith 20.00
 Milford Asso., Rev. Henry Tonkin, tr. pro tem., viz. Nashua, ch. 104.15; children's col. 7.57; to cons. David Crosby L. M.; Hudson, ch., mon. con. 6.35; Juv. Miss. Soc. 4.35; Wilson, ch. 7.25; Goffstown, ch. 1; Mason Vil., ch. 3; Amherst, ch. 3.22; Hollis, ch. 2.55; Manchester, 1st ch. 75.80; 2d ch. 7.25; to cons. I. M. Morrill, L. M., 222.49

Vermont.

Berkshire, Centre ch., 1.10; Enosburgh Falls, ch., 4.20; Richford, ch. 37 cts., for Siam miss., .67
 Shaftsbury Asso., J. Rockwood, tr., 7.41

Massachusetts.

"A friend, per Rev. Daniel C. Eddy," to cons. Mrs. Harriet A. Thompson and Mrs. Martha W. Eddy, L. M., 200.00
 North Oxford, ch., Samuel Jenneson, tr., for Siam miss., 8.00
 Sharon, Lad's' Bur. Miss. Soc., Miss Dulcina Capen, tr., 10.50
 Malden, Sab. Sch., Charles Merrill, Supt., to sup. a child in Mr. Stilson's sch. named Moses W. Sawyer, 15.00
 Beverly, 1st ch. Ladies' Miss. Circle, Miss M. E. Herrick, tr. for sup. of a pupil in Mrs. Wade's school, 31.00
 Groton, ch. 4.54; Littleton, ch. 6.90; W. Acton, ch. 15, 26.44
 Barnstable Asso., George Lovell, tr., to cons. Rev. Davis Lothrop L. M., 115.69
 Salem, 2d ch. Sab. Sch., for Assam Orph. Sch., 25.00
 West Dedham, ch., Otis B. Whiting, tr., 9.00
 Wachusett Asso., L. H. Bradford, tr., to cons. Rev. A. Dunn L. M., 112.19
 Jamaica Plain, ch., to cons. William C. Poland, Joseph H. Converse and Jonas N. Humphrey L. M., 300.00
 Taunton Asso., Stephen L. French, tr., viz. Norton, a friend 1; Swansea, ch., for Siam miss., 3; col. at Asso. 11; 15.00
 Springfield, C. W. Newton 3; L. Cutter 25; Northampton, ch. 18; Nantucket, Pleasant St. ch. 3.38; Hyannis, a friend 5; Brewster, E. C. Jones 1; Mary H. Crocker 4; Rehoboth, ch. 59; New Bedford, S. Hudson 5; per Rev. J. F. Wilcox, agt., 114.38

267.49

13.08

982.20

Connecticut.

Suffield, Con. Lit. Inst., to sup. Lavinia M. Parker in Karen Normal sch., Maulmain, 5.00
 Hartford, a lady 5; Mrs. O. D. 1; for Siam miss., 6.00
 Westford, Miss Maria Brooks, for Siam miss., 5.00
 Stepney, ch., for Siam miss., 7.50; North Stonington, 3d ch., 16.23; Litchfield Co. Asso., A. W. Lawton, tr., viz., South Colebrook, ch. and soc., to sup. a Karen preacher under direction of Mr. Vinton, 44.06; D. C. Y. Moore, do. 6; R. Slocum, do. 5; D. Wolf, do. 5; Rev. E. Doty, do. 5; A. Moore 2; A. Hall 2.50; C. Slocum 1; A. White 50 cts.; J. Deming 1; Polly Bates 1; M. Deming 1; Mrs. Osborne 2; A. Beach 2.50; New Milford, E. Clark, for sup. of a Karen preacher under direction of Mr. Vinton, 5; Goshen, A. W. Lawton, do. 5; North Colebrook, A. Bunnell, do. 6; Northville, Rev. J. F. Jones, do. 5; Cornwall, H. G. Dean 1; Rev. L. B. Hart 1; Norfolk, F. A. Spaulding 2.50; Hartland, G. M. Lawton 50 cts.; N. Colebrook, Mrs. Perkins 12 cts.; Cornwall Hollow, Rev. S. Gale 1; J. H. Doughty 1; col. at Asso. 4.32; to cons. Rev. L. B. Hart L. M., per Rev. J. F. Wilcox, agt., 134.73

150.73

New York.

New York City, Tabernacle ch., for Siam miss., 53.22
 Greene, Central ch., for Siam miss., 8.00
 Palmyra, ch. 8; Macedon, ch. 19; for Siam miss., 27.00
 Hamilton, 1st ch. Ladies' Benevolent Soc., to sup. Linus Peck in Assam Orph. Sch., 25; Sab. Sch. 14, 39.00
 Chenango Asso., viz., New Berlin Vil., ch. 11.01; Guilford, 2d ch., for Siam miss., 3; Bainbridge, 2d ch. 3; per Rev. H. A. Smith, agt., 17.01
 Madison Asso., viz. Fenner, ch., for Siam miss., 5.75; Delphi, ch., for do., 2.25; Madison, ch. 7; Lebanon, ch. 75 cts.; Cazenovia Vil., ch., for Siam miss., 3.05; Morrisville, ch. 4; Chittanningo, ch. 5; J. W. Slocum 1; per Rev. H. A. S., agt., 28.80
 Black River Asso., viz. a friend, 10; Mrs. M. Tanner 50 cts.; Adams, ch. 10.63; Adams Vil., ch. 4.25; per Rev. H. A. S., agt., 25.38
 Sloanville, ch. 9; Mrs. Frink 50 cts.; per Rev. H. A. S., agt., 9.50

Charlotte Quick, for Siam miss., 1; Rev. G. W. Howe 1; per Rev. H. A. S., agt., 2.00

Otsego Asso., viz. Brookfield, ch. 1.62; Cortland Asso., viz. McGrawville, ch., for Siam miss., 7.40; St. Lawrence Asso., viz. Miss Hingham's Inf. sch., 50 cts.; Rev. John Ide, 5; Josiah Wade 2; P. ewland 5; Pot-dam, ch. 13.27; Russell, ch. 3.25; Gouverneur, ch. 24; Chiteaugay, For. Miss. Soc. 22.77; 3 S. Sch. children 1.36; Canton, ch. 2.41; Pitcairn, ch. 1.31; Malone, S. Sch., for ed. Karen youth, 4; Massena, ch. 1; Mrs. Andrews 1; Stockholm, ch. 1; Mr. Haskall 50 cts.; John Rhodes 20; col. at Asso., 84.15; to cons. Rev. John Wilder and John Rhodes, L. M., per Rev. H. A. S., agt., 201.54

Onondaga Asso., viz. Baldwinville, ch., for Siam miss., 10; Fabius, ch., for do., 9; Canton, ch. 32.75; I. Hill 5; from Treas. of Asso., 2.50; per Rev. H. A. S., agt., 59.25

Oneida Asso., viz. E. F. Armstrong 5; Waterville, ch., 1.75; Walesville, ch. 17; Bridgewater, ch. 6.50; per Rev. H. A. S., agt., 30.25

Oswego Asso., viz. Sandy Creek, ch. 1; Sarah Ingham 1; A. Ingham 1; Richland, ch. 16.86; for Siam miss. 10; per Rev. H. A. S., agt., 29.86

Albany, 1st ch. Ladies' Miss. Soc., Mrs. Daniel Smith, tr., for sup. of Reuben Jeffery in Assam Orph. Sch., in care of Mr. Stoddard, 25.00

Hoosick Falls, Polly D. Joslin, 3.00
Greenport, ch., 14.75

New Jersey.

Rahway, ch. 30; Hoboken, 1st ch. 12; Penn's Neck, ch. 6; for Siam miss., 48.0

Greenwich, ch. 14.50; Salem, 1st ch. 63.71; Blackwoods town, ch. 8.50; for Siam mission, which with other donations in Pa., is to cons. A. M. Chamberlin L. M., per Rev. B. R. Loxley, 86.71

Pennsylvania.

Damascus, ch., for Siam miss. 5.00
Reading, ch. 7; Rev. Isaac Bevan, for Siam miss., 5 12.00

Donegal, ch., for Bur. miss. 4.50; Chestnut Hill, ch. Miss. Soc. 8; Lower Dublin, ch. Fem. For. Miss. Soc., to cons. Rev. Richard Lewis L. M., 100.50; Holmesburg, ch. 12.63; S. Sch., for Bur. miss., 10;

C. U. Asso., viz. Vincent, ch. 38.25; Philadelphia, Broad st. ch. Juv. Miss. Soc. (of which 50 is to sup. a Karen nat. preacher, and 75 to sup. J. L. Burrows, J. H. Castle and Adelaide Burrows in Assam Orph. Sch.) to cons. Robert K. Shepherd L. M., 125; Holmesburg, ch. Fem. M. Soc. 20; Phoenixville, ch., for Siam miss., 5; Frankford, ch., for do., 2.50; to cons. John Mustin L. M., per Rev. B. R. Loxley, 326.38
Abington Asso., D. W. Halsted, tr. (of which 11 is for Assam miss.) 55.00
Braintrim, Phebe Green 1.00
Philadelphia, Wm. Parker 10.00
" Fem. Miss. Soc. of 1st ch., Mary Hallman, tr. (of which 12 is for the sup. of Ellen Hansel in Normal sch. at Maulmain) 18.00

Illinois.

Chicago, Tabernacle S. Sch., to sup. W. H. Rice and Lewis Raymond in Maulmain Normal Sch., 28.00
Edwardville Asso., Rev. Warren Leverett, tr., viz. Bunker Hill Fem. Miss. Soc., 6.00
Upper Alton, ch. mon. con. 4.20; Fem. Karen Soc., Mrs. E. A. Leverett, tr., 7.35. 11.55

Michigan.

Michigan, Bap. Conv., R. C. Smith, tr., to cons. Rev. Fletcher O. Marsh. L. M. per Rev. M. Allen, agt. 100.00
Pontiac, ch. Ladies' Miss. Soc., Mrs. E. C. Manning, tr., for sup. of Lucy S. Cornelius in Mrs. Brown's sch. in Sibsagor, 10.00

Texas.

Galveston, Mrs. Mary E. Emerson, towards sup. of Howard Malcom Trask in Assam Orph. Sch., 5.00

Canada.

St. Armands, ch., for Siam mission, 1.48

Legacies.

Hartford, Ct., Miss Rhoda Cook, per C. G. Smith, Executor, in full 146.45
Hilltown, Pa., Rev. Joseph Mathias, per Rev. B. R. Loxley, 25.00

171.45

\$3,145.90

Total from April 1 to Sept. 30, 1851, \$23,671.51.

The Treasurer also acknowledges the receipt of two boxes of medicines from Dr. Jayne for Maulmain mission, valued at \$120.

THE

MISSIONARY MAGAZINE.

VOL. XXXI.

DECEMBER, 1851.

No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

NINGPO.

LETTER OF DR. MACGOWAN.

Lectures at Moon Lake college.

Ningpo, June 2, 1851.—I have got, for the asking only, a sort of supernumerary professorship in the collegiate institution of this city, enjoying the privilege of lecturing on any topic within my reach. Having a good magic lantern, with a series of astronomical slides, I have hitherto confined myself to the subject of astronomy, than which none is more easily explained to the natives, and to which the learned are very partial. Were there any of the conveniences of a lecture room in the establishment, I should frequently avail myself of the opportunity the college affords to bring the claims of the gospel before the literati, but I can exercise no control over the admission of spectators, and there is consequently much confusion. In my first attempt I issued tickets, but the crowd rushed in, ridiculing the idea of a janitor being placed in such a position, and hence the audience was very different from what was expected. The literati

were elbowed by boatmen, laborers and boys, to whom silence was an unendurable restraint, and as each brought a lantern my own was often rendered useless by the glare which came from different quarters; they were induced to extinguish their lights, but others would soon take their place, occasioning no small annoyance. When I last lectured there were present about three hundred of the literati, and about two hundred of the uninvited class, all of whom listened with much attention, the former desiring me to continue my weekly attendance at the college.

Much good might doubtless be effected in this way had I a suitable lecture room under my own control. To employ our chapel for such a purpose would tend to occasion an error, against which we often find it necessary to guard the native mind, namely, that Christianity and science are the same, or so identified that in receiving the one they possess the other. As an illustration of this, I might mention that in exhibiting a drawing of a complicated machine to a very intelligent person, a short time since, he asked

if it was not the invention of the Saviour! Aware of this disposition, we are ever careful how we employ scientific truths. Not to use them at all, would be to discard arguments of great power and of peculiar force. If, indeed, they merely tended to lessen the intolerable pride and conceit of the literati, who are satisfied with the knowledge of their ancient sages, the personification in their esteem of all wisdom and excellence, they would be useful.

Description of the college.

I must not omit to give a brief description of the aforesaid college, lest it should be supposed that the Shúyuens, the principal educational institutions of China, are analogous to those similarly designated in the west. The truth is, that a Shúyuen, though translated *college* by foreigners, is only a better sort of free school—better, I mean, as regards Chinese schools.

It was founded two hundred years ago, and was designed to afford gratuitous instruction to indigent scholars. The amount raised by the gentry for this object, except so much of it as was expended for the lot and buildings, was invested in landed property, the rent of which supports three teachers (M. A.'s.) Being exclusively managed by the mandarins, whose favorite retainers are appointed preceptors, a considerable part of the income is believed to be appropriated by the authorities for their own use. From these causes, in operation throughout China, the miserably endowed colleges are all but useless, the stipends allowed to the teachers in scarcely any case being sufficient for their support. As regards the instruction they afford, it is the sum of all Chinese knowledge—the knowledge of the ancients, besides which nothing is cared for. About forty young men, none of them indigent, are, at present in the Moon Lake College. They club together in small parties, that eat, sleep and study together in small rooms. Themes, or rather texts from the classics, are given them from time to time, and their essays are examined by

the teacher, who resides elsewhere. Most of the young men are from neighboring villages. They come and go as they please, and seem to regard the college as merely an inn, where they have the privilege of taking care of themselves.

Literary Examinations—Tract distribution.

A great literary excitement has prevailed at Ningpo for several weeks past, in consequence of the examinations which have been going on, at first under the local officers, and finally under the personal inspection of the chancellor of the province, who came from the capital specially for that object. The literati of the six cities and numerous villages comprised in this populous department were nearly all present. There were two classes: the less advanced and most numerous, several thousand in number, attended as candidates for the rank of *Siu tsai*,—"elegant talent," corresponding to Bachelor of Arts; and those who in former trials had attained that distinction were present, that their attainments might be observed preparatory to their examination, the ensuing summer at the provincial capital, for the next degree. Such gatherings are highly favorable for tract distribution and for special preaching efforts. On the last day of the examination I took a position at the door of the hall, and with the aid of several coolies distributed packets of books to the candidates and graduates as they passed out, and in this manner disposed of above 2000 scriptures and tracts. These books will not only find their way into every quarter of the department, but into different parts of the province, as the numerous retainers of the chancellor, who accompany him in his extensive itineraries, were afterwards abundantly supplied, and their master also, who returned his card, in acknowledgment for a packet of books, wrapped up and presented according to the form of Chinese etiquette.

The great hall presented a novel scene that day, being crowded with gentlemen in their best attire, wearing on the tops

of their elegant caps glistening brass knobs or buttons, variegated here and there by a crystal or blue button—indicating persons of higher ranks, whose success had brought them to enjoy the consummation of a Chinese scholar's hopes, the honor and emolument of office. One of the successful aspirants, who had securely planted his feet on the first step of the "cloudy ladder," excited my sympathy. He was borne out in the arms of his friends. Supposing he had fainted from excitement and fatigue, I hastened to his side, but ascertained that he was suffering in consequence of too long abstinence from opium, the bane of his race. It was a lamentable sight, this victim of western cupidity. He is irremediably ruined, having unquestionably attained his zenith in letters, and now fast descending into a premature grave. The chancellor himself is such a slave to the habit, that he smoked even in the examination hall.

The ordeal through which the literati have just passed is trifling, compared with that which awaits the more advanced among them a few months hence, at the provincial examination, when above 10,000 are subject to such excessive excitement and fatigue, as to cause death in several cases annually, from five to ten being often found lifeless in their cells.

Opposition of the Literati to Christianity.

A few refused the tracts I held out to them, a very unusual occurrence, and owing, doubtless, to the interesting fact that the chancellor, in an address to the literati assembled before him in the temple of Confucius, admonished them to beware of the corrupt religion of foreigners. This officer, the highest but one in the province, is considered the guardian and preceptor of all the literati within his jurisdiction, having under him inferior chancellors, one in each department and district, who are nominally responsible for the scholarship and good conduct of the graduates. To these he specially addressed himself, but in the hearing, and for the benefit, of all pres-

ent. After exhorting them to cooperate with the tautai, or sub-governor, (whose project for the establishment of free schools has been long before the people in proclamations that are wholly disregarded,) both by pecuniary subscription and by employing their influence with the wealthy, he pressed the subject home to them, by their regard for the doctrines of Confucius, whose tenets were in danger of being subverted by the free schools of foreigners. By promoting the establishment of free schools, he told them, they would do good to the poor, give employment to poor graduates as teachers, and counteract the efforts of foreigners to disseminate rude and outlandish customs.

Had his excellency followed up his speech with a contribution towards these schools, so necessary as antidotes to missionary virus, he would have left an influence behind him which would have been long felt. But his benevolence exhausted itself in his oration, and he had no sooner quitted the hall than the shrewdest of his audience indulged in remarks by no means complimentary to their learned chief; his address being resolved into jabber and rhodomontade, of each equal parts, to conceal his own meanness.

A needless demonstration—Example of hostile feeling.

That an officer of his rank should have judged it necessary to warn his people against Christian doctrine is highly encouraging, indicating, as it plainly does, that those in high places, and who are furthest removed from missionary influence, are not unaffected by it. That they do not regard us with favor is less a matter of regret than perfect indifference would be. Were a Celsus or a Porphyry to arise from among the Chinese literati, he would prove a coadjutor rather than an adversary to the gospel. Excitement or opposition of any kind would be most welcome at the present time, as nothing can be so much in our way as apathy, indifference and contempt. The admi-

ditions given to the graduates in the temple of Confucius to avoid Christianity, were unhappily altogether superfluous. Every aspirant for literary honors and office knows full well, that were he to embrace the gospel his prospects would be thereby entirely and forever blasted. No additional precautions are necessary.

I was the other day negotiating for a teacher. The gentleman recommended was a scholar of some distinction enjoying the dignity of Lingsang, or a member of the Board consisting of forty advanced *sui tsais*, through whom candidates are admitted to the examinations. So fearful was he of being thought a student of Christianity, that he declined engaging unless I agreed to his non-attendance at chapel on the Sabbath. To have told him that I was anxious for his conversion, and that his attendance there and at the Bible class were means to that end, would have been premature; he was therefore informed that one reason why his attendance there was indispensable, was that he might observe my errors in speech and correct them on Monday mornings. He then wished to stipulate for a small room or cupboard behind the pulpit, where he could discharge his duty without detriment to his character. We did not succeed in making an arrangement.

The Chinese language.—Home via California.

It may seem strange to some that one who has been many years in China should still require the aid of a teacher; nevertheless, such is the nature of the language that the assistance of a native is constantly indispensable. I have no recollection of having seen an exaggerated account of the difficulty of acquiring either the oral or written language of China, nor is it less difficult to retain than to acquire it. Even the best educated natives are liable to forget the characters if they discontinue reading and writing for a few months, and the foreigner must labor incessantly and avail himself of the best aids, or he will retrograde rapidly, however successful he may have been in his studies.

It is not long since, that of all American missions, those on this coast were the most remote as regarded either distance or time, but now there are no stations in Asia so near Boston as ours. A common sailing vessel recently made San Francisco in thirty-four days from Shanghai, and with steam-power we must be within three weeks of the United States. I formerly told the Chinese that I came from the far west, but now, pointing to the rising sun, I say, "My home lies just across those waters."

Acknowledgment.

The liberal supply of medicines already acknowledged, kindly sent by Dr. Jayne, of Philadelphia, was almost exhausted, when my store was unexpectedly replenished by the Edinburgh Medical Missionary Society—a society of physicians that have for many years been unremitting in efforts to render the healing art an auxiliary to the missionary enterprise, and now having sent a physician to India, is on the eve of sending another to China. Besides the support of these and other medical missionaries, the society maintains a correspondence with medical missionaries throughout the world, encouraging and aiding them, and has published a variety of tracts and lectures on the subject, addressed to the profession in Great Britain.

LETTER OF MR. GODDARD.

The new chapel—Progress of translation.

Ningpo, May 4, 1851.—Since my last, we have succeeded in renting two rooms on the main street, in one of the most crowded parts of the city, and have transformed them into a hall twenty feet by forty-four, and seventeen feet high, filled with seats sufficient for 150 persons, and named it like our other chapel, "Temple of the true God,"—this inscription being placed over the door. It was first opened for divine service on Sabbath, March 23d, since which we have maintained both Sabbath and daily services in it. The attendance at this is larger than at any of the other chapels in the city, but is

irregular and often noisy. Still, we hope it will furnish the means of greatly extending the knowledge of the gospel.

The printing of Exodus, in an edition of 3000 copies, has been completed. The revision of Matthew has also been completed and forwarded to br. Dean, for criticisms and suggestions preparatory to final revision and publication. The revision of John is also nearly completed and Luke is just commenced. That you may better know the nature of our labors, I here send a

Journal of a week—Sunday services.

April 20. Sabbath. — Rainy and cold. At morning worship in Chinese, four natives, persons in our employ, were present. Read and explained Ex. 33: 1-7. At 9 o'clock A. M. preached in English in the chapel of the Presbyterian mission. There were present eighteen missionaries, male and female, besides children and a few Chinese with a partial knowledge of English. Three or four other missionaries, who usually attend, were prevented to-day by ill health and the rain. The services in this chapel are conducted under the supervision of the Presbyterian mission, members of other missions preaching occasionally upon invitation.

At the close of these services went directly to our new chapel. Notwithstanding the severe rain a goodly number came in. Being wearied with the English services I made only a short address at first, after which the native assistant, Chiu, spoke at length and prayed. We then had an intermission of five minutes, that those who wished might retire. A considerable portion of those present left, after receiving tracts and portions of scripture, but others came in immediately. Rev. Mr. Quarterman, of the Presbyterian mission, returning from his chapel, called in and kindly addressed the people, while I took the place of door keeper, to seat those who came in and keep order. Notwithstanding all my efforts there was much coming and going and moving about, and some talking and smoking. Such is always the case, and we are

obliged to preach as we can in the midst of it. It is hard and disheartening, but there is no help for it yet. In the chapels that have been long established they are somewhat more orderly, but in none what would be thought *tolerable* in a Christian land. Among the Chinese there is no such custom as assembling together and sitting down quietly to listen to an address. Their assemblies are almost exclusively for theatrical exhibitions and other amusements, and those who come stand as long as they please and then crowd out, talking, laughing and shouting. Hence, in entering our chapels, they have no idea of any impropriety in pursuing the same course. After Mr. Quarterman, the assistant again spoke at length. I then addressed the people and the services were closed by prayer.

Reached home a little before 2 o'clock P. M. At half past 3 went again to the chapel accompanied by br. Lord, Dr. Macgowan taking charge of the services at the old chapel. Br. Lord first assisted in keeping order while I addressed the people, followed by remarks from the assistant and prayer. After the intermission br. Lord addressed the people and Chiu again spoke. The object of the intermission is that the services may not be too long, and gradually to habituate the people to sit till the close, instead of going out in the midst of the service as they now do. Few are now found at the close who were present at the commencement. Many, however, stay long enough to learn considerable of the gospel. The hearers are for the most part persons who have heard little or nothing of Christianity, so that we are obliged to dwell mostly on the elementary principles. We endeavor to set the truth before them in such a manner as shall be most easily understood and most likely to be appreciated, but seldom in the form of a regular sermon. We distribute a considerable number of tracts and portions of Scripture. Returned home a little before 6 o'clock, quite exhausted. Probably six or eight hundred

have to-day heard something of the gospel in this chapel. Rev. Mr. Cobbold, of the English Church Missionary Society, to-day christened two Chinese whom he regards as hopeful converts.

Daily studies and labors.

21.—Before breakfast spent an hour as usual in teaching our children, two in writing and one in arithmetic and writing. During the day they are taught in various branches of study and labor by their mother. At morning worship the same number of Chinese were present as yesterday, one of them our second native assistant, Giu. He comes daily, Sundays excepted, for instruction, and I spend half an hour or more with him immediately after breakfast. He is now reviewing the Acts of the Apostles. This morning he went over the 6th and 7th chapters, giving me a minute account of their contents without the book before him. He has been over Matthew and John with me, and has also a daily exercise with br. Lord, at whose house he lives, and assists him in the Sabbath daily services at the old chapel.

Giu's instruction finished, I went to my study to go on with my daily labor of translation, but neither of my teachers was present. Chiu was too much exhausted by his labors yesterday to come to-day. The other teacher, however, soon made his appearance and excused his tardiness by the fact of having had a large number of visitors, to congratulate his cousin on his success in obtaining the first literary degree, answering to A. B. The examination took place yesterday, and the names of the successful candidates were announced this morning. About 1600 candidates from this city and surrounding villages were examined, and the number of degrees to be conferred is limited to thirty-five. The candidates, after being enrolled, are collected in a room and shut in without books or papers, and are required each to write an essay on a subject given at the time. Their success depends on the merits of this essay. It is considered a great thing to

obtain a degree. With the assistance of this teacher went over the last chapter of John, thus finishing the first revision of a translation which I prepared some years since. This occupied my time till dinner, at 3 o'clock, after which went to the chapel and held as usual two services separated by a short intermission, at each of which both myself and Chiu addressed the people. Some 300 in all were present. In the evening, after family worship, spent an hour as usual instructing my son in grammar and Chinese.

22.—Instruction of the children and Giu as usual. Both teachers present for translation. Went over the ninth chapter of John, second revision. Having the company of some missionary friends to dinner, did not go to the chapel; Dr. Macgowan supplied my place. He usually goes twice each week unless prevented by professional duties. My health does not allow of my going every day.

23.—Went over the 10th chapter of John. Chapel services as usual. Br. J. T. Hudson, of the English Baptist mission here, called in and gave a short address. Some 200 were present.

24.—Went over the 11th chapter of John. Dr. Macgowan attended the chapel services with me. Evening—examined carefully and compared with the original and with other translations the first half of the 12th chapter of John, preparatory to going over it with the teachers to-morrow. This I always do alone between the first and second revision with the teachers.

25.—Having gone over the first half of John 12th with the teachers, commenced the first revision of Luke, to leave opportunity to go over the remaining part of John alone, before the final revision with the teachers. Other labors of the day as usual.

26.—One of my teachers absent, his wife being dangerously sick. Wishing to have both teachers present on the final revision of John, went on in Luke with the other. As we have a regular mission prayer meeting at 5 o'clock

P. M., we do not have services at the chapel on Saturday.

Character of the work—Persevering prayer.

Thus has another week hastily passed by. It may be regarded as an average specimen of our work at present. We labor in faith and hope, but are not yet permitted to see much fruit of our labors. There is nothing of enchantment or romance in our work. It is only an interminable effort to make the gospel known to these unnumbered multitudes, who do not wish to know it, and when they understand do not often prize it; but blinded by sin and Satan and not knowing what they do, often treat it with scorn, preferring to continue in sin, which they will do except the Holy Spirit awaken them and lead them to turn to the Lord. During the past week many have heard the gospel, many have received tracts or portions of Scripture, something has been done in translating the Scriptures and instructing the native assistants. We may hope that the seed thus variously scattered will not all be lost. "My word shall not return void."

It becomes us to call mightily on God for the speedy fulfilment of his promises. In one of my former journals I spoke of a fast being proclaimed among the Chinese, in time of drought, to obtain rain. The fast was continued until there was rain. Now, there having been unusually long continued rains, a fast is proclaimed to obtain fair weather. No one is allowed to kill or sell animal food until there have been three fair days. Shall the heathen fast and call on their gods until they obtain the desired good, and shall Christians be discouraged and cease to call upon the living God, so long as such multitudes continue in the road to death? Rather let them call upon God until he open the windows of heaven and pour out a blessing that there shall not be room enough to receive it.

TAVOY.

JOURNAL OF MR. BENNETT.

Visit to Monmogan—Ornel sport—Destructive fire.

Nov. 1, 1850.—Mrs. Bennett went over to Monmogan on the sea beach, some ten miles distant, in the hope of having a little rest and relaxation, and of recovering some strength to battle with the hot season, if she should live until its arrival.

2.—The whole city is engaged in the buffalo fights, one of the most stupid and senseless sports the devil ever invented. A few days since, one of the riders was so terribly gored that he died the next day, and to-day, we are told, the rider of one was taken up on the horn of the opposing beast and suspended in the air, hanging by one of his legs which was pierced. A gentleman who was present said it was one of the most horrid sights he ever saw. It is a great pity this demoralizing spectacle is not stringently prohibited. For some time previous to the display petty thieving is very common, as men, women and children, it is said, make bets on the animals in sums from six cents to hundreds of dollars.

10.—Distributed Burmese books in a village on my way in Monmogan, and had some conversation with the people. O, that the truth could find its way to their hearts! It is very easy to yield assent to what is declared of the compassion of the Redeemer, and thus often, perhaps, the truth is parried off.

Dec. 25.—Mr. and Mrs. Benjamin left this morning for Mata, she riding on horseback—a new feature of our jungle tours, and one that is feasible on many jungle paths; for on none, perhaps, where an elephant can go, is there much difficulty with a pony.

While at dinner this afternoon the cry of fire was heard, and before it had spent its rage nearly 100 houses, with the new government wharf, wood shed, &c., were consumed. Several boats lying near the wharf were destroyed, and among them two of the mission boats.

Thesaurus—Attempted suicide—Burning of a priest.

26.—Completed, yesterday, the printing of the fourth and last volume of the Karen Thesaurus, or native dictionary, thus adding another help for all who wish to learn the Karen language. Mr. Cross left to-day for Mata and I came over to Monmogan.

Jan. 3, 1851.—Had a slight attack of fever,—I hope the last for the present, having spent as much of the last two months by the sea-shore as was practicable, consistently with the necessary duties of the station, which are neither few nor small.

7.—A grown-up daughter of one of the pressmen in the office, in consequence of being crossed in her wishes, took a large dose of arsenic, but by a prompt application of the stomach pump her intended exit from the world was arrested for this time. They are all heathen, and full of this world's pleasures. This daughter is a noted dancer in the popular festivals, and has had the honor of exhibiting her agility before our highest English magistrate.

11.—This is a great day; the body of a dead priest is to be burned and all the town is in commotion. On Sunday occurred the ceremony of pulling the car in different directions by two parties, one for the burning and the other against it, a farce almost always performed at funerals, when the temple on the car over the coffin, nearly fifty feet high, came tumbling down, shattering the dead body. After a while the ruin was partially repaired and the sport went on. O, could devoted Christians in America but see the strong hold superstition and idolatry have upon this people, methinks they would be oftener remembered in fervent prayer, as well as in the benevolence of the churches. What can be more dishonoring to a righteous God, than a whole nation paying homage to graven images?

New zayat—Arrival of Messrs. Mason and Abbott.

17.—To-day the Burman boat arrived, with the paper for the Karen bible and

a portion of Mr. Mason's household effects. We are looking for his arrival with interest. It seems an era in the Tavoy mission, to have another added to our number.

19.—Capt. Sharp, the assistant commissioner, gave to-day the permission, asked some months since, for the mission to build a zayat for preaching and tract distribution on a very favorable location, at the intersection of three principal streets and a lane, constituting seven points, with a bazar on one of the corners. The site is decidedly the best in town, and I hope soon to see a zayat erected where the gospel can be daily dispensed, where scriptures and tracts can be distributed, and that much good may result from it.

27.—The steamer which arrived to-day brought br. Mason, and br. Abbott from Sandoway, who has made our coast a visit for the benefit of his health. In fact, both our brethren are far from well.

April 26.—The new zayat, just mentioned, was completed to-day. It is a plain structure of wood, fifteen by twenty feet.

27. Lord's day.—After morning worship as usual in the chapel, at 2 o'clock P. M. we assembled in the zayat, which was opened and dedicated to the work for which it was built. The native Christians and several of the heathen assembled. The meeting was commenced with singing. The first two chapters of Genesis were read, with remarks on the creation, and on the mercy of God in providing a Saviour for sinners ruined by the fall. Our ardent desires are to the Lord, that he will send some one who shall here teach and preach Jesus.

Health of Mr. Mason—Arrival of Mr. and Mrs. Thomas—The Karen bible.

28.—Br. Mason is ill, br. Cross indisposed, br. Abbott at Monmogan, and weak and useless as I am, I seem to be the only one of all our number in a working state. I really fear for Mr. Mason. His disease is the same that carried off Mrs. Mason and the second

Mrs. Judson. He once started for America in hope to get rid of it, but got no further than Calcutta. He has never been entirely free from the disease, and it is a matter of regret that he did not try the effect of a change of climate.

May 1.—Had the pleasure to welcome br. and sr. Thomas to Tavoy. They are designated to the Karens. I regret that the Burmans are still wholly neglected.

26.—Mr. Mason's health has been very poor since his return to Tavoy, and as a consequence the Karen bible has made slow progress. The first form is in type, but he has been for some days unable to look at the proof sheets. I have the means of making rapid progress with the printing, if the proof reading could be hastened. I would hope that Mr. Mason may be spared to see the work finished.

Temperature of Monmogan.

As regards the advantages of Monmogan, as a retreat for invalids, I have a statement of observations, by the thermometer, made there in December last. Our physician keeps a similar register in town, and by comparing them we are enabled to find the difference between a residence here and there. I need hardly add that December is generally the coldest month, though January will sometimes drive the thermometer as low. It is only necessary to observe the highest and lowest degrees marked.

Highest rise of the mercury in Tavoy,	86 deg.	} difference,
Lowest fall, " " "	64 deg.		42 deg.
Highest rise at Monmogan,	87 "	} difference,
Lowest fall, " " "	64 "		23 deg.

Showing a much more equable state on the sea coast, and of course a more desirable atmosphere for invalids. Mr. Abbott has spent some time there since he came to us, and he remarked to me, the other day, that he had not been so well since he left London as now. He is far from well, nevertheless.

31.—Burman covenant meeting. An individual who was excluded some years since, has for some time been wishing to be restored to the church. And as he has given as much evidence of repentance and Christian character since his

fall as he ever gave, he was restored to the fellowship of the church. There was at this meeting a very gratifying appearance of vitality and growth in grace, in this little branch of Zion.

MAULMAIN BURMAN MISSION.

JOURNAL OF MR. WADE.

School at Obo.—A cavil.—Penitent backsliders—
A candidate for baptism.

Feb. 28.—In company with Mrs. Wade and Miss Lillybridge, visited our native day school at Obo. Found it a more important school than I anticipated, there being between fifty and sixty pupils present,—usual attendance eighty. Quite a number were absent on account of the chicken pox. Conversated with the pupils on religious subjects and prayed with them; many adults gathered round to listen. The teacher is a disciple and prays with the pupils regularly, morning and evening, besides reading and explaining the Scriptures.

Among the listeners was one who professes to like the doctrine of Christ in every respect but one; that is, its sanction of the killing of animals for food. Many inquirers profess to be stumbled at this, but in most cases I am inclined to think they are not very sincere in urging it as an objection against Christianity, for they themselves kill animals and eat their flesh as well as we. To abstain from flesh and the taking of animal life is indeed a part of their creed, but not of their practice.

March 2. Sunday.—A full assembly—meetings interesting. Two excluded members are confessing their faults and requesting readmission to the church. One is Shway Gho, old Mah Menla's adopted son, baptized by Mr. Boardman at Tavoy. His backslidings have been great, amounting at times, as we thought, to utter apostasy, but the Lord has chastened him with afflictions, which we hope have been the means of bringing him to repentance; but the church will wait to see its fruits. One person

is asking for baptism. She will be examined this week.

4.—Visited the *zayat* occupied by Ko Zoothe, one of the native assistants. Found very few listeners. Two Burman priests came in and remained a short time. I spoke kindly and respectfully to them, at which they seemed pleased, and were very respectful in turn, but manifested no inclination to converse on religious subjects.

8.—Another excluded member to-day professed repentance and sought to be restored to fellowship. The applicant for baptism was examined this evening. She gave a very satisfactory account of her experience, but the church did not vote on her case till next week. It seems to be a rule with this church that application for baptism must be made three times before it is voted on.

Covenant meeting—Baptism—The body more than raiment.

12.—This evening had a covenant meeting, and a good attendance of male members; the females met in the day time with Mrs. Wade. The reading of the covenant, with the inquiries made of each individual, produced a good deal of feeling.

17.—Baptism was yesterday administered to Mah Pwen, the candidate mentioned under date of the 8th. The Lord's Supper was also administered,—number of communicants about one hundred.

April 20. Lord's day.—A large assembly; nine heathen present. In the afternoon, at 5 o'clock, Moun Po, from Tavoy, preached—a good specimen of native preaching. Text, "To make in himself of twain one new man." His subject was, the unity that should exist between the members of the church. He said, "It is not enough that you esteem each other as brethren, for brethren still have their different interests. You must be as the members of one body, all making but one new man."

22.—Three priests called, with whom I had a conversation on the subject of *religion*. Immediately after they were

seated they discovered the quarto Burman bible lying on my table. They admired the size of the book. On opening it they lighted on the passage, *The body is more than raiment*. I remarked, *So our bible teaches and so common sense teaches. Men can make garments, but they cannot make a human body; the body has life and intelligence, clothes have neither.* "Yes," they said, "that is very true, very good doctrine." "But," said I, "your bible, I believe, teaches a different doctrine. It teaches that a man is a man while he wears a man's garment, but becomes a priest and an object of worship, as soon as he puts on a priest's garment." "Yes," they said, "it does so;" and they endeavored at once to change the subject of conversation. I then gave them an account of the work of creation. They listened awhile with vacant attention and departed.

Another candidate for baptism—Worldly inquirers—Christian self-denial.

26.—Another applicant for baptism, Mah Bway Doke. Her husband is a disciple employed in the printing office. She appears promising.

29.—The three priests mentioned above called again, and a young man with them; he, also, had called before and I had seen them at the *zayat*. All four are from Burmah proper. They had made up their minds to enter this religion at once if sufficient inducements were offered them. The priests wanted *peossoes* at once, as their yellow cloth was not suited to the Christian religion. As the teacher wanted them to become disciples, they said, he would no doubt furnish them with the proper dress. I told them that the color or fashion of dress had nothing to do with the religion of Christ, and that we had no wish to increase the number of disciples by hire. If they received the gospel it was their own benefit; if they rejected it the sin and ruin would be their own. We could offer no one any worldly inducement to join us, or receive any one who offered himself unless he should give satisfactory

evidence of a change of heart. They evidently went away disappointed. They had hoped they would find the Christian religion more productive of the good things of the present life than their own.

May 11.—Mah Bway Doke was baptized. One of the disciples told me that when he called on Ko Myat Kyau (the poor old blind native preacher, who was struck off the list of assistants about a year ago,) with the paper for the monthly subscription, which each church member voluntarily makes for the support of native preaching in the town and surrounding country, his wife objected to his giving any thing on account of their poverty. "Ah, wife," he replied, "you may retrench the expense of my daily food, but while we have anything left I cannot be denied the pleasure of aiding the work of preaching the gospel."

ASSAM.

JOURNAL OF MR. WHITING.

Social and religious enjoyments.

Permit me, as a means of relief from the monotony and fatigue of river travelling in Asia, to note down a kind of journal of events and feelings as they have occurred.

Gowahatti, April 30.—The view from br. Danforth's house commands the river for several miles. For some days I have watched the boats coming up, hoping to have the pleasure of soon welcoming the Cutters and Bronsons. As we were sitting down to breakfast I saw several boats coming round a point six miles distant, but did not think of them again till one of the native boys ran in exclaiming, "The sahibs have come." We all ran out into the veranda, and to our surprise found the boats nearly opposite, a breeze having sprung up while we were at the table; our brethren were thus able to take us by surprise.

May 2.—Last evening we had a most interesting season of prayer. Br.

Bronson took the lead in making remarks, and was followed by all the others. James and Lucien also said a few words, expressing their interest in the religious condition of their country. We were very much refreshed by the presence of the COMFORTER.

5.—Yesterday I preached in the morning on the events connected with the last supper of our Lord with his disciples. After the sermon we observed the communion and had a blessing from heaven. In the afternoon br. Bronson preached in Assamese and in the evening in English.

An English gentleman has kindly offered me the use of a small boat to Nowgong, free of expense. The magistrate has also furnished me with another small boat for baggage. I am thus well supplied and my cares removed; I had been in search of boats for several days without success.

Voyage up the Brahmaputra.

6.—At 4 o'clock, P. M., left Gowahatti and proceeded up the river about three miles. We are now at anchor in a cove, free from the current and not exposed to the storm which is sweeping furiously over us. We feel happy in our little boat, and are anxious to reach our home at Sibsagor.

7.—Proceeded up the river very successfully till about 2 o'clock, by pulling along the side of a sand bank. The current then became so very rapid, the banks above us, also, continually falling, that we were compelled to retreat, and at dark we anchored about a mile above the place we left in the morning. Our baggage boat was nearly upset, endangering the lives of seven persons.

8.—This forenoon was consumed in passing a ledge of rocks, round which the water poured furiously, seeming to threaten with destruction any who ventured into it. We are this evening still in sight of Gowahatti, distant perhaps seven miles.

9.—At 12 o'clock crossed the Great River and entered the Kulluny, a narrow but rapid branch of the Brahmaputra.

Have anchored with a dense jung'e about us.

10.—Anchored at half past 3 o'clock near a baboo's residence, where we shall spend the Sabbath. Soon after our arrival the baboo came and paid his salaam, and has sent us a bowl of milk.

11.—The baboo sent us another bowl of milk this morning, and in return I sent him two copies of the Orunodoi, our Assamese newspaper. We have remained here very quietly during the day. The heat has been intense, but we are thankful that we are not in the jungle.

A pleasant meeting and happy Sabbath—Again on the waters.

15.—We hope to reach Nowgong to-morrow about noon. By land we are distant only two hours' walk. The boys from the orphan institution have been down to-day to welcome back their teacher. Letters from the Stoddards and br. Däuble have been received, welcoming us to their hearts and homes.

16.—Arrived at Nowgong at half past 11 o'clock and were soon joined by br. Stoddard, who conducted us to the mission premises. We have all been very happy, in the consciousness of a union of soul with our associates in the missionary field.

18.—Had an interesting prayer meeting last evening. To-day have had services in English and Assamese. I preached in the morning,—subject, the Christian's transformation. Br. Bronson preached in Assamese at 4 o'clock, and the communion in Assamese and English, was observed at 7 o'clock. Thus has passed another happy Sabbath day.

21.—Having bade adieu to our friends at Nowgong, we came on board at 10 o'clock last evening, and at daybreak this morning our boats again started. We feel now almost home. Our next stopping place will be Sibsagor. Brn. Stoddard and Däuble are accompanying us. One is with us to-day, the other will be to-morrow, thus giving them an opportunity to visit the Cutters on alternate days.

Death of a boatman—Slow progress.

23.—One of my boatmen died of cholera at 8 o'clock this morning. He was buried by his companions (musulmans) with much respect. We all felt sad, as the poor fellow had probably never heard of Jesus Christ. Of course he could understand nothing that we might say. We used all the efforts in our power to save his life, but all was of no avail. We are forcibly reminded that we are now in a land of perils and exposures. Our lives are in the hand of God and at his disposal. But I have had the settled conviction, ever since I left Boston, that we should reach our home in safety. Too many prayers have been offered in our behalf for me to feel much apprehension for our personal safety.

25.—Have remained at anchor all day, though the dense jungle and its unhealthy odor almost persuaded us to go on. Br. Stoddard read a sermon on br. Cutter's boat at 11 o'clock, br. Däuble preached to the boatmen at 6 o'clock, and after tea a prayer meeting was held in our boat.

26.—Reached the upper mouth of the Kulluny about 2 o'clock. Our brethren who had been visiting us then left. A fine breeze was blowing from the south. We hoisted sail and had a fine run up the river until dark. Anchored at a Meri village; br. Cutter spent part of the evening talking with the natives.

27.—We have had a fine breeze most of the day. The wind died away towards 5 o'clock and the boatmen got out their towing lines again. When passing a sharp point in the river where the current ran furiously, our boat came round broadside to the current, the towing line broke, and away we went down the stream. Just then a breeze sprung up and sail was made, but we were thirty minutes regaining what we lost in five.

28.—Soon after we had retired last night the boatmen awoke us, saying the water was carrying away the bank where our boats were fastened. A large portion of the bank was swept away. Owing to the dense jungle with which the banks

are covered, our locomotive power to-day has been as follows. Three boatmen, with a rope about twenty yards long, paddle up the river to the extent of the rope's length; the line is then made fast to a tree or clump of grass and the boat is pulled up to that point; the rope is again carried forward and the same process repeated. The heat and the noise of the boatmen, the effluvia of the jungle and lack of exercise, have made it a very uncomfortable day.

31.—The last two days we have been in a quiet stream running parallel with the great river, and are now anchored by a sand bank where we shall spend the Sabbath.

June 2.—Having a bad cold I was unable to preach yesterday. Br. Cutter read a sermon. In the afternoon he held a short meeting with the boatmen, and in the evening we had a season of prayer in our boat. The water has been rising rapidly the last twenty-four hours and the sand banks are mostly covered. Hence our progress has been very slow.

Nidhi Levi—Good news—Discouragements of the way.

Nidhi Levi came down this afternoon to meet Mr. and Mrs. Cutter, and to get strength by breathing a few days the invigorating air of the Brahmaputra. He brought letters from the Browns. We are rejoiced to learn that several are inquiring what they shall do to be saved. How cheering to our feelings would be a revival of God's work at our entrance upon the labors to which we have been called. We have had this evening a season of prayer in Br. Cutter's boat. Nidhi was present and took part in the services. He is a very interesting man and of much promise, but we fear his earthly journey will not extend much further. Disease is working on his body and his strength is wasting away. May the Lord remember our interesting field of labor, and in due time raise up for this people an efficient native ministry.

6.—Entered the Dekho about 1 o'clock P. M., and are now in a quiet stream. During the forenoon we had a hard con-

test with rapids and fallen trees. For the last two days the current was very strong and many of the boatmen blistered their hands tugging against it. Yesterday they became impatient and refused to work. We remained at anchor most of the day, much to our annoyance, for the heat was almost intolerable and the mosquitoes numerous beyond conception.

Sibsagor is now by land distant only twelve miles. We shall go as far as possible by the river to-morrow, and early Sunday morning take an elephant and enjoy worship with our brother and sister Brown.

Happy arrival—Prospects.

7.—Came to anchor last night at a Meri village, where we found letters waiting our arrival. Learned, to our regret, that Batiram, after waiting here several days for us, returned yesterday to Sibsaigor.

June 12.—I have now the pleasure of addressing you from my own house and study, though it is far from being a quiet one, just now, as several men are at work repairing it, and a score of beggars importuning for a few pice.

On the afternoon of the 7th Br. Brown, feeling somewhat anxious about us, sent Batiram again to look out for us. He met us about 3 o'clock. We sent off letters early in the morning by a runner, and received replies at 4 P. M. Br. Brown met us at 7 o'clock, one day's journey from Sibsaigor by water, but only seven miles by land. With him came a crowd of natives to welcome Mrs. Cutter, and to see the new "sahib," and "mem sahib." Some climbed trees to get the first sight of the boats. By the kindness of an English officer elephants were furnished us to ride up in the evening. After tea we set out, escorted by a large party of natives, and arrived at Br. Brown's about 10 o'clock.

Early on Monday we took possession of the dwelling fitted up for our use. It is an old house, but I think we shall be quite comfortable in it, and we are quite happy. We have now arrived at our

post and the field is open for action. Here we are to wear out our strength, and probably our lives. How many suns will roll over us is to us unknown, but the desire of our hearts is to give our lives for the salvation of this people. We are not dazzled by the faint light which is beginning to shine on Assam. We look not for days of ease and strength. We can see clearly enough that our work is hard and our prospect of present success exceedingly limited. But what is that to us? Our commission is given without any conditions expressed. We are to attack, and repeat the assault, but never to retreat.

How often are the words on my lips, "Let the people praise thee, O God! let all the people praise thee." For "*then shall the earth yield her increase.*" O, for that increase in Assam!

SOUTH EASTERN FRANCE.

LETTER OF DR. DEVAN.

Continued prosperity.

Lyons, Aug. 23, 1851.—The work at Lyons prospers notwithstanding all opposition. Last week I was called to Ause to baptize a man. A Christian brother from a neighboring town was present who, after listening to the confession of faith by the candidate, begged that he also might be heard. The brethren knew him well and gladly recommended that he should be received. Accordingly I had the privilege of baptizing the two, who proceeded on their way homeward full of joy.

A few days ago I was permitted to baptize four at Lyons. Next Lord's day I expect the privilege of baptizing two more, and at least one more on the next succeeding Lord's day. A peculiarity in this work is that a very large proportion of the members are females, larger, it seems to me, than in America.

Our congregation sensibly increases and I have been obliged to order more benches. I now have seats for as many

as my little chapel will hold, about 100. The people contribute about 150 francs per annum toward the expenses, and I trust will be able to increase the amount.

I enclose extracts from the journals of two native assistants for the month of July.

From the Journal of C. Geyer, Pastor at St. Etienne.

During the second week of this month we made a new arrangement of our evening meetings, and organized others in addition to those we have held. A meeting of us who are engaged as workmen in the Lord's vineyard is to be held every Thursday in the afternoon, in order to pray the Lord of the harvest that he will bless our labors; and also to make our arrangements together, so that if there be a person whom one of us cannot visit another may go, and in this way our conscience may be clear in the sight of God. Monday morning at 8 o'clock we meet together to divide our work, so that we may not spend our time uselessly in two or three visiting the same persons, for the time is short. Monday evening we have our usual meeting at the house of br. S. at Polignais. Tuesday evening we have a meeting at the house of br. C. in the commune of Valbenoit. This meeting seems to be blessed of the Lord, for there are several persons who are inquiring seriously into the great subject of the soul's salvation, and we hope that the Lord will there give us some souls for his name's sake. Wednesday, public meeting at the chapel. Thursday evening is free in order to attend to church business. Friday evening, a meeting at the house of br. B., where twenty persons or more listen with respect and attention. It is in the commune of Montiau, so that by this arrangement we complete a circle around the whole city of St. Etienne. Saturday, we have a public meeting to read and meditate the good word of our God. This meeting is at 8 o'clock in the evening. These are our weekly exercises. May the Lord bless them abundantly!

During this same week (the second of the month,) a persecution has commenced against our beloved sister P. She is treated with all manner of ridicule, but this appears only to render her the more firm in the cause of our Saviour Jesus Christ. One of the daughters has been threatened with loss of work, if she continues to frequent our meetings, on account of which she has for the present abandoned us, choosing to please man rather than God. She has been told that it would be better to lead a dissolute life than to frequent Protestant assemblies. Others who attend our meetings are persecuted also, although we have no reason to think them converted to the Lord. And yet, one look of faith suffices for the soul's salvation.

July 27. Sunday.—We assembled at the water's edge, to bury by baptism with Jesus Christ our Saviour two brethren. Never was I more favored than on this occasion, for I had the inexpressible privilege of announcing Christ the Saviour to about twenty persons, who listened with respect and deep attention for an hour and a half. We left the water side full of joy. On the same day we excluded from the church M. M. and his wife, for since they were suspended from the communion we have seen no signs of repentance. May the Lord bring low their pride and make them walk in the simplicity of the word.

From the Journal of A. Berthoud, evangelist, at Ause.

July 13. Sunday.—To-day our meetings were thinly attended, because it is now the harvest season, and the poor unconverted people work on Sunday as well as on the week days. During the evening I visited a sick friend with whom all the brethren and sisters had met for prayer. I learned that during the day the vicar of Ause had visited her, profiting by the absence of her husband who had already forbidden him the house, and had been doing his utmost to efface the good impressions which had been left upon her mind by the word of God. He told her he should like to have

a conversation with me, in order to prove to me that I was in error and that I was deceiving others. The invalid promised that I would meet him at her house at 7 o'clock the following morning.

Discussion with the vicar.

14.—Before the hour named I arrived at the house of our sick friend. A few minutes past seven the vicar entered and asked for a discussion with me. I proposed bowing ourselves in prayer before the Lord before commencing. He replied that that was useless. I told him I would enter into no discussion of the kind without so doing. He left me immediately and went out, saying he was going to bring with him some Catholics. A few moments after he entered with his valiant companions, one an attorney of the place, and the other a person whom I did not know. We all sat down, and the vicar, with an air of authority, began to question me like a police officer. He asked me who I was, what I came there for, and what ecclesiastical dignitary had sent me. I answered that I was not bound to answer him any of these questions, excepting that I preached the gospel of our Lord Jesus Christ. He replied that the gospel was too elastic [uncertain] to suffice for salvation, and that traditions, which were invaluable, ought to be received with more respect than the holy Scriptures. It would be too long to tell you the whole of our conversation. Suffice it to say, that to what I proved from the bible they could answer only by invectives and horrible blasphemies. The vicar next attacked me on the subject of baptism. The following is a part of our conversation on that subject.

V. Well, I acknowledge you do well to baptize those who believe, for so the bible teaches; but in this way original sin rests upon the child during all the time that you are waiting for this faith to arrive. Instead of this, we baptize the child at its birth, thus cleansing it from the guilt of its original sin, which cannot be washed away except by baptism; while you expose your children to eternal

perdition if they should die before receiving baptism.

B. It is written, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And it is also written, The blood of Jesus Christ cleanseth from all sin.

V. How can the blood of Christ wash away all sin? seeing that it is 1800 years since that blood flowed from the height of the cross to the earth, the which drinking it in necessarily absorbed it all. And, moreover, how can we put ourselves under the cross to be washed in that same blood? It is impossible. The sacrament of penitence [penance] was established to effect this.

B. The Lord has established but two sacraments, baptism and the Supper.

V. Yes; but the church has the power which her Master has given her, —the power to add such institutions as she will; for he says, Whoever hears you hears me. I suppose you do not believe this doctrine either.

B. I believe neither in your church nor in your saints. I believe nothing but what Christ himself teaches in his word.

V. O, then, if that be true, you are indeed unhappy.

B. Happier far, sir, than yourself, for the word declares that whoever believes on the Son of God has eternal life.

V. O, your Son of God, your Son of God! What do you do, then, with good works?

B. Good works are fruits of faith, and therefore should be brought in thankfulness for a salvation without money and without price.

V. O, then, give me this faith, I pray you.

B. Who am I, to do this thing? I cannot give you this faith. It is a gift of God. (I then read to him Eph. 2: 7-10, at which he paused in silence.)

V. You just said that Christ instituted but two ordinances or sacraments, baptism and the Lord's Supper. Who, then, I beg to know, instituted the sacrament of penitence?

B. Yourself, sir.

V. You take the word of God as your only rule, but I tell you that it is not sufficient. It makes the same things appear to us sometimes round and sometimes square. How, then, can it aid us in forming a judgment?

B. Because you read without faith. Read, I pray you, this holy book in a prayerful spirit, and all these apparent deformities will quickly disappear.

The attorney, with an ironical air, said, "According to that, none can be saved who do not read the bible. What, then, will be become of those who cannot read?"

B. It is written, He that hath ears to hear, let him hear.

Effect of the discussion.

This discussion lasted about an hour and a half, and at length my opponents left me alone on the field. And it would seem that this affair, which I was far from seeking, has had a good effect upon several, who have been afraid, hitherto, to pronounce themselves openly in favor of the gospel. Our discussion was held in a room on the ground floor, and the door being open, quite a crowd of persons collected at the entrance to hear the result. Several of them were ready, had they seen me waver, to come to my aid. One of them afterward told me that the man who came in with the vicar, and whom I did not know, was one of the worst men in the place and did great injustice to all who dealt with him; nevertheless, as he is a *good Romanist*, the vicar chose him on this occasion as his aid-de-camp. Aulse is a small village, and the news of our discussion was quickly spread throughout the whole community, so that several doors have been opened to me which heretofore have been entirely closed.

I should have mentioned that, at the commencement of our conversation, the vicar told me that as he was an officer in the holy Roman Catholic Apostolic church, I ought to humble myself before him. I told him that in matters of religion I acknowledged no Head but

Christ; at which he seemed much offended. This sketch will suffice as a specimen of our discussion. The Lord, I think, has owned it to the bringing forward of our doctrines, and I hope good results will follow.

LETTER OF MRS. DEVAN.

A converted Romish Priest.

Dr. Devan, for the benefit of his health, which had been a little depressed by labor and excitement, made an excursion to London early in September, hoping to meet the Foreign Secretary there, but found that he had not returned from the continent. In a note addressed to Dr. Peck, after mentioning that he baptized eleven persons in the month of August, and that ten others waited to offer themselves for the rite on his return, he adds: "About ten days ago a young man was baptized at St. Etienne, a Prussian by birth, said to be pretty well educated. His French is not yet very good, German being his native tongue. He is unmarried, about twenty-five years of age, and is said to have superior gifts for the ministry, but of this I cannot judge till I have seen him." He also mentions two interviews with a converted Roman Catholic priest, a more particular account of which is given in a letter from Mrs. Devan.

Lyons, Sept. 5, 1851.—Yesterday afternoon, while at dinner, we were told that a priest in full costume wished to see Dr. Devan, and that upon hearing he was at table had proposed taking a walk in the garden until he should be at leisure. The domestic who brought us word looked wonderfully alarmed at the strange visitor, for she knew that we had been persecuted by the Romish fraternity; and I cannot say that I was wholly free from apprehension. Dr. D. immediately went into the garden and conducted his visitor into an adjoining apartment, and as I heard an earnest conversation going on, of which the words were not distinguishable, an oppressive feeling of danger stole over me so that I found myself trembling violently. Then this thought came to me with great force: Priest though he

be, and inclined to persecute us as he may be, is he not in the Lord's hand? I inwardly prayed that even if he had come as a persecutor, he might go away a brother in the Lord. At this instant Dr. D. opened the door and said, "Come in and talk to this man; I believe him to be a true Christian." You may imagine the revolution in my feelings, when I saw before me a man in priest's costume talking of Jesus and his great salvation. And while he partly drew aside the veil that hides the deep corruption of the apostate church, the feeling constantly arose, Who shall limit the Lord of Hosts?

History of Father L.

This man is from La Haute Bretagne. From his extreme youth he was destined to orders in the Romish church. But he commenced his studies under a teacher who allowed free discussion among his pupils, and gave them leave to read the Romish version of the bible. This pupil is evidently a man of deep thought and much study. He attached himself to the sacred word and made it the man of his counsel night and day. Still he continued in the dark till one Christmas night, about four years ago, when it was his duty to perform midnight mass in public. After his congregation had been dismissed he remained alone and a deep melancholy stole over him. The oft-repeated and still unanswered question returned, How can unjust man be just before God? His sins were arrayed before him, taking from him the righteousness of the law and showing him condemned before his Judge. A gleam of light from the Throne shot across his saddened spirit. He exclaimed: "But Christ is there. He bore my sentence of condemnation, and I bear his righteousness. I am, therefore, a free man in Christ." Peace came into his soul, and he remained by the altar all night in prayer. As a necessary consequence the style of his preaching changed. It was all "faith in Christ," and this did not suit his superiors. He was sent from city to city, from university to university,

every where complained of as "preaching just like the Protestants."

Character and effect of his preaching.

At length he went to Paris, and there he taught the self-same doctrines. He is evidently a man of talents and learning, and being thrown into the society of infidels, he tried the force of reasoning to prove to them their error, but this was unavailing. As a last resource he lent them his testament, begging them, when too dispirited to find pleasure at the theatre or in the dance, to shut the door of their room upon themselves and the bible, and there study its sacred pages. In this way, he assured us, he had been the means of converting several. A poor nun came to confess to him. She told him of her sins and all her anxiety of mind. As usual, he lent her his bible. A few days after she returned, with clasped hands and streaming eyes, exclaiming, "Father L., I have found him!" "Whom, my sister?" "The one that bore my sins! If the great God was made a curse for me, the malediction is abolished. Now what shall I do, not to be saved, but to show my love to my Saviour?" "Come out of your convent, since you are not happy in it, and with your fortune establish an orphan asylum." She did so, and the school is now in operation at Paris, but under Romanist influence.

After one of his sermons in a Romish seminary where he was a professor,* another professor attacked his doctrines. The matter was argued and the superior decided in favor of Father L., when he in turn attacked his opponent with the question, "Is there salvation out of Christ?" "Yes," exclaimed the other, "the pagan world, if they follow the light of nature, are saved." "To prove that," replied L., "you must burn the bible and burn the fathers of the church, for they all say the contrary." "Agreed," returned the other; "burn the bible if you will, and burn tradition, provided the Protestants are not in the right and the Roman church stands."

* Of Exegesis, Dr. D. suggests.

His rebuke of Mariolatry—Present views.

A few days afterward, as he was walking with another priest belonging to the university, his companion turned the conversation upon the Virgin Mary, exclaiming, "As for me, I never pray to God, for he is *too wicked*! I pray to the Virgin, because all I ask she gives me." This disgusted and horrified our friend, who was never a worshipper of Mary, and his disgust was increased at the fête of the Virgin. In the chapel of the seminary the image of Mary, decked with flowers, lace and ribbons, was placed on the altar, and a priest standing beside it preached upon her divinity, saying that God the Father had despoiled himself of the attribute of mercy to give it to Mary, reserving to himself justice alone. After this each professor and student in turn took a lighted taper, and prostrating himself before the statue used this formula: "O, Mary, I dedicate myself, ~~body~~ and soul, to thee, now and forever, to do whatever thy good will directs me." When it came to L.'s turn he would not stir from his seat. The superior nodded to him to fulfil his duty, but in vain. He turned his back to the statue and so remained. Matters had now reached a crisis. He had to leave the seminary.

He soon after fell in with some evangelical Protestants near Nismes, who advised him to abandon his profession as a priest. For that purpose he came to Lyons, had conversations with the evangelical pastor, and was about to enter their service. Meanwhile he heard that Dr. Devan had been a missionary to China, and thinking that he was probably a converted Romanist called upon him. He professes entire accordance with our views upon baptism, saying that infant baptism is a relic of Romish error, and that Protestants can never say they are emancipated from tradition while they maintain this. After a long conversation with him, Dr. D. invited him to remain at family worship and then go with him to our evening meeting at the chapel. He readily con-

counted, but when the members of the church who had collected about the door saw a priest coming in, consternation seized them all and they hastily dispersed, casting many a woe-begone look toward the man in the long robe, which is to

them a sign of evil omen. May the Lord grant that their fears of him prove unfounded, and that, like Paul, he may be a chosen instrument of much good in this great city which is almost "wholly given to idolatry."

MISCELLANY.

SOUTH AFRICA.

We gave in a previous number (*Magazine* for June, p. 182,) a partial sketch of the stations of the London Missionary Society in South Africa, exhibiting them in a state of prosperity and hope. It was our intention to complete the survey and to notice in the same connection the stations of the Wesleyan Missionary Society, the Moravians and others, all centres of light and beacons of future good for that country, but the calamitous tidings of a war with the Caffres cast a cloud over the prospect which has grown continually more dense.

Of the origin and causes of this war we cannot particularly speak. The Caffres may have given some ground for the charges of treachery and bad neighborhood, which have been freely vented against them, but these accusations come from men whose greediness to extend their possessions at the expense of the ruder people around them, unavoidably provokes suspicion that their concern for peace and good faith is not of the soundest quality. From the testimony of missionaries and others, whose motives will not be impeached by any candid persons, it is clear that the British authorities at the Cape have not only treated the Caffres with great harshness in respect to lands the right to which is disputed, but have trespassed upon their acknowledged territories, and attempted a control over their chiefs, submission to which would be a virtual surrender of their independence. They are a brave,

high-spirited people, showing an energy and an aptitude for improvement unequalled among African tribes, and which seemed to give promise of the best results whenever Christianity should once take root among them. The very qualities which have appeared discouraging to the missionaries, their impatience of restraint and tenacious adherence to their own customs, are, after all, symptoms of a character that under Christian influences might be expected to form a noble people. Accordingly, those who labored among them were greatly attached to their work, and were rejoicing in the prospect of increased success, when the war suspended their exertions.

The war has proved more general and destructive than was at all anticipated. Other tribes have made common cause with the Caffres. Late intelligence represents the colonial forces as baffled and compelled to act on the defensive, while the enemy ravages the country. It is intimated that the Boors are likely to join in the revolt.

The natural consequence is a general interruption of missionary labor, the laying waste of stations, the dispersion of churches and schools, the present, if not permanent, abandonment of a work that has tasked the benevolence of British Christians and the self-denying energy of excellent missionaries for fifty years. The future is dark. The colonists threaten the extermination of the native tribes, and it is clear that unless the present struggle is arrested such a result

can scarcely be averted. Rev. J. J. Freeman,* late Secretary of the London Missionary Society, at the last Annual Meeting told a sad story of the spirit in which the governor of the colony had behaved towards the natives,—of the violation of treaties, the exaction of treaties of cession by threats of violence, and other conduct, such as the strong have in all ages been too ready to show towards the weak, but which is odious in a professedly Christian nation. "There is no alternative," he said, "between doing justice to the native tribes on the one hand, and exterminating them on the other." If justice is done, it will be among the first instances of it between colonists and aborigines. If the alternative is chosen, and those rising races are to be swept from the face of the earth, the victory will be a dear one, not to be envied now or hereafter.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Annual Meeting of the Board was held at Portland, Me., commencing Sept. 9, an unusually large number being in attendance. The Treasurer's Report showed the expenses of the last year to have been \$284,830.56, and the receipts \$274,902.21, leaving, with the debt reported last year, a balance against the Board of \$43,999.40. The annual sermon was preached by Rev. David H. Riddle, D. D., of Pittsburgh, Pa.

The most engrossing subject considered at the meeting was the state and wants of the mission among the Armenians in Turkey. In view of all the success that has attended it, and the great demand for additional laborers, the Prudential Committee were authorized to reinforce the mission to the extent of its present wants—twelve missionary families. At the same time pledges to a considerable amount were made for the extinction of

the debt. Special reports were also made on the "Progressive Nature of Missions," and the "Missionary Responsibility of Pastors."

The exercises were of a highly interesting character, and the spirit that reigned was auspicious of increased prosperity to the cause. The following is an abstract of the reports from some of the most important missions:—

Mission to the Zulus of South Africa.

(11 stations, and 6 out-stations: 14 missionaries—1 a physician, 1 male and 16 female assistant missionaries, 3 native helpers;—total, 34.)

Mr. Bryant died on the 23d of December. Three missionaries and their wives have joined the mission during the year. At nine of the stations there are churches, to which 36 new members were added. Considerable knowledge of the Gospel has in various ways been imparted to the people. There is too much reason to apprehend some difficulty from the conflicting interests of the natives and the colonists. Nearly 400,000 pages were printed in the Zulu language. Education, however, is yet in its inception.

Mission to the Armenians.

(6 stations, and 10 out-stations; 17 missionaries, 19 female assistant missionaries, 7 native preachers, 13 native helpers;—total, 56.)

Mr. Ladd is expected to remove from Brusa to Constantinople, partly that he may preach to the Greek congregation in that city. A native pastor is to preside over the church at Brusa. The death of Dr. Smith at Aintab, and of Mrs. Hamlin of the Constantinople station, has been a severe and afflictive dispensation.

Three new churches have been organized, making ten in all. The whole number of church members is 229. The progress of the reformation has been remarkable at Aintab. The Protestants enrolled at that place, male and female, are 533, and the congregation is very large.

The two seminaries at Constantinople, for males and females, contain each about 25 scholars, and there are five small free schools for Protestant children. More than 2,750,000 pages were printed during the year, in Armenian, Armeno-Turkish, and Hebrew-Spanish.

Mission to Syria.

(4 stations, and 3 out-stations; 7 missionaries—one a physician—1 physician, 1 printer, 11 female assistant missionaries, 2 native preachers, 2 native helpers;—total, 24.)

Mosul is erected into a new mission. The only church yet organized in the

*In the recent death of this excellent man, the cause of missions has lost an able servant, and the tribes of South Africa an earnest and intelligent advocate.

mission is at Beirut. Another is about being formed at Hasbeiya.

The Seminary at Abeih contains 19 students, and the female boarding-school at Beirut, 17. The pupils in the Seminary are Druses, Greeks, Maronites, Greek Catholics, and Protestants, yet all dwell, eat, study, and worship together in much harmony. The new Arabic translation of the Scriptures is making progress. The printing amounted to nearly a million of pages.

Mission to the Nestorians.

(3 stations; 6 missionaries—one a physician, 1 printer, 9 female assistant missionaries, 5 native preachers, 8 native helpers;—total, 29.)

A plan has been devised for speedily evangelizing the 40,000 Mountain Nestorians in Koordistan, should such be the Divine will. It involves the establishment of a new station at Gawar, 70 miles westward of Oroomiah, and an annual addition to the expenses of the mission of about 4,000 dollars.

The Nestorians make zealous, self-denying and efficient propagators of Gospel truth, and appear to take a deep interest in the conversion of erring souls to Christ. Several interesting tours were made into the Mountains. The Seminary for males has 44 scholars, and that for females 30; and 45 free village schools contain 870 pupils. Both seminaries have been blessed, as heretofore, with a gracious outpouring of the Holy Spirit.

Bombay Mission.

(3 stations; 5 missionaries, 4 female assistant missionaries, 2 native helpers;—total, 11.)

Bombay has a population of more than half a million of souls. The printing amounted to 13,724,000 pages. Only imperfect reports have been received of the schools. Two native converts were admitted to the church.

Ahmednuggur Mission.

(3 stations, and 3 out-stations; 6 missionaries, 6 female assistant missionaries, 2 native preachers, 12 native helpers;—total, 26.)

Not far from a thousand children are under instruction. Nine persons were admitted to the churches, which now contain 125 members. Other hopeful converts are desiring admission to the church, and many others have professed to renounce their idolatry, and seek for the way of life. The field is one of the best in India.

Madras Mission.

(5 stations; 4 missionaries—one a physician, 1 printer, 4 female assistant missionaries, 10 native helpers;—total, 19.)

Mr. Scudder (the son) has formed a new station at Arcot, in the interior, and he is the only missionary in all the vast

country between Madras and Bangalore, a region full of cities, towns, villages and hamlets. A new missionary has been appointed to be associated with him at this station. Ten hopefully converted natives have been added to the church. The schools contain nearly 600 pupils, and more than two-thirds of the expense is borne by English residents. The printing establishment has been actively employed; the printing amounting to 22,400,000 pages. Madras is larger than Bombay, containing between six and seven hundred thousand inhabitants.

Madura Mission.

(9 stations, and 2 out-stations; 10 missionaries, 1 physician, 10 female assistant missionaries, 17 native assistants, not including 54 catechists and readers connected with village congregations;—total, 38.)

The mission thankfully acknowledges the gentler influences of the Spirit as enjoyed at most of the stations. Hence the orderly walk of the church members, and the hopeful conversion of some to God. A new church has been organized at Periacoolum, making nine churches in the mission. Forty were added the past year, and the present number of members is 235. The village congregations are 71, with 2,471 registered members, 54 schools, and 712 scholars. The whole number of free schools supported by the mission is 75, with 1,283 scholars. There is a seminary, containing 28 scholars, and in four other boarding-schools there are 93 more. The general aspects of this mission are, on the whole, quite encouraging.

Ceylon Mission.

(8 stations, and 5 out-stations; 10 missionaries, 1 male assistant missionary, 1 physician, 1 printer, 10 female assistant missionaries, 2 native preachers, 32 native helpers;—total, 57.)

The churches contain 375 members. Thirty-three were added during the year. The Native Evangelical Society supports home missionaries on the Island of Velany, and four of the additions to the church were the fruits of these labors. The receipts were \$275. The 77 free schools supported by the mission, contain about 3,500 pupils, more than half of whose teachers are church members. In addition to these, there are 15 English schools, with 500 pupils. The seminary at Batticotta contains 108 scholars. The female seminary at Oodooville contains 93 pupils. In both seminaries there has been a season of increased religious interest. The issues from the press were 6,227,800 pages.

Canton Mission.

(1 station; 2 missionaries—one a physician, 2 male assistant missionaries, 3

female assistant missionaries, 2 native helpers;—total, 9.)

This mission has been afflicted by the decease of Mr. J. G. Bridgman, one of its members. There is an increase in the amount of preaching, in which service the native helpers render considerable aid. The amount of printing in Chinese is not distinctly reported. Dr. Bridgman continues his residence at Shanghai as one of a committee for making a new translation of the Bible. Mrs. Bridgman has here a small boarding-school under her care. Dr. Ball has another at Canton.

Amoy Mission.

(1 station; 2 missionaries, 2 female assistant missionaries;—total, 5.)

There have been two regular preaching services. The meetings at other times in the week continue much as heretofore. Eight Chinese were admitted to the church, and six others have applied for the same privilege, some of whom are regarded as hopeful candidates.

Fuh-chau Mission.

(1 station; 5 missionaries, 5 female assistant missionaries;—total, 10.)

Mr. Richards, a promising member of the mission, was called to his rest June 6th. The location of the missionaries is favorable to their usefulness. Each one has his place for stated preaching, and the prospects of the mission are good. Three schools contain 42 pupils.

Sandwich Islands Mission.

(19 stations, and 3 out-stations; 25 missionaries—one a physician, 3 physicians, 6 male assistant missionaries, 35 female assistant missionaries, 3 native pastors, and 5 licensed preachers;—total, 77.)

Somewhat more than one-third of the members of this mission now sustain to it the relation of "Corresponding Members," being partially released from their connection with the Board.

The whole expenditure at the Islands for schools, in the year 1850, was \$43,145. The number of common schools was 543, and the number of pupils, 16,308. Of these schools, 441 were Protestant, with 12,949 pupils, and 102 Papal, with 2,359 pupils. There are a dozen or more select schools, with five or six hundred pupils. Two of these schools are supported by the Board. Incipient measures have been taken for converting the school for missionaries' children at Panahou into a *College Institution*, for the general benefit of that part of the world.

No report has yet been received of the number of persons received into the churches in 1850. The number, in the previous year, was probably about a thousand. The whole number in regular standing in July, 1850, was 21,738. The

number received from the beginning, was 33,236. Revivals of religion are reported at seven of the stations. The amount contributed for religious objects by the native churches, in part, in the year ending with May last, was \$15,905; besides considerable efforts put forth in different islands in repairing and building places of worship. A Missionary Society, auxiliary to the Board, has lately been formed at the Islands. Three native pastors have been ordained over churches, from which they receive their support, and six natives have received licenses to preach.

Summary.

Missions, 25; stations, 110; out-stations, 33; ordained missionaries, (8 being physicians,) 151; licentiates, 2; physicians not ordained, 7; other male assistants, 25; female assistants, 201; whole number of laborers from this country, 386; native preachers, 30; other helpers, 112,—total native assistants, 142; whole number of laborers, 528; printing establishments, 12; pages printed, 52,669, 739; churches, 92; members, 24,763; added last year, 1,204; seminaries and boarding-schools, 29; pupils, 1,039; free schools, (including Sandwich Islands,) 734; pupils, 22,334.

STRUGGLES OF HINDOOISM.

Though superstition reigns in the hearts of the great mass of Hindoos, yet there are many proofs that its reign is fatally disturbed. Hindooism struggles as for life against forces that threaten its subversion. Hindooism is at war with social improvement, and is jostled by it at every turn. Hindooism contradicts physical science; its astronomy and geography are monstrous fictions too gross to be believed, so that the stars in their courses fight against the system. Hindooism opposes the moral instincts of all men, and light from the bible, however imperfectly, quickens men's consciences; their faith is so far shaken. Hindooism relies on force to maintain conformity to its code; an enlightened government has given liberty of conscience. These causes would alone effect great changes. But alone they are inadequate to raise a people to the heights of true manhood. They may modify if not destroy paganism, and leave the

people mere sceptics. Happily they do not work alone. The bible, the preached gospel, the tract, the Christian school, set forth "the true God and eternal life." Not a few have believed already, and more are drawn towards the light.

Hindooism struggles against this process. Religious liberty was protested against in vain. Since then, the government has announced the final withdrawal of its patronage from Juggernaut, and again the brahmins protest. The mission schools undermine the superstition of their pupils, and native schools are attempted, with sorry success, to compete with such dangerous institutions.

Within a few months a stronger convulsion has been visible, occasioned by the conversion of several youths in a mission school near Calcutta. They were brahmins, of priestly and noble rank, and their defection was specially alarming. A great meeting of the orthodox Hindoos was called. There was some abuse cast on the missionaries, but it was checked by the chairman. The missionaries, he said, openly proclaimed their purpose, to seek the conversion of the people, and it was not their fault that such a result occurred, as long as parents put their children under Christian influence. What should be done? To give up the study of English, which some proposed, would be to shut against themselves the avenues to wealth and station. To supplant the mission seminaries by native schools was not practicable. "They never could take education out of the hands of such teachers." A proposition was finally made, which met the views of most present, and was appointed to be voted on at a future meeting. This was, to mitigate the restrictions of caste, by allowing those who have broken it to make satisfaction by a pecuniary penalty. On this proposition it is only necessary to remark, first, that it will not be adopted, for the pundits will never sanction so great an innovation: and secondly, that if adopted, it would be the severest possible blow to the whole system of caste.

None worth counting would reënter it—multitudes would break through it.

But while Hindooism thus trembles, Christians have no reason to indulge in idle security. The temples of Vishnu and Siva may fall, but temples of the living God will not rise spontaneously on their ruins. The idols may be deserted, and God still be dishonored and his Son rejected. When the waters are parted, the command is, Go forward.

ITALY.

Italy is not wholly closed against the bible. The British and Foreign Bible Society circulated last year nearly 20,000 copies in Piedmont and Lombardy. In Lombardy, which is under martial law, the military authorities permitted their introduction, and 8,914 copies were disposed of, chiefly by the booksellers. The circulation would have been greater, could they have been freely advertised, but the sale was unexpectedly rapid under all disadvantages. The Romish Bishop of Milan and seven bishops of Lombardy issued a circular to the clergy deploring the success of these operations. They say:—

"The enemies of our common faith, who are at all times on the watch for a favorable attack upon it, have eagerly seized the opportunity afforded by the political disturbances of the country to introduce among us a host of corrupt bibles, with a view to corrupt the faith of the simple, and to carry on, even among ourselves, their work of darkness,—of corrupting sound doctrine." *"Verily it is afflicting to us to own, that, perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backslidings, the Lord has suffered their attempts to be not altogether in vain."*

This pious address reminds the clergy that the church, "by the mouth of the Roman Pontiffs, has forbidden her children to read the bible in any vulgar tongue," unless "furnished with annotations," and that even such bibles are not to be "*kept and read.*" The bishops had the further grief to find their proclamation so far disregarded that thousands of copies were sold in the face of it.

BIBLE DISTRIBUTION AT PARIS.

The British and Foreign Bible Society expends a very considerable amount of its funds in the distribution of the Scriptures on the continent, of which a large proportion is in France. During the last year, as appears by the Annual Report, 109,210 copies were distributed through the agent at Paris, making a total, since the establishment of that agency, of 2,838,178. This is exclusive of 52,849 copies issued during the year by the French and Foreign Bible Society, and of editions published by other parties. When, however, it is remembered that France contains a population of not less than 35,000,000 of souls, and that the Roman Catholic church is unalterably hostile to the circulation of the word of God, raising the necessary inference that comparatively little is done to disseminate the bible except by these Protestant societies, it is manifest that a very large portion of the people are entirely ignorant of the word of life.

From Paris there are seventy-five colporteurs sent out by the agent of the British and Foreign Society with bibles, to disperse them through the land. Their labors, pursued at the risk of many annoyances and of some severe suffering,

has borne visible and permanent fruit. Protestant churches in the departments of the Charente, Haute Vienne, Moselle and Yonne, where but recently all was darkness, as also at Tours, Troyes and Sionville, sprung directly from the visits of these humble and self-denying laborers. Wherever they go they awaken strong interest in the people, and notwithstanding the increasing intolerance of the government, there is the utmost encouragement to go forward in this work. It is stated, indeed, that the Secretary of the Interior has prohibited the circulation of any other than De Sacy's Roman Catholic version of the New Testament, but even that is a symptom of good. De Sacy executed his work in prison, where he was confined for maintaining, with the other Jansenists, the cardinal doctrine of the Reformation, justification by faith in Christ only. The limitation, if it has been correctly represented, is disgraceful, but a De Sacy Testament will tell the people, in pure and sparkling French, truths that are contraband at the Vatican, and that will prove the germs of true holiness and righteousness in whomsoever they find a heart to receive them.

AMERICAN BAPTIST MISSIONARY UNION.

DEATH OF MRS. STILSON.

Another breach has been made in the Burman missions. Mrs. LUCRETIA BROWN-SON STILSON, wife of Rev. Lyman Stilson, died on the 14th of August. She had long been in a feeble state of health, and her hold on life was known to be slight; her return to the United States, with her husband, had been authorized by the Committee, but she has been removed to a better country. Her decline was gradual, and she looked the last enemy in the face for weeks, not with joy and transport, but with calm trust in Him who has overcome death, and the most perfect assurance

that she was safe with him. She leaves a husband, himself much weakened by disease, and four children to mourn their loss while rejoicing in her gain.

Mrs. Stilson was born March 4, 1814. She was the third daughter of the late Dea. Ichabod Brownson, of Franklin, Delaware co., N. Y. She became a member of the West Meredith Baptist Church at the age of fifteen, and adorned her Christian profession. She was married Aug. 20, 1837, and on the 28th of October following, sailed for Maulmain, where they arrive in February, 1838. The next year they commenced a residence at

in Arracan, and continued there
 ere, and for three years next en-
 t Akyah. While in Arracan Mrs.
 had charge of a small school, in
 she was very useful, both in im-
 general knowledge and that wis-
 dom is from above. Several of her
 ave become members of the Chris-
 tian. Since her removal to Maul-
 a 1846, she has not been engaged
 ing till within eighteen months of
 base, and what she did in that de-
 nt was done under the disadvan-
 great physical weakness. She
 mently humble, faithful, assiduous
 work, manifesting a constant desire
 useful, and void of all ostentation;
 a whose presence might not be so
 marked as compared with others,
 her absence will be felt. The be-
 neficially and mission claim our deep
 sympathy.

BIOGRAPHY OF DR. JUDSON.

Resolution of the Executive Commit-
 teed Sept. 9, 1850, instructed the
 acting Secretaries, to collect ma-
 terial for a biography of Dr. Judson,
 view to secure a work that shall
 respect to fulness and accuracy, as
 in other points, worthy of the
 It was thought that while no
 material or unnecessary delay ought
 to be made in the execution of the work,
 we would desire greater haste than
 compatible with due thoroughness of
 execution.

Judson having arrived in this
 Oct. 1, and brought with her such
 historical materials as were in her
 own and within her reach at Maul-
 the Committee, in concurrence
 or wishes, have requested Rev.
 WATLAND, D. D., to undertake
 preparation of the memoir. He has
 agreed to do so, and Mrs. Judson will
 her residence for some months at
 once, to aid in collecting and pre-
 paring the materials. The work will be
 forwarded with all convenient de-
 lay.

The name of the biographer
 is the necessity of saying any-
 thing of the expected character of his
 work.

LETTERS FROM MISSIONARIES.

Arracan.

H. E. KNAPP, June 21.—C. C. MOORE,
 July 15.

Bambooey.

E. L. ABBOTT, July 9.—J. S. BROWN,
 June 10, July 15.—H. L. VAN METRE,
 June 11.

Bangkok.

J. WADE, June 19.—E. A. STEVENS, June
 20; Mrs. S., July 21.—L. STILLSON, June 21,
 July 20.—T. SIMONS, June 21.—T. S. HAN-
 NAY, July 19, 20.—J. H. VINTON, July 21.—
 W. MOORE, July 21.

Batavia.

C. BENNETT, May 10, 27, July 8, 10.—E.
 B. CROSS, July 8.

Batavia.

D. L. BRATTON, May 14.—J. BENJAMIN,
 June 19.

Batavia.

E. KINCAID, May 13, June 12, July 8.—J.
 DAWSON, June 9, 14, July 14.

Batavia.

J. T. JONES, April 19, May 20. S. J.
 SMITH, April 17.

Batavia.

W. DRAY, May 17, June 16, 18, July 17,
 23.—J. JOHNSON, June 21.

Batavia.

MISSION, May 2.—J. GODDARD, May 4.—
 E. C. LORD, May 31, June 24, July 14, 15.—
 D. J. MACGOWAN, May 6, June 2.

Batavia.

MISSION, June 20.—N. BROWN, June 10,
 July 12; Mrs. B., July 15.—O. T. CUTLER,
 June 14, July 15.—S. M. WHITING, June 12,
 July 10.—I. J. STODDARD, June 18.—A. H.
 DANFORTH, June 20, July 26.

Batavia.

S. S. DAY, July 5, (2) 7, Aug. 11.—L.
 JEWETT, July 7.

Batavia.

E. WILLARD, Sept. 17.—T. T. DEYAN,
 Aug. 23, Sept. 3, Oct. 8; Mrs. D., Sept. 8.

Batavia.

G. W. LEHMANN, Aug. 11.

Batavia.

A. N. ARNOLD, Aug. 6.—R. F. BUEL,
 Aug. 28; Mrs. B., Aug. 18.

Batavia.

A. BINGHAM, Sept. 17, 26, Oct. 9.

Batavia.

J. MEKKER, Sept. 2, Oct. 10.

Batavia.

E. JONES, Aug. 26.

DONATIONS

RECEIVED IN OCTOBER, 1851.

Maine.

Lincoln Asso., viz. St. George, 1st ch. 8; 2d ch. (of which 2 is for Siam miss.) 4.40; 3d ch. 6.45; Thomaston, 2d ch. 22; Mrs. D. Brown 2; South Thomaston, 1st ch. 12; Hope, Mrs. S. Safford, 2; Union ch., S. Lermond 1; L. Lermond 1; North Haven, N. Beveridge 25 cts.; S. Beveridge, 25 cts.; Rock Island, ch. 18.78; Camden, 2d ch. 1; 3d ch. 1.50; Friendship, ch. 6; E. J. White 50 cts.; col. at Asso. 7.41,—to cons. Rev. James Williams, L. M.; Warren, ch. 106.32 200.86

Eastport, Washington st. ch. mon. con. 69.70; for Siam miss. 21; Juv. Miss. Soc. 9.30,—to cons. John S. Pearce, L. M. 100.00

Livermore For. Miss. Soc., Samuel M. Robinson, tr., 10.00

York Asso., Charles Swasey, tr., 67.22

York Asso., Charles Swasey, tr., South Berwick, ch., per Rev. N. Butler, agent, Cumberland Asso., J. Chandler, tr., viz. Brunswick, 1st ch., for Siam miss., 5; East Brunswick, ch. 11.85; Union, ch. 7; Auburn, ch. 7; Sab. sch. 8.28; Lewiston Falls, ch. 10.40; Freeport, ch. 2; New Gloucester, ch. 50 cts.; Ladies' Benev. Soc. 10; Hancock Asso., D. Morgan, tr., viz. Sedgwick, 1st ch. mon. con. 5.13; Sab. sch. 16.02; Fem. Miss. Soc. 36.20; Young Ladies' and Gentlemen's Bib. class, 4.50; North Sedgwick, ch. 10.25; Blue Hill, ch. 60; Trenton, 1st ch. 13.62; Hancock, 1st ch. 1.75; Moses Butler 1; North Hancock, J. Cline 1; Mrs. Cline 25 cts.; E. Hutchins 1; O. M. Clark 1; Brooklyn, Sab. sch. 3; Franklin, ch. 3.70; Sullivan, ch. 8.25; Tilden, ch. 6; Waltham, ch. 4.62; col. at Asso. 21.05; Kennebec Asso., J. S. Turner, tr., West Waterville, ch. 3; Belgrade, ch. 8.45; Norridgewood, ch. 11.40; C. J. Bronson 55 cts.; Starks, ch. 1.69; col. at Asso. 9.60; Piscataquis Asso., E. G. Trask, tr., viz. Atkinson, ch. 8; S. Dover, ch. 6.80; Dover and Foxcroft Vil., ch. 5.10; Dexter, ch. 6.69; Levi Morrill 39; Parkman, ch. 2.10; Corinna, ch. 10; Juv. Miss. Soc. 2.25; Athens, a friend 1; Mrs. S. Priest and daughter 1.05; Abbot, Mrs. Walk-

er 25 cts.; Monson, ch. 2; Hartland, ch. 5.93; Guilford, ch. 6; col. at Asso. 24.71; Damariscotta Asso., viz. Jefferson, 2d ch. 2.29; Hallowell, Sab. sch., for child in Normal sch., Maulmain, 11; to cons. Rev. Lyman Chase, Daniel Morgan, Rev. Hiram C. Estes and Levi Morrill, L. M., per Rev. N. Butler, agt., 428.68

Buxton, Centre ch. mon. con., 5.00

Rockland, J. Wakefield 25; Fem. Miss. Soc., Miss Pillsbury, tr., 18.72, 43.72

Waldo Asso., Daniel Merrill, tr., viz. col. at Asso. 10.48; Knox, ch. 4.50; Albion, ch. 2; Frankfort, 2d ch. 2.07; Unity, ch. 25 cts.; Belfast, ch. 30; Abner Bump 3; Benjamin White 3; Sewell Tapley 1 56.30

Surry, Juv. Sewing Circle, Miss A. M. Carr, tr., for Assam Orph. School, 15.00

Wiscasset, John Sylvester 8; Miss A. Brooks 1, 9.00

New Hampshire.

Salisbury, Bap. Soc. 15.00

Bow, Sab. sch., for Karen Normal sch., 1.00

Portsmouth, Middle st. ch., mon. con. 34; Fem. Miss. Soc. 25, 59.00

Vermont.

Vermont State Conv., S. L. Armington, tr., 2

Massachusetts.

Cheimsford, Central ch. Burman Sch. Soc., Miss Miriam Warren, tr., 22.00

Southbridge, Central ch., (of which 20.20 is from Sab. sch. for Chinese schools under direction of Mr. Dean,) to cons. Holdridge Ammi-down, L. M., 232.00

Hyannis, ch. and soc. 50; Fem. Miss. Soc., (of which 25 is to sup. a heathen child to be named James Marchant,) 50, 100.00

Amherst, ch. mon. con., 8.00

Salem Asso., Michael Shepard, tr., viz. Danvers, 1st ch. 10; Beverly, 1st ch. 43.75; 2d ch. (of which 14.65 is from Sab. sch.) 87.58; Georgetown, Mark F. Cote 1; Gloucester, ch. 89.48; Marblehead, 16; Fem. Mite Soc. 18; Haverhill, 2d ch. 25.86; Rowley, ch. 18.47; Salisbury and Amesbury, ch., to cons. W. Carruthers, L. M., 100; Salem, 1st ch. 4.12; for Siam miss. 100; for Assam Orph. Sch. 28; mon. con. 46.12, 588.36

Boston, a friend, 100; a friend, to cons. Henry Hill, L. M. 100; Charles st. ch., mon. con., 16; Baldwin Place ch.,

1.17; Tremont
William A.
t. for sup. of
ss Shaw's sch., 255.17
Asso., Daniel
tr., viz. East
ch. 12; Fox-
on. con. 11.50;
v. Soc. 16.66, 40.16
Miss. Inquiry
S. W. Peirce,
20.25
60.00
Asso., R. F. 2.75
Miss Elizabeth
eld, ch., mon. 5.00
5.25
Miss. Soc.,
hardson, Sec.,
ohn Phillips in
's school, 12.00
John A. But-
t. Billerica, ch.,
is for Assam
nd 2 for African
0; Chelmsford,
of which 2.34 is
children,) 43.37 73.47
Asso., John 77.25
Bethiah Tilden
ch., for sup. of
hinson in As-
ch., 25.00
which 1 is for
) 20.00
o.,—Ayers, tr.,
er, Mr. Howe,
am, ch. 15; for
5.35; A. D.
Uxbridge, Rev.
mer 2; Miss
Leicester, ch.
thboro', Fem.
soc. 9.75; Sut-
. 14.93; Web-
to cons. Rev.
harlton, L. M.,
Rev. James F.
nt, 165.40
ch. 10.00
22.00
5.87
ll, a friend 4.00
1751.18
Rhode Island.
st ch., Mrs. H.
land, to cons.
J. Burt, L. M., 100.00
Connecticut.
27.00
New York.
Charles H.
tr., for Siam
18.00
Brown 1; York-
or Siam miss, 6;
h., Fem. Miss.
Sing Sing, ch.,
24 is for Siam
7; Sab. sch. 12;
c., S. Griffin, tr.,
phentown Asso.,
glass, tr., 60.30;

Knox, Elizabeth Crary 10;
Rensselaerville Asso., Peter
Tinklepaugh, tr., 132.29;
Red Hook, Benjamin S.
Pier 6; Dutchess Asso., T.
K. Mead, tr., 60.44; Cham-
plain, Miss. Con., Rev. M.
N. Stearns, tr., (of which
40 is from the West Platts-
burgh ch. for sup. of a Ka-
ren preacher,) 200; to cons.
Rev. Isaac S. Gifford, Rev.
Gardner C. Tripp, Rev.
Charles F. Ferguson, Rev.
Martin L. Fuller and Rev.
Isaac Waldron, L. M., per
Rev. O. Dodge, agt., 582.79
Buffalo Asso., D. Williams,
tr., viz. Buffalo, German
ch. 10; Hamburg, ch. 4.65;
Eden, ch. 12; Evans, ch.
1.25; S. sch. 1.50; Sardinia,
Fem. Benev. Soc. 6.50;
Strykerville, ch. 10; Spring-
ville, ch. 6.02; Wales, ch.
3.50; Buffalo, Niagara sq.,
ch. (of which 12.31 is for
Siam miss.,) 40.48; Am-
herst, ch. 13.78; Alden, ch.
3.50; Arcade, ch. 11; to
cons. Rev. William Sawyer,
L. M.; per Rev. S. M. Os-
good, agt., 129.16
Cattaraugus Asso., P. Bur-
lingame, tr., viz. Hinsdale,
ch. 11; for Siam miss. 12;
Young People's Benev. Soc.
6.50; Farmerville, ch. 6.99;
Clarkville, ch. 4.82; Fem.
Benev. Soc. 2.17; Richburg,
ch. 4; Smithport, ch. 24.78;
per Rev. S. M. O., agt., 72.06
Chemung River Asso., J.
Mather, tr., viz. Big Flat,
ch. 3.44; Big Flat and Cat-
lin, ch. 3; Big Flat Confer-
ence 10; Caton, ch. 20;
Campbell and Erwin, ch.,
6.25; Corning, ch. 15;
Factoryville, ch. 40; Horn-
by, ch. 15; South Creek, ch.
3.70; Painted Post, a
friend 12; Southport and
Elmira, ch. 34.88; col. at
Asso. 11.73; per Rev. S. M.
O., agent, 175.00
Monroe Asso., W. N. Sage,
tr., viz. Wheatland, ch., to
cons. Theron Brown, L. M.,
121.30; Parma, 2d ch. 36.46;
Rochester, 1st ch., to cons.
James T. Griffin, L. M., 100;
2d ch., to cons. Rev. H.
M. Richardson, L. M.,
156.32; A. G. Smith, to
cons. himself L. M., 102.25;
S. Sch., 25.47; Tabernacle
ch., 16.94; S. Sch. 2; Ger-
man ch., 2.07; Ogden ch.
43; Honeoye, ch., 6.85;
Greece, 16.75; Rush, ch.
5; West Henrietta, ch. 38-
50; Chili, ch., 7; Sweden
and Bergen, ch. 9.10; Web-
ster, ch., 24.50; Penfield,
ch., to cons. Lemuel Ful-
lam, L. M., 105; Perrinton,
ch., 12.25; Mendon, ch.,
60; Pittsford, ch., 10; ad-

vanced by treasurer, 13.05 —903 81; less counterfeit money, 3.81; to cons. Rev. S. P. Way, Rev. Jacob Bailey, and Rev. A. Her- rick, L. M., per Rev. S. M. O., agent,	900.00
Steuben Asso., J. M. Jackson, tr., viz. Bath, ch. 23; Milo, 1st ch. 2.56; 2d ch. 16.90; Tyrone, ch. 25.35; S. Sch., 4.65; Wayne, ch. 7.58; Fem. Mite Soc. 22.90; Warsaw, ch. 11.12; Mead's Creek, ch. 3.25; Cameron, ch. 5.17; Miss S. A. Chase 25 cts.; Urbana, ch. 20; Oak Hill, ch. 10; Camp- bell, Bath, ch. 7.27; How- ard, ch. 2.87; Barrington, ch. 31; Tyrone and Jersey, ch. 14.50; col. at asso. 6.27 — 214.64; less coun- terfeit bill 1; to cons. Lewis Randall and Rev. J. C. Mallory, L. M., per Rev. S. M. O., agt.	213.64
Utica, "A friend to mis- sions,"	100.00
Hamilton, Mrs. E. C. Jud- son, "for money received from the publishers of the Memoir of Mrs. Sarah B. Judson,"	517.83
New York City, Oliver st. ch., Miss Elizabeth Cauldwell, for Assam Orph. Sch.,	24.00
Pennsylvania.	
Sharon, Mrs. Achsia Quimby, for Burman miss.,	10.00
Philadelphia, Thos. Wattson, to cons. Thos. Hall, L. M.,	100.00
Ohio.	
Cesar's Creek Asso., col. 5; Cesar's Creek ch., for Siam miss., 12.25; Centerville, ch. 2.75,	20.00
Illinois.	
Upper Alton, Rev. J. N. Tol- man 2; a friend 1;	3.00
Assam.	
Nowgong. Maj. Jenkins 22.72; Maj. Foquett 27.27; Capt. Butler 11.36; sundry donations 11.36; native children in the sch. 8.45; for orph. sch.,	81.16
Gowahatti, sundry donations 10.45; nat. girls, avails of needle work, 23.88,	34.33
Sibsagor, Dr. Long, for village schools, 9.09; Capt. Reid, for miss. schools, 32.73,	41.82
	157.31
	6.149.76
Legacies.	
Evans, N. Y., C. Barrell, per Rev. S. M. Osgood, agt.,	5.00
Evans, N. Y., Miss Ann Barrell, per Rev. S. M. Os- good, agent,	5.00
	10.00
	\$6169.76

Total, from April 1, to Oct. 31, 1851,
\$ 29,831.26.

The Treasurer has also received from the
American and Foreign Bible Society, for
translating and printing the Karen Scrip-
tures, \$1000.

BOXES OF CLOTHING, ETC., FROM MAY 17, TO NOV. 10, 1851.

Massachusetts.

North Adams, per Mrs. M. J. Buel, for Mr. Pelicassi, Greece, cash,	50.00
North Adams, Young Ladies' Miss. Society, per Rev. H. T. Love, for Rev. R. F. Buel, a box of clothing,	
Watertown, per J. Russell, for the Greek mission, a box of books, Springfield, from Female Seminary, for the Orph. Sch. at Nowgong, a box of clothing,	29.00
Old Cambridge, Ladies' Miss. Soc. of the Bap. ch., per S. G. C. Gooch, for Rev. F. Barker, a box of clothing,	52.37
Becket, Friends, per N. W. Harris, for Rev. N. Harris, a box of clothing,	38.11
Newburyport, per Mrs. Mary H. Crocker, for Lewis K. Crocker, Africa, a box of clothing,	20.00

Rhode Island.

Providence, from Mr. Bishop, for Mrs. Buel, a package of books,	71.71
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Connecticut.

Hartford, Friends in Hartford, for Rev. S. M. Whiting, a box of clothing, &c.,	15.00
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New York.

Brooklyn, per Mrs. H. L. Packer, for Rev. E. B. Cross, a box of clothing, &c.,	65.00
Casadaya and Kingsville chs., per P. C. Danforth, for Rev. E. C. Lord, a box of sundries,	47.41
Hamilton, per A. Campbell, Esq., for Rev. H. M. Campbell, a box of sundries,	
N. Y. City, per J. A. Ackley, from Am. Tract Society, for Rev. N. Brown a parcel, cont'g books,	10.00
Brooklyn, Ladies of Central Church, per S. R. Kelly, for Rev. N. Brown, a box of clothing, &c.	
Rochester, per Helen M. Hooker, for Rev. H. L. Van Meter, a box of dry goods, &c.,	51.71

Pennsylvania.

Philadelphia, per J. E. Van Meter, for Rev. H. L. Van Meter, a box of clothing, &c.	
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Ohio.

Cincinnati, per Mrs. M. J. Buel, for Mr. Pelicassi, Greece, cash,	50.00
Do. Ninth st. Bap. ch., per J. Rus- sell, for Greek mission, a box of books,	
Do. Ladies of Ninth st. ch., per Mrs. H. Robinson, for Rev. Wm. Moore, a box of cloth ng,	70.00
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THE MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JANUARY, 1851.

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1851.

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FEBRUARY, 1851.

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MARCH, 1851.

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JUNE, 1851.

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BOSTON:
MISSIONARY ROOMS, 33 SOMERSET STREET.
1851.

MISSIONARY MAGAZINE FOR 1851.

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